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"Prove All Things: Hold Fast That Which is Good."

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ROBERT A. MEEK, Editor.

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Editorial

NEW YEAR'S THOUGHTS.

Lillian Gray.

Let us walk softly, friend;
For strange paths lie before us, all untrod;
The New Year, spotless from the hand of God,
Is thine and mine, O friend.

Let us walk straightly, friend;
Forget the crooked paths behind us now,
Press on with steadier purpose on our brow,
To better deeds, O friend!

Let us walk kindly, friend;
We can not tell how long this life shall last,
How soon these precious years be overpast;
Let Love walk with us, friend.

Let us walk quickly, friend:
Work with our might while lasts our little stay,
And help some halting comrade on the way;
And may God guide us, friend!

—Western Christian Advocate.

THE OLD YEAR AND THE NEW.

The year nineteen-hundred and twelve has been "numbered with yesterday's seven thousand years." What has been written is written forever on the scroll of time. A new chapter has been added to our life's history. It were well if each one would pause for a moment and view his past ere he sets himself with hope to the work of the morrow.

But some utilitarian will arise long enough to say that "to stop the machinery of life for retrospection and contemplation is wasted time and lost energy. Life means ceaseless activity and never-ending change. Let the dead past bury its dead." Utilitarianism is always so reasonable that it is quite difficult to quarrel with it. Sydney Smith has said that "utilitarianism would make soap out of the bones of one's grandmother." If it were so disposed, it could put forward a very fine argument for thus utilizing a waste product.

But this retrospection has its uses. He who takes an account of the past can the better live in the present and more wisely plan for the future. The study of history were indeed a mournful study were it simply to gratify a morbid curiosity concerning dead civilizations. The one lamp that Patrick Henry knew was the lamp of experience. If we are to profit by the past, we must pause long enough to gather up and read the meaning of its lessons.

This retrospect enables us to see the events of the year in their proper perspective. At close range an object assumes unnatural proportions. A small hill near at hand will exclude the view of a great mountain. A man once shot at what he thought was a great hawk and was chagrined to find that it was a mosquito on his eye lash.

Have we not often been surprised at how insignificant an event seems as seen through the perspective of years, and how great and overwhelming it seemed to us at the time?

The merchant is now taking stock. He is finding out what he has upon his shelves and whether his stock is obsolete or salable. Would it not be well to follow his example and find out concerning the worth or worthlessness of our spiritual wares? Have we not accumulated much that is mere rubbish, occupying shelf room, but which is of no value? Have we not on hand bolts of dislikes and barrels of prejudices—a lot of inflammable stuff that increases the fire risk, whilst a detriment to the commerce of the soul? Is it not time that these were carted away into the valley of Gehenna?

But if this review is to be at all helpful it must take into its contemplation the sorrows as well as the joys, the failures as well as the successes of life. Memory is disposed to treasure the sweet experiences and to discard the bitter. Memory is like a storage battery that gathers in during the day the bright sunlight but to release it amid the shadows of the night. A blessed angel is memory! Past happiness comes spontaneously to our minds, but failures, and sins, and mistakes have to be hauled by main force from the dark hiding-places in which they skulk.

But there is always danger lest this introspection and retrospection may become morbid. It is well to remember that they have their uses, but are never ends in themselves. By thought a man cannot add one cubit to his stature. A Scotchman bought a barometer and became outraged because he noted no improvement in the weather. He did not understand the uses of the barometer. A mere study of the past will not purify the soul. St. Paul found it a hindrance and directed his energy toward forgetting what was behind.

Beecher tells us that a great physician once lectured at Yale, telling the students the exact quantity of bread and meat and vegetables that should be eaten. Quite a number of the students bought themselves scales and began to weigh the various proportions of their diet, with the result that soon there were some likely cases of dyspepsia. Too great study of one's self may breed an egotism most distasteful to others and disastrous to the development of character.

There are some good souls who luxuriate in sad and bitter memories. These are like some of New Orleans' children who run their fingers through the garbage dump, seeking for some lost treasure. It is indeed a mournful sight, but not half so mournful as to behold strong men on the rubbish heap of time forever fingering old wrongs, old grudges, old sorrows, that ought to be forever forgotten.

If we pause to look backward let it be only for a moment. Our eyes were so placed that we might look down at our feet or away to the horizon, but not back over our shoulders. If this backward glance is not a help to us in the present task or the future duty, it is time worse than

wasted. God beckons us away to the task of the morrow.

IS HURTING THE CHURCH.

A secular paper recently, under glaring headlines, referred to the election of a minister to a college presidency as "GOING UP HIGHER." The world is fully confirmed in the habit of grading preachers according to the prominence of the positions they hold, and, to far too great an extent, the Church has caught the contagion of this spirit. It is our profound conviction that few things are hurting Methodism more to-day than the ambition for easy, remunerative, or conspicuous place. A connectional system, such as ours, opens an inviting field to clergymen who are worldly enough to desire to have a large and shining career. For this reason, we perhaps suffer somewhat more than other denominations from the prevalence amongst us of this evil; but none is free from it. We scarcely think our language would be too severe if we were to pronounce this feature of our present-day church life the scandal of twentieth century Christianity. That would not be putting it anything like as strongly as Paul did, when after commending Timothy to the Philipplians and stating that he had no other likeminded, he added, "For all men seek their own, not the things which are Jesus Christ's."

No man who has not crucified self, who is not dead to the blandishments and honors of the world, is fit to be in the Christian ministry, much less to hold its positions of highest trust. Most significant were the words of our Lord in response to the scribe who affirmed that he would follow him whithersoever he went: "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head." Whenever a preacher has his mind chiefly on the stipend that a charge will pay, or endeavors to conduct himself so as to advance his own selfish interests, he has not the mind of Christ. And of all the heart-rending spectacles beneath the skies, none can compare with that of a man from whom the Spirit of the Lord has departed, posing as an under-shepherd of him who laid down his life for the sheep. It is enough, if they could shed tears, to make the angels weep.

What we need is a new vision of our high calling; a larger faith in Christ and the things which would result from it. In his great sermon at the late session of the Alabama Conference Bishop Kilgo said: "An age of faith is an age of strength, but an age of skepticism is an age of ease-hunting." The highest work in which any man can engage is that of soul-winning, no matter where it is done. The world may scoff at the obscure circuit rider, but there is an Eye that observes him and notes his fidelity. And the day of sweet reward will surely come!

"Go, labor on; 'tis not for naught;
Thine earthly loss is heavenly gain;
Men heed thee, love thee, praise thee not;
The Master praises—what are men?"

RING OUT THE OLD.

The old year has done well for the world. It has left its record of progress and advancement and achievement of the good written everywhere if we have but the eyes to see and to read. It has done well for the great majority of us, and it will be a useful employment for us to count up in how many and how great ways that is true.

But it is gone. The play is over, and the curtain drops. Poor playing enough, some of it, we may think, but after all it is probably true that into the drama of our human life there has this last year been wrought more deeds of kindness and justice and truth than during any other twelve months in the history of the world. And if that be true, it is a great thing to be able to say. The record that we lay away is not as clean and fair and good as we would like it to be, but when we remember that we have helped to do the writing, we may well be glad and thankful that it has been no worse. We should ring out the old, therefore, with very little of vain regret. Perhaps the passing of the old year brings to nearly everyone some feeling of seriousness, if not of sadness, but the feeling should not be cherished unduly. We ring out the old, but we ring in the new. And the new will be better. We will bear our part better in the new play, for we have learned some lessons. We understand the great purpose of the drama of our life better than we did, and we can conform more truly to its purposes and ideals. At least, that ought to be true, and will be unless we have been living ignorantly and foolishly.

What a wonderful and blessed faculty is that faculty of hope, that springs eternal in the human heart! We lay aside the dead ghosts of our fruitless and faithless past, but we take up the new day and the new day's opportunity with expectancy and hopefulness. It will be brighter and better. If we hadn't the faith to say that, life would sink down into blackness and despair. But somehow, because God lives, and is in a mysterious way the end of all our striving and our hoping, we can say it, and life becomes possible, and keeps sane and sweet. As we lay aside our old year with a sigh, let us on our bended knee thank God that we have that vision of a new one, upon which a brighter and a warmer sun doth shine. That is the vision splendid that He gives to all His children everywhere.—The Christian Guardian.

STRIVE TO BECOME BETTER.

As with doubtful hands we push away the shades and take our steps in the opening year, the thought can not fail to come to us all of how little we know what is before us. Living, but living an uncertain life, let the season utter its warnings. One thing is certain, that if you desire improvement in anything it will not come to you accidentally. It must begin in a distinct, resolved purpose to make a change for the better. . . .

Here you stand at the parting of the ways; some road you are to take; and as you stand here, consider and know how it is that you intend to live. Carry no bad habits, no corrupting association, no enmities and strifes, into the new year. Leave these behind, and let the dead past bury its dead; leave them behind, and thank God that you are able to leave them.—Ephriam Peabody.

SOME THINGS THAT SHOULD BE DONE.

Rev. J. R. Mackay, Ph.D.

CHOOSE the best things, and strive earnestly to realize them.

BELIEVE that in the best things God is, and lovingly seek to find Him.

BE more interested in human beings than in things, and let them know it.

THINK more of giving than of getting, and give.

ASSUME there is a pathway of God to every heart, and seek to find it.

SYMPATHIZE with suffering, and seek to relieve it.

PLACE a sentinel beside the tongue, a guard around the heart, and see that they loyally do their duty.

SEEK to give joy and notice how swiftly dull eyes will brighten.

RECALL the hasty word before it passes the lips, and keep it.

DO not notice all you see, nor heed all you hear.

LET the roots of your life be deep in God, and the flowers will be pleasing to men.

HAVE in you richly the spirit of Jesus, and whenever you go take Him with you.—New York Observer.

A GENERAL MISSIONARY CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

By Rev. C. F. Reid, D.D.

The time now seems ripe for a somewhat detailed statement of the plans and progress made looking to the holding of a General Missionary Conference of the Methodist Episcopal Church, South, at our Southern Assembly Grounds, June 25-29, 1913.

When, in accordance with action taken at the Laymen's Conference at Dallas, it became time to prepare for another Laymen's Conference, the Secretary of the Laymen's Missionary Movement asked for a meeting of Mission Board Secretaries. At this meeting, which occurred June 19th, it was proposed that the scope of the Conference be enlarged so as to take within its purview all the missionary activities of the Church. This proposition was approved by all present and a more formal meeting was called for July 25th.

At the second meeting for discussing the Conference, plans were much more fully developed. It was decided to call a General Missionary Conference of the Methodist Episcopal Church, South, under the auspices of the Laymen's Missionary Movement, to be held at the Southern Assembly Grounds, Waynesville, N. C., June 26-29, 1913.

The Secretary of the Laymen's Missionary Movement was requested to lay the matter before the members of the Executive Committee of the Movement and to enter into correspondence with our Bishops, executive officers of the Conference Mission Boards and other leaders to discover the mind of the Church in regard to the holding of the Conference.

The response of the Executive Committee of the Laymen's Movement was unanimously in favor of the Conference as proposed.

A letter in the form of an invitation to accept membership in a General Promotion Committee was sent to more than two hundred and fifty of our Church leaders, including our Bishops, General Conference officers, Mission Board Secretaries, Laymen's Missionary Movement Executive Committee, Conference Lay Leaders, Conference Mission Board Presidents, Conference Missionary Secretaries, Editors of our Church papers, Presidents of Colleges, and other men well known throughout the Church.

The response to this invitation was so full and cordial as to leave no doubt that in the mind of our chief workers the time and conditions are ready for the kind of meeting contemplated in the call. There was not a word of discouragement from anyone. Less than half a dozen declined to serve on the Committee for reasons purely personal and obvious and two hundred and forty-eight signified their acceptance.

Out of the large Promotion Committee, twenty-nine persons more especially representing the missionary activities of the Church were asked to serve as an Executive Committee. This committee met October 29th, and organized by electing officers and appointing nine sub-committees to look after special interests in the preparation and conduct of the Conference.

Among these smaller committees, a Steering

Committee was appointed and authorized to act ad interim for the Executive Committee, with full power to decide all questions that may arise. This committee is constituted as follows: W. W. Pinson, Chairman; Ed. F. Cook, Vice Chairman; C. F. Reid, Secretary; Bishop W. R. Lambuth, Miss Belle H. Bennett, John R. Pepper.

At the mid-year meeting of our College of Bishops, held at Greenwood, S. C., October 30, the matter of the Conference was presented and the following resolution was unanimously adopted.

"Whereas, the Executive Committee of the Laymen's Missionary Movement of our Church with the concurrence of the Secretaries of the Board of Missions is proposing a Missionary Conference, to be held in June, 1913, similar in nature and scope to the great Conference held in New Orleans in 1901;

Therefore, we, the Bishops of the Methodist Episcopal Church, South, desire to express our hearty approval of the Conference proposed by our laymen, and cordially commend the movement to the sympathy and support of the entire Church."

At a called meeting of the Board of Missions held at Nashville, Tenn., November 5, the following action was taken:

"Dr. Cook presented the matter of a General Missionary Conference to be held in Waynesville, N. C., next summer. He announced that a tentative Executive Committee had been assembled by the Secretaries of the Board and the Executive Committee of the Laymen's Missionary Movement, with the purpose of providing for such a Conference at Waynesville, N. C., in June, 1913. After discussion, the following paper was adopted:

"Resolved, first, That the Board of Missions approves the holding of a General Missionary Conference at the place and time indicated.

"Second, That the following Executive Committee, already nominated as above indicated, be and hereby is duly appointed to represent this Board in the preparation for that Conference: John R. Pepper, Chairman; Bishops A. W. Wilson, James Atkins, W. R. Lambuth, Vice Chairmen; J. D. Hamilton, Treasurer; C. F. Reid, Secretary; Rev. W. W. Pinson, Rev. W. F. McMurtry, Rev. Stonewall Anderson, Rev. E. B. Chappell, Rev. F. S. Parker, Rev. John M. Moore, Rev. E. H. Rawlings, Rev. G. B. Winton, Rev. James Cannon, W. B. Stubbs, T. S. Southgate, Julian S. Carr, F. M. Daniel, C. A. Sanford, C. H. Ireland, W. G. H. Thomas, R. B. Eleazer, Mrs. J. B. Cobb, Mrs. R. W. MacDonell, Miss Mahel Head, Miss Belle H. Bennett, Mrs. A. L. Marshall.

"Ed. F. Cook,

"G. B. Winton."

"The list of special committees appointed by the Executive Committee at a meeting already held was submitted to the Board. On motion, it was voted to request that the name of J. M. Moore be added to the Steering Committee."

It now appears that the holding of this Missionary Conference has the unanimous and authoritative approval of our College of Bishops, our Board of Missions, our Laymen's Missionary Movement, and the active endorsement of two hundred and forty-eight men and women to whom we look for leadership and who represent all the various activities of our Church. It may then be said that it belongs to and will be held under the auspices of the Methodist Episcopal Church, South. But more important than all else is that it shall have the approval, the constant guidance and blessing of the great Head of the Church. No man has ever achieved a worthy place in the history of the ongoing Kingdom of God, who was not first of all a man of prayer, and God has always most honored His Church when she was on her knees.

Never in all history has God wrought more mightily than in these latter days, overthrowing dynasties, wrecking nations and melting the hearts of men. Look at the stupendous changes taking place in the "Near East" and the "Far East." Look at Africa in the throes of a mighty

travail; at South America stretching forth her shackled arms to be freed from an effete Romanism; at India writhing in the agony of a great unrest. Look at three-fourths of all the people in the world passing through a period of change and transition, all plastic and ready to be molded into new forms of life. Look at our teeming cities, in many of which the Church seems to stand arrested; at the in-coming flood of alien immigrants; at our mining and cotton mill problems; at our mountain section destitute of the gospel, and our great Southwest rapidly filling up and needing to be possessed in the name of the Lord.

Then consider our Southern Methodism, with her two million splendid men and women and her five hundred million annual income. Surely this is a time to draw very close to the great heart of God, that we may know his purpose and learn the part he would have us undertake in this day of appalling need and unparalleled opportunity. "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you."

MY POINT OF VIEW.

Dear Dr. Meek: You charge me with attending a suffragette convention. No, sir, I did nothing of the kind: I attended the Mississippi Equal Suffrage Association or Convention. Be fair! There is a wide difference between a suffragette and a suffragist. A learned and careful writer in the Outlook says:

"The public, if it is just, will distinguish clearly between the Suffragists and the Suffragettes. The Suffragists are pursuing perfectly legitimate methods to convince their reluctant sisters that they ought to vote and the less reluctant men that they ought to give the vote to the women. The Suffragettes are committing assault and battery and are attempting arson and murder in crazy attacks upon society because it is not organized to suit them."

Be just, Doctor! Yes, I was present and with me was an honored and worthy preacher of your own Conference. I did not think it at all amiss to sit with this body of fine Mississippi women—some of whom were true and honored Methodists—and open the meeting with prayer, and make them a religious talk. I do not think that your North Mississippi fellow-laborer felt that we were out of place.

You indicate that only a few are asking for "lady rights"—"no considerable part" of our women. Why, then, are you so disturbed about it? An insignificant minority of us ought not to cause such agitation of mind as you and Dr. Steel exhibit. "No considerable part of them"—but the part of them are being vigorously considered. Why consider what is "inconsiderable?" The fact is, the showing made at the last General Conference was truly considerable.

You say that I have "already played the whole gamut," and have committed myself to some of the "most radical proposals that have sprung out of the movement" for lady rights. I shall not deny the soft impeachment—put it that way if you wish. The truth is that, having been reared by a mother, who was one of the finest women of the Southland; having married another; having been blessed with five daughters of the same kind, and having met in my ministry in Mississippi so very many hundreds of the same superior class, I have conceived so high an estimate of the goodness and greatness, true gentility and perfect womanliness of Southern Methodist women, that I am willing to freely grant them anything that they may ask. I have no sort of fear that our splendid women will abuse any privilege granted them by the Church. I do not feel justified in undertaking to dictate to them what is, and what is not, female propriety. As I see it, for a General Conference to say to such women: "You shall not be members of our quarterly or other conferences, because it would be unwomanly in you,"

has something distinctly Turkish about it. Would it be more out of place for that same masculine body to appoint a commission of its members to pass on the customs of social life for our women, lest they do or say something in their social functions not modest? Now, you and Dr. Steel, if you insist, may play the role of censors of proprieties for our women; but I shall not.

But you say, in effect, that they do not wish to preach. Well, if they do not, why should we be so zealous in telling them that they shall not? You suggest that some one might "try to thrust license (to preach) on them." Now, Doctor, did you ever, ever hear of any one trying to thrust license to preach upon a man who was not a candidate for the ministry? And if some silly fellow should try such a thing, would it mean that the poor, oppressed, thrust-upon sister would have to try to preach? Now, Doctor, any "hop-skip-and-jump style of discussion," that I may or may not have used is not as bad as that.

This is my point of view: I am perfectly willing to trust our women—I believe in them. I just cannot appreciate the viewpoint of those who are afraid that our women, our splendid Southern Methodist women, will by and by discredit our great Church by some act of impropriety. They, the very conservators of right, the acknowledged paragons of propriety, are better judges of such questions than we men are. How dare any man to constitute himself a guardian of propriety for them? I shall not dare to do such a thing.

When God made us men the protectors of our wives, he did not thereby constitute us mentors of their morals. King Ahasuerus tried that role with his queen Vashti, long ago. She refused to recognize his right; and the world for two and a half millenniums has applauded her courage and commended her womanliness. If our men are the mentors of the morals and proprieties of our women, the teachers should learn of their pupils. I just cannot see why my fine friends, Drs. Meek and Steel, are so afraid that our splendid Southern women may by and by do something disreputable, and I cannot see why you feel that it is our business to so guard them that they shall stay splendid as they are. May it not be wiser for us to trust them—aye, and learn goodness and propriety from them? This is my viewpoint.

Yours in the Cause,

H. WALTER FEATHERSTUN.

MISSISSIPPI CONFERENCE ECHOES.

The coming of an Annual Conference to any town or city is an historic event of no small significance. Since the 99th Session of the Mississippi Conference adjourned, sine die, on Monday, December 16, we have been listening to its echoes. Some of them I have caught, to embody in this short article. The universal opinion is that Bishop Morrison excelled himself in his presidency over the Conference. His address to the class admitted into full connection was wise, fatherly, and filled to the brim with his own ripest thought and experiences. Dr. Gross Alexander declared it was one of the best that he had ever heard, and that he would secure it for publication in the Methodist Review. He was charming in the social circle and is a most delightful guest in any home. There is always a place and a warm welcome for Bishop Morrison in the Mississippi Conference. The preachers evidently were on their best behavior, for, if I had noted the number of citizens who said to me, "You have sent me the best men you have," it would include a goodly number of homes that entertained. Then, on the other hand, our people here must have been lavish in their hospitality, for if I had noted all the preachers who enthusiastically grasped me by the hand saying, "Let me thank you for sending me to the best home in your town," I think it would include nearly the entire body.

I am reminded of an incident in the life of the

the late W. E. Ballard, of our Conference. While pastor at Yazoo City, P. T. Barnum, the showman, heard him preach on a Sunday night. At the close of the sermon Barnum stepped up to the rostrum and said: "That was the sweetest, breeziest, loveliest, and most apt Gospel message I have listened to for a long time."

From the echoes I have caught I verily believe the preachers and people will agree that our Conference here was one of the most satisfactory, harmonious, lovely and religious we have ever held.

Dr. Stonewall Anderson's sermon Sunday morning on the "Losses and Gains of the Christian Life," was not only a literary gem, but thoroughly evangelical and would grace any publication on the American continent.

And what shall I say of Dr. Gross Alexander? He is a Gospel kaleidoscope. When he finished that wonderful discourse Sunday night, a scholarly preacher sitting near me said, "Harmon, I would give anything in the world if I could preach the Gospel like that,"—to which I said amen, and I am sure the whole Conference would have joined me in saying amen. Doctors Chappell and Stewart were helpful in their addresses and will always be welcomed in our midst.

A great crowd gathered Monday morning to hear the reading of the appointments, and, after it was all over, a lady who had watched intently the preachers, said to the writer: "I shall never forget that scene—the hearty, lusty way they sang 'Am I a Soldier of the Cross?' their fervent amens while the Bishop prayed; then the utmost silence that prevailed as the appointments were read; then, to complete the most wonderful picture of heroism I ever saw, with determination written on their faces, they picked up their grips and sturdily marched out to take their places at the front of the battle for another year." Our slogan for the year 1913 is "Ten Thousand Souls for Jesus!" What a wonderful inspiration that would be for our One Hundredth anniversary.

NOLAN B. HARMON.

Hazlehurst, Miss.

NO DOUBLE STANDARD.

"Don't send your boy where your girl can't go, And say, 'There's no danger for boys, you know, Because they all have their wild oats to sow; There is no more excuse for your boy to be low Than your girl. Then please don't tell him so."

"Don't send your boy where your girl can't go, For a boy's or a girl's sin is sin, you know, And your baby boy's hands are as clean and white, And his heart as pure as your girl's tonight."

Mansfield Female College

MANSFIELD, LA.

A Louisiana College for Louisiana Girls

OTHER GIRLS ARE WELCOME

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R. E. BOBBITT, Pres.

Church News

In the twenty-five churches operated by the Freedmen's Aid Society of the Methodist Episcopal Church there are said to be 1,400 colored students. 250 of whom are taking industrial training courses.

It is known that at present no one will be elected President of the Kentucky-Missouri Woman's College, which office was recently made vacant by the death of Dr. T. H. Smith. Dr. Parke, who is the head of the college, will act as President until Dr. Smith's successor is chosen.

The North Georgia Christian Advocate announces that it has paid \$1000 in dividends during the past eleven years. Besides accumulating a surplus of \$22,000 which was invested in a building and equipment. The congregation the North Christians on the line showing.

Dr. J. W. Brown, evangelist, and his wife, Mrs. Charles M. Alexander, who are engaged in evangelistic mission work in Australia, have accepted invitations to hold services in Glasgow and Edinburgh, Scotland, next October, and expect to remain there for no less than six months.

The North Georgia Conference raised last year for missions a total of \$116,123.11. Of this amount \$22,414 were raised by the Women's Missionary Society. The year's missionary offering was in excess of that of last year by more than \$11,000. Evidently the Georgia Methodists are an aggressive host.

Rev. Nathaniel Burwash, B. T. D., Chancellor of Victoria University, the leading educational institution of Canadian Methodism, has tendered his resignation, after having been connected with that school for forty-seven years. A year ago he asked for leave of absence because of failing health, and his retirement was not unexpected.

The announcement has been made public that the Presbyterian Church will erect a new, modern, six-story, fire-proof building in connection with the Presbyterian Hospital in New Orleans. The Presbyterian of the South states that \$250,000 will be needed to meet the expense of the new addition. This will give the Presbyterians one of the most modern sanitariums in the South.

Rev. George H. Crutcher, D.D., of Jackson, Tenn., who was recently called by the Baptist Church to the office of Corresponding Secretary of the Louisiana Baptist Board of Missions, has arrived and is now in charge of his office. Dr. Crutcher resigned the position of Evangelist of the Home Mission Board of the Southern Baptist Convention in order to accept the call to Louisiana.

In the death of Dr. William J. Vaughn on December 17, 1912, Vanderbilt University lost the senior member of its faculty, Southern Methodism lost one of its most worthy members, and the South lost one of its greatest educators. For eleven years he served as an educator in Alabama, his native State, and was the President of the Franklin (Tenn.) Female College for five years. The last thirty years of his life were given to Vanderbilt University, during which time he was Professor of Mathematics.

A list of the churches that paid last year more for missions than for local church expenses was recently published in Men and Missions. It is notable that in the list there does not appear a single Methodist church. Of the ten churches so reported, five are Presbyterian, two are Baptist, two are Congregational, and one is Episcopalian. The largest offering made by a single church was made by the Fifth Avenue Presbyterian Church

of New York City, which was \$10,000 for missions and \$9,000 for home expenses.

Something new in the way of an attempted solution of the church paper problem has been begun by the ministers of the Methodist Episcopal Church meeting within the jurisdiction of Bishop Barry whose episcopal residence is in Philadelphia. An organization known as The Methodist Publishing Association of Philadelphia has taken the Philadelphia Methodist and assumed editorial and business management of it on January 1. Bishop Barry recognizes the paper as his official organ and will write for it each week a message to the churches in his district.

While discussing the question "What is a Baptist Church?" before a Baptist Conference held in Glenside, N. Y., recently, Dr. A. T. Fowler of Mount Vernon, N. Y., said that he had received 200 letters from leading Baptist churches of England, and that 90 of them either reported that they practiced "open membership" or the admission of unconverted people. With the majority of the English Baptists recognizing other modes than immersion as baptism, and several ministers of the Northern Baptist Church in America unimpaired, it seems that the question "What is a Baptist Church?" is a pertinent one.

Cambridge University, in England, has always been a radical High Church institution, even going to the extent of refusing to grant degrees to students of theology, except they preach a sermon in Great St. Mary's Church in Cambridge and subscribe to the dogmas of the Church of England. It is of interest, however, even in America to note that at its recent meeting the Senate of Cambridge University, the controlling body of that school, voted to grant degrees to graduates from the theological department without reference to their church affiliations. It is expected that Oxford University, which has always been dominated by sectarian bigotry, will follow the example of Cambridge.

OUR CONFERENCE EVANGELISTS.

Dear Dr. Meek:—The Annual Conference being a record of past events, we look upon that which is past, and try to forecast the future.

One thing that the Conference did which, to my mind, means progress was the retaining of the Conference Evangelist. We have been falling behind our sister churches in this respect, and therefore have been losing ground. The office is essential to the forward movement of our Church. I do not believe in, neither do I use, irresponsible men, who come and go at their own will and pleasure, and who seem to be responsible to no one.

The plan of one pastor helping another is the proper one; but we face a tremendous fact; He cannot remain a sufficient length of time to accomplish the work that needs to be done. Then he has a double responsibility on his mind; in fact, he is divided in his interests. This we know from personal experience. To the true pastor, the home charge has the largest claim, and this he cannot shake off.

Now as to the man—or men. Brother Turner was with me here in Amite, and did most excellent work. In fact, he did the best work I have ever had done by any one I have had to help me. He is safe, sane and sound. He is good help, and will do fine work anywhere.

Brother Hoffpauir I know to be a good, true man, of earnest consecration. As to his work in meetings I have no experience, and cannot say what will be the result of his work. He is to be trusted and sustained.

Now, for a word connected with the finances of these brethren. They have taken this work with no pledge of support from Board or Conference, and all the financial support they will get will be the contributions made in the meetings. Their

faith in the liberality of the people is great, and I trust that God will bless them and that their support may be such that they will be able to make the great work fairly on its feet. Brethren of the Synod, if you can use one of these men as your evangelist, take them in as your helpers. Arrange the finances beforehand, if possible. Turn them loose with the gospel of Christ, and stand by all their work.

What is the object of the evangelist? The man working in revival work should not be paid on the per capita basis—so much for every year, or based on the number added to the Church. The truth of the matter is, that the one who faithfully preaches the gospel of Christ twice a day, throwing his whole soul into every message, and often falling in the harvest, works much better than the one who, by superficial top-dressing, carries a few "top swimmers."

It is much easier to bring the "top swimmers" to port with a few scattering crums than to bring the wily bass from the depths. I was once entrusted by a pastor in these words: "Please do a little surface work."

I urge with this authorization. Brethren, let us help our Conference evangelists all we can, preferring them to others, if conditions will warrant. I can heartily endorse Brother Turner from experience. I can recommend Brother Hoffpauir as a true, earnest, consecrated man, worthy of our confidence.

H. W. BOWMAN.

Amite, Cal. La.

CALLED UP HIGHER.

Dear Doctor Meek: My father, Rev. C. W. Carter, joined the Church Triumphant early on the morning of Dec. 30. He contracted la grippe at Conference. He was found to have passed away in his sleep. He closed his eyes here to open them amidst the glories of his Father's throne. Sunday, two weeks ago, he preached most eloquently and optimistically at Conference on the text "And it doth not yet appear what we shall be." He has found the answer that John and all the writers sought. He knows now what we shall be. There was a happy meeting in Paradise this morning when he and mother met after six years' separation.

That was not death, but translation.

"It is not death to die—

To leave this weary road,

And, mid the brotherhood on high,

To be at home with God.

It is not death to bear

The wrench that sets us free

From dungeon chain, to breathe the air

Of boundless liberty."

BRISCOE CARTER.

December 30, 1912.

OUT-OF-TOWN CUSTOMERS

Now brought into closer touch with our store, for on January 1st we commenced our Free Delivery by Parcels Post,

Purchases made from Holmes' will be delivered free of cost to the purchaser, just as to residents of New Orleans, and out-of-town customers will no longer have to figure the added expense of postage expressage on a purchase as previously, for we will deliver, free of charge, merchandise weighing 11 pounds and less, and not over 72 inches length and girth combined, as per Parcels Post Regulations.

Our out-of-town readers of this announcement will do well to remember that not only have we a Mail Order service that is prompt and efficient, giving as careful attention to commissions by mail as if purchase was made in person, but we also deliver anything under the Parcels Post regulations "FREE OF CHARGE."

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NEW ORLEANS, LA.

Secular News and Comment

By Rev. A. J. Gearheard.

Dr. Sun Yat Sen, the creator of the new China, is now on his way to the United States for the purpose of attempting to raise \$200,000,000, to be used in railroad construction in China. Dr. Sen hopes to secure a total of \$600,000,000 from this and other countries.

The Isthmian Canal Commission has issued an order forbidding any one to go in the vicinity of the fortifications with a camera. The Commission rightly holds that to permit the photographing of the Government's fortifications is to weaken them as a means of defense in time of war.

Marsh Island, on the southern coast of Louisiana, contains 13,000 acres, and has a coast line of fifteen miles. It is owned by Mrs. Russell Sage. She desires to deed it to the State of Louisiana on condition that the State will set aside enough money to maintain it as a game preserve.

This is the season of the Mohammedan annual pilgrimage to Mecca, Arabia; and that city is now in the throes of an epidemic of cholera. Besides the 45,000 inhabitants of Mecca, there are now 10,000 pilgrims in that city. During four days of last week there were 1714 deaths from the terrible plague.

Recently the Nobel prize winners for the year 1912 were announced as follows: Medicine, Alexis Carrel, of New York; physics, Gustaf Dalen, of Stockholm; literature, Gerhart Hauptman, of Berlin, and chemistry, divided between Prof. Grignard, of Nancy University, and Prof. Sabatier, of Toulouse University.

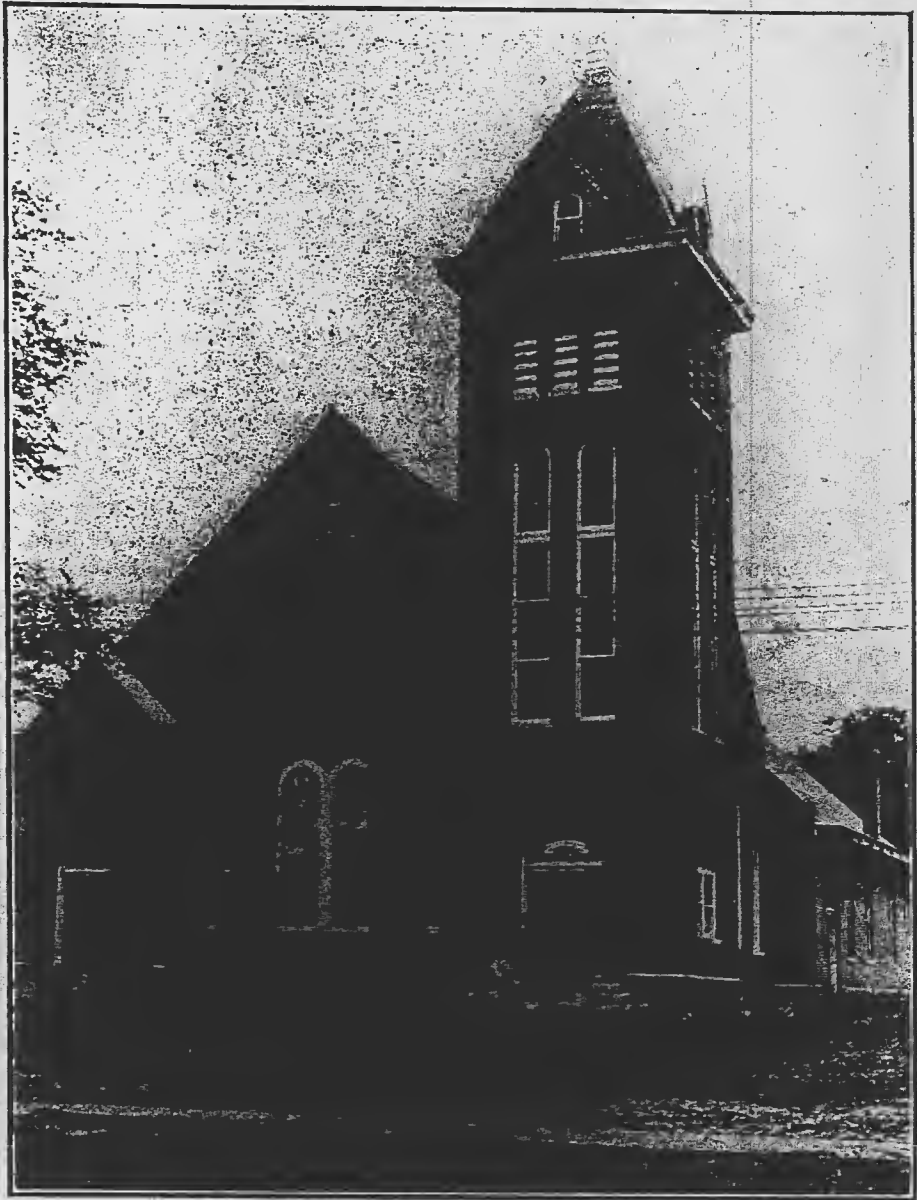
The Executive Committee of the Southern Sociological Congress, at its meeting in Nashville, Tenn., recently decided to hold the next session of the Congress in Atlanta, Ga., some time in April or May. Already a number of sociological speakers of National reputation have been engaged to prepare addresses for the Congress.

The Los Angeles Times, whose building was destroyed some time ago by dynamite, is now domiciled in one of the most modern newspaper buildings in the United States. In a Souvenir Sheet, which the Times recently published, the whole story of the dynamiting tragedy was graphically told.

In the last four years the Socialist party more than doubled its strength in the United States. This is not a sign that the principle of government it advocates is gaining in popularity, but that a feeling of political unrest is becoming more widespread. That Socialism will ever become the dominant principle in American politics, we doubt; but that it will force radical reforms upon other parties, we believe.

President-elect Wilson has been busily engaged in selecting his Cabinet. While nothing authoritative can be known now, the following have been named as possible members of the Cabinet: Secretary of State, William J. Bryan, Nebraska; Secretary of the Treasury, Henry Morgenthau, New York; Secretary of War, Representative Mitchell Palmer, Pennsylvania; Secretary of the Navy, Harry St. George Tucker, Virginia; Attorney General, William F. McCombs, New York, or W. A. Glasgow, Jr., Philadelphia; Postmaster General, Joseph Daniels, North Carolina; Secretary of the Interior; Ex-Governor Osborn, Wyoming; Secretary of Agriculture, Representative Burleson, Texas; Secretary of Commerce and Labor, Representative Redfield, New York.

That the disease called pellagra is spreading



THE M. E. CHURCH, SOUTH, AT PONTOTOC, MISS.,
Where Rev. W. D. Wendel is pastor. It is one of the most spacious and attractive houses of worship in Northeast Mississippi.

with a degree of rapidity that is alarming, is attested by the following statistics: There were last year in Virginia 629 cases and 349 deaths; North Carolina, 2422 cases and 1067 deaths; South Carolina, 1880 cases and 582 deaths; Georgia, 4558 cases and 1582 deaths; Kentucky, 531 cases and 220 deaths; Mississippi, 2895 cases and 1250 deaths, and Louisiana, 670 cases and 296 deaths.

President Taft recently pardoned Captain William H. Van Schaick, who was serving a ten year sentence in Sing Sing prison for criminal neglect, in connection with the destruction of the Steamer General Slocum, which caused the death of 1031 women and children. An organization known as "The General Slocum Disaster Survivors," through its vice president, has communicated the following message to President Taft: "May God forgive you, Mr. President, for this act. We cannot."

Another Arctic exploring expedition will be conducted by the American Museum of Natural History and the American Geographical Society of Yale University. It will be under the command of Ensign Fitzhugh Green, of the United States Navy, and the exploring party will set out next July. Mr. Donald McMillan, who accompanied Explorer Peary, will act as guide and the party hopes to survey a body of land called Croker Island, which is supposed to be about 196 miles north of Cape Thomas Hubbard.

The Governor of Arkansas recently pardoned more than 300 convicts, giving as his reason that he objected to the Arkansas system of hiring out its convicts as convict laborers. The Governor of South Carolina also eclipsed all former records in his State by pardoning 80 convicts on Christmas day. While every convict who was pardoned in each case may have been worthy of his liberty,

the wholesale pardoning of criminals by these two chief executives will probably cause legislatures to take action curtailing the pardoning power of the Governor.

Mr. William A. Reid, an investigator of Latin American conditions, in a report to the Southern Commercial Congress, says that both Portuguese and Spanish should be taught in our public schools, in order to prepare young Americans for proper trade relations with the South American Republics. Why burden the millions of school children of America with the task of learning languages that will benefit at the most but a few thousand? It appears to us that the commercial spirit sways our public schools to too great an extent already.

NOTICE TO PREACHERS

Beginning January 1, 1913, the rates of subscription to the New Orleans Christian Advocate will be as follows:

Single subscriptions, one year.....	\$1.50 net
In clubs of five or more, each	1.25 net
Eight months	1.00 net
To preachers	1.00 net
To widows of preachers	1.00 net

The commission heretofore allowed has been discontinued, because only a very few of the preachers accept commission, and the great majority we have talked with expressed it as their opinion that a commission has proven a hindrance to them in working up the subscription list on their charges.

In cases where persons are very poor, the pastor may recommend that the paper be sent at a reduction. Remittances should be made by Money Order, Registered Letter, or in Stamps. Preachers may deduct for any expense incurred in remitting.

PUBLISHER.

ROBERT E. DOWNER

From youth of Robert Downer's devotion to the Christian religion is a record that needs no further explanation. He was a child of the faith, and his mother, Mrs. Jane Downer, was a devoted Christian. He was born in 1833, and his early life was spent in the study of the Bible and the practice of the Christian religion. He was a member of the Methodist Episcopal Church, and he was a faithful worker in the church. He was a man of great faith and courage, and he was a man who was always ready to sacrifice for the cause of Christ. He was a man who was always ready to stand up for the truth, and he was a man who was always ready to do the will of God. He was a man who was always ready to love his neighbor as himself, and he was a man who was always ready to be a blessing to the world.

Robert E. Downer was born in Knoxville, Tennessee, February 25th, 1833. His father was a simple, but his mother had been reared a Roman Catholic, but through the influence of two or three Methodist preachers, had been converted and joined the Methodist Church.

Like Samuel of old, the child had been dedicated to God by his devout mother, who cherished throughout his childhood and youth the most unshaken conviction that her son would become a Methodist preacher. Through perils of sickness and the almost unparalleled afflictions that came and again threatened his life, the conviction never wavered and her prayers for his triumph were never less. "He will be a Methodist preacher, and I shall hear him preach." Unquestionably the most powerful formative influence in the life of the boy was that exerted by this devout and faithful mother.

About 1842 the family moved to New Orleans, and here, in a home of exemplary piety (for the father in the meantime had been converted), and blessed with all the gracious influences of the Sunday school and the services of God's house, the child grew to youth. He was obedient, tender-hearted, pious, but delicate of body and weakened and crippled by the series of painful accidents that had befallen him. At the age of nine he joined the Church. That he was converted he never doubted, but when, he did not know. The Holy Spirit had gently led the child to his mother's Savior.

In 1855 another move was made, this time to Whitesburg, in Pike County, Miss., where the permanent home was established. Always present was the conviction of a call to preach, but the boy was not unmindful of his limitations, and it seemed to him impossible that such could be the divine will concerning him. But to his surprise (and shall we not say, to God's) he was encouraged by his friends to prepare for the work of the ministry. Men like John C. Keener and Isaac Parker loaned him books and confirmed his convictions of duty. His brethren of the quarterly conference, without a dissenting voice, granted him license to preach and recommended him for admission into the travelling connection. But still he doubted the possibility of this thing. He says: "I experimented on the people of John's Station to see if I could preach, and as no one laughed or ridiculed the effort in my presence, I thought I might be able to edify plain country people on some back-woods circuit."

The Annual Conference was held in 1854 in Woodville. Many miles stretch their length between Whitesburg and Woodville, and the Tangipahoa and Atchafalaya rivers, swollen with the winter rains, were to be crossed. How to reach the seat of the Conference might have appalled a less heroic heart, leaving out of view the greater

question of how to reach the circuit to which he was called. But he was not a man who was easily deterred. He was a man who was always ready to do the will of God. He was a man who was always ready to sacrifice for the cause of Christ. He was a man who was always ready to stand up for the truth, and he was a man who was always ready to do the will of God. He was a man who was always ready to love his neighbor as himself, and he was a man who was always ready to be a blessing to the world.

In November, 1854, he was convinced of this and went to Baton Rouge, La. In 1855 he was received into full connection, organized as a pastor in Bienville Parish, and appointed to the Vicksburg Circuit. The year 1856 found him in Madison County as pastor of Livingston and Concord Mission. At the session of the Conference held this year in Jackson, he was ordained an elder by Bishop Pierce, and at his own request was granted the local relation. This relation he sustained for two years, being readmitted into the travelling connection at Crystal Springs, December, 1857. It is due to brother Downer to state that his local relation was caused by the illness of his father.

From this time until December, 1859, when at the Conference session held at Hattiesburg he was granted the supernumerary relation, he continued in the itinerant service, asking no favors and going uncomplainingly to the work assigned to him, except that during one year (1858) he was a supernumerary and resided at Ocean Springs. The assumption of this relation was also caused by the illness of his father. During a part of the year he served the Cadiz St. Church, New Orleans. It is a tribute to the blamelessness of his life and to his favor with the people that for the next four years he was the pastor of the flock, among whom he had just spent the year of retirement.

The years were passed in the faithful and successful service of the Church, and the many widely separated circuits bear testimony to the extent of his labors. Franklinton, Arcola, Holmesville, Wesson and Beauregard, Brownsville, Pearlinton, Pipkins Chapel, Newton, Georgetown, Covington, all appear upon the list of his appointments. He was at Providence two years, at Mount Carmel two years, at Newton two years, at Vossburg three years, at Ellisville three years, at Ocean Springs seven years. One year he was Sunday school agent, but the next year found him back in his loved employ as pastor, this time on the China Grove Circuit. Wherever he went he was loved, trusted, followed, and his record is kept by Him to whom his life was given.

As a preacher Brother Downer was earnest, Scriptural and practical. His style was hortatory and his voice gentle and persuasive. His constant theme was, Jesus the perfect Savior, and his steadfast purpose, the establishment of the believer in the faith of Christ. To him nothing availed but the faith that works by love and purifies the heart.

In his demeanor toward the preachers a quiet dignity finely blended with a sincere and gracious cordiality. He seemed to neither seek nor avoid the society of his brethren; but met every approach with such unaffected friendliness that none could doubt the genuine kindness of his feelings. There was nothing austere about him; he was one of the most approachable of men. But he was of a serious mind, and did not seem to know how to jest. He was strong in his attachments, and his constant desire seemed to be that he might do good to every man. His deafness greatly lessened his social pleasures and caused that seeming aloofness that so often marks those who are thus afflicted. For many years he could hear only by means of a speaking trumpet; thus he was forced to find entertainment in his books and papers, and to his friends he wrote long and helpful letters. His reading, though not along many lines, was fairly extensive and thorough, and especially delightful to him was the study of the Bible and the reading of books of a devotional character. He was a frequent and inter-

esting contributor to the church papers and through the religious press kept in touch with the movement of the times.

On November 20th, 1891, Brother Downer was happily married to Miss Jane Eguet of New Orleans, and in the devout and amiable woman found a congenial and helpful wife and a willing sharer of the joys and burdens of his itinerant life. To them were born seven children, three of whom died in early childhood. The others—Mrs. Kate Louise Barlow, Mrs. Susan Virginia Cooter, Homer Edwin Downer and Charles Eguet Downer—are living and with their mother cherish the memory of one whose heroic life commanded their respect and whose gentle spirit inspired their most devoted love. The younger son, Charles, is a local preacher in the Methodist Episcopal Church, South, and resides in Jackson.

After his superannuation Brother Downer made his home with his daughter, Mrs. Gus Cooter, living at that time in Mount Olive, here he was the recipient of the affectionate care of the cultured and appreciative people. With his daughter he then moved to Ocean Springs, where much of his active ministry had been spent. Nearly at Long Beach was located the little home that he had built against the coming of the day of enforced inactivity. This home he and Sister Downer afterward deeded to the Mississippi Conference as a home for worn-out itinerant preachers. After some years Mr. Cooter made his home in Jackson, and with him came our venerable brother, feeble with age and disease, but still alert and cheerful and happy in the consciousness of the divine love and favor. His friends advised his friends of his declining health, telling of the wearied heart that sometimes almost ceased its beating, and of the completeness of his peace and joy in Christ. They were not surprised when the message came that the tired body had yielded up the spirit it had clothed so long, and that the chastened soul was at rest with God. Like Paul he could have said: "I have fought a good fight, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me in that day."

It was on Saturday evening, July 6th, 1912, that the end came and the loving friends laid to rest the body of the man of God. Methodism has produced many noble men, but probably none in whom a heroic and trustful spirit triumphed more signally over the many varied hindrances that opposed themselves to the accomplishment of the work to which the Spirit of the Lord had called him.

We shall miss the little bent and crippled form and look no more into the intent and earnest face. But we trust that the memory of his heroic spirit and the influence of his devoted and useful life will abide in the hearts of his brethren. In the earlier day, among the kingdoms of men, this maimed and helpless child would have been thrown out to perish in the fields; in the coming day, in the Kingdom of our Lord, he shall be called a Prince.

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The Home Circle

GOBBLE, GOBBLE, GOBBLE!

A turkey perching in a tree
Turned round and looked right down at me,
And all the words he said were three—
"Gobble, Gobble, Gobble!"

I got that turkey in a shed;
Some yellow corn before him spread;
The same three words to him I said—
"Gobble, Gobble, Gobble!"

When he had gained about ten pound,
And was fat, juicy, sleek and round,
Again he turned and made the sound—
"Gobble, gobble, gobble!"

"All right," said I; "I'll gobble you,
Invite my friends to help me, too;
What you request, dear sir, we'll do—
"Gobble, gobble, gobble!"

There at the table to each guest,
I read that turkey's last request;
They then proceeded with great zest
To gobble, gobble, gobble.

They made of him a perfect wreck;
They stuffed themselves full to the neck;
They gobble, gobble, gobbled,
Till they wobble, wobble, wobbled.

Petaluma Poultry Journal.

JOHN'S SISTER.

"I say, there," he asked, as he stood in the streets of Paris for the first time, and watched two Sisters of Mercy pass along, "what kind of women is them I see go along, all in black, with a white thing around their face and neck?"

"Oh," replied the man addressed, "they're the Sisters of St. John the Baptist."

"Get out!" was the sneering answer, "you can't fool me. Why, man, John the Baptist has been dead more'n a hundred years."—Tit-Bits.

A HINT TO BOYS.

I stood in the store of a merchant the other day when a boy came in and applied for a situation.

"Can you write a good hand?" he was asked.

"Yaas."

"Good at figures?"

"Yaas."

"That will do; I do not want you," said the merchant.

"But," said I, when the boy had gone, "I know that lad to be an honest, industrious boy. Why don't you give him a chance?"

Because he hasn't learned to say, 'Yes, sir,' and 'No, sir.' If he answers me as he did when applying for a situation, how will he answer customers when he has been here a month?"—Pittsburgh Christian Advocate.

WM. MARCONI WHEN A BOY.

It has not been very many years since Marconi was a mere boy, working, experimenting, and dreaming in his work-shop in Italy. He dreamed strange dreams, so thought his father, but since those days of his youth, his dreams have proven not only strange, but wonderful and capable of coming true, for he dreamed of the "wireless" telegraphy as we have it now.

"There would be no danger of shipwrecks, could I make my dreams come true," said the youthful Italian. And then he set to work with renewed energy, and although he was only nineteen, he began his wonderful "wireless" with the aid of a journal treating of electricity and giving an account of a wonderful discovery made by a young German scientist who had died before completing his work. Marconi went on with the young German's idea and worked it out to completion.

To quote from a foreign writer on the subject:

"But there had been a long struggle between the boy and his father before William was allowed to go his way. His father was passionately fond of music, and his heart was centered on the hope of seeing his son become a great composer. His mother, too, was greatly attached to music. The daughter of a rich and well-known Dublin merchant, Mr. Jamieson, had come to Italy to study singing, and had met Mr. Marconi and married him. So both William's parents took great pains with his musical education. But he was quite stupid at learning music. On one occasion his father said to him: 'If you don't pay more attention to your lessons, I will throw all this stuff out of the window.' The 'stuff' was a collection of machinery, wires, battery, and what not, which young William had filled his play-room with. At the age of eight he had begun to play at being an inventor; and when he was only eleven he started to build a new kind of steam-engine. At the age of fourteen he took up the study of electricity in real earnest.

"His father was in despair, and once destroyed some of his gifted son's appliances, saying, 'I won't have the house blown up, William!' But the fact of the matter was, he was vexed because his son cared more for science than he did for music. But happily Mrs. Marconi began to see that her young son had a real talent for invention, and she soothed the disappointed father, and made it her special care to see that William was permitted to go on experimenting. She gave him all the money he wanted for the purpose, and paid clever teachers to come and instruct him in the science and machinery. Later she sent him to Bologna University, where he continued his studies with greater facilities."

So it was that the sweet-dispositioned, warm-hearted Irish mother prevailed over the passionate, fiery, determined, but affectionate father, and young William Marconi had his way, and gave us the greatest discovery of the age. And he is still a young man, and this great discovery his first. We may look for other wonders from him.—Times-Democrat.

THE PAST YEAR.

We have reached the end of another year. In the commercial world it is a time of careful inspection; another year of widely extended trade and exchange has closed, and around this season men are busy casting up accounts, taking stock, and trying to see what the year has brought them, and where they stand at its close. In this they are wise. It is not prudent to conduct a business without regular and thorough investigations to show whither it is leading—whether to prosperity or to bankruptcy. Men want to know whether their trafficking is to profit or loss.

Now along with this inspection of our affairs there ought to go an inspection of ourselves. Life is more than meat; character is more than possessions. If, therefore, it is important to know how we have done commercially, it is vastly more important to know how we have done morally and spiritually. How have we fared in this higher realm of our lives? Where do we stand as the new year begins.

What has been the reaction of our daily work on character? Our business may have yielded us a handsome profit, but if we have succumbed to the temptations which are inseparable from life in a sinful world, if we have achieved our successes at the sacrifice of rectitude, or if we have even allowed ourselves to be subdued to that which we have worked in, then the year has been one of loss to us; we must reckon ourselves to have failed. On the other hand, though we may have met with business reverses and financial defeat, yet if we have maintained our integrity before God and men, if we have beaten down Satan under our feet, preferring the testimony of a good conscience to gains gotten by unrighteousness, we can count that the year has brought us great and enriching returns. No inquisition into the business we have been conducting is complete unless it includes this inquiry into the way our manage-

ment of our business or work has affected our character.

It becomes us to inquire, also, what gains we have made through our contact with the means of grace and our use of the opportunities God has given us for distinctively spiritual enlargement and improvement. Have we searched the Scriptures? Have we maintained habits of prayer? Have we been regular in our waiting upon God in his house? Have we been careful to translate the truths we have heard into forms of conduct and life? These are questions which search us and try us, and by which we may judge ourselves that we be not judged of God. There is many a child of God who, putting these questions to himself, can answer with humility and with joy: "His grace was not bestowed on me in vain." At the close of another year, he can truly say of Christ his Saviour: "I see him still nearer whom I always see."

Nevertheless, the best of Christians must not only confess non-attainment of ideals, but even failure to attain the best that is within his reach. He must acknowledge failure to improve opportunities, and want of sustained ardor and enthusiasm in running the Christian race. Granted that he has grown in grace during the year, he must nevertheless have a marvelous facility in self-deception who does not feel constrained to say at the year's end:

"When I compare
What I have lost with what I have gained,
What I have missed with what attained,
Little room do I find for pride."

This consciousness of non-attainment, however, should be felt only as a keener spur. Past failure viewed in connection with the sobering thought that another year of life has gone for us should but lend new force and urgency to the apostolic injunction, "Redeem the time."

"In vain
Ye call back the past again;
The past is deaf to your prayer."

—The Lutheran Observer.

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Editorial.

DR. C. W. CARTER DEAD.

Louisiana Methodism is mourning. The late Charles W. Carter, who has been with us for many years, has died. Dr. Carter was born in West Feliciana Parish, near Clinton, May 20, 1828. He was educated in the common schools and at Centenary College. He also took a law course at the University of Louisiana (now Tulane University), but turned from bright prospects in his chosen profession to enter the Methodist Ministry. He was admitted on trial into the Louisiana Conference at its sixteenth session at Alexandria, December 14-16, 1861. He was admitted into full connection at Homer, in December, 1863. For more than fifty years he was in the active service, and wrought with an efficiency that contributed largely to the upbuilding of Methodism in the State, and which commanded universal recognition. He died with great acceptability the leading charges in his Conference; was a member of Union sent as a delegate to the General Conference, and from June 10, 1896, to June 22, 1898, was the editor of the New Orleans Christian Advocate. For several years Dr. Carter had been on the superannuate list, a position which his brethren, because of his unequal gifts, granted him with some reluctance, but which he felt was more in keeping with his advanced years than the exacting duties of a pastorate.

Dr. Carter's wife died several years ago, and the members of the family who are left to mourn his departure are Rev. C. B. Carter, presiding elder of the Ruxton District; Rev. Thomas Carter, a professor in the Theological Department of Vanderbilt University; Rev. J. Van Carter, Secretary of the Louisiana State Sunday School Association; Mrs. A. D. McNoy, Professor of English in the Louisiana State Normal; Mrs. J. E. Guardia, wife of Prof. Guardia, of the State Normal College, and a daughter living in New York, whose maiden name was Miss Mattie Carter. The obsequies of the deceased were announced to take place in Natchitoches yesterday, with Rev. R. H. Harper officiating, and the interment was to be in old American Cemetery at that place.

We have at our disposal during the time not yet given to us in this issue an estimate of the crops of the year 1912. It is a most interesting and valuable document, and we are glad to present it to our readers. It shows that the crops of the year 1912 were not only abundant, but also of a high quality. This is a most encouraging prospect for the future, and we are sure that the people of this State will be well satisfied with the results.

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But do more than this side of the Celestial City shall we have to wait till of things of the Kingdom. There is no doubt that the crops of the year 1912 were not only abundant, but also of a high quality. This is a most encouraging prospect for the future, and we are sure that the people of this State will be well satisfied with the results.

OUR BOUNTIFUL CROPS.

Our material prosperity is not the nation's greatest asset, yet it means much to know that ours is a land of plenty and that the millions of our population are safeguarded from unavoidable want. Indeed, how peculiarly fortunate we are in this respect but few fully realize. With the hope that it may give some a larger appreciation of God's goodness to our people, as shown in his temporal blessings, we quote from the New York Independent, of December 26, the following summary of our chief crops during the year 1912:

The first of the year's crop reports was not an encouraging one. It related (in May) to the winter-sown wheat, 6,469,000 acres of which, or about 20 per cent, had been winter-killed. Estimates of other crops, however, were favorable, but they did not point to the great yields which were afterward to be disclosed. As one month's report followed another, the estimates steadily increased. Even the quantity of winter wheat grew from 358,000,000 bushels (July report) to 383,000,000 in October, but the yield, like the crops of spring wheat, potatoes, corn, oats and barley, was steadily underestimated although additions were made every thirty days. Not until the Government's final report was published, on December 16, was the full size of the crops known. The figures are given below:

The Crops.		
	1912.	1911.
Corn	3,124,746,000	2,531,488,000
Spring Wheat	336,348,000	190,682,000
Winter wheat	359,319,000	430,656,000
Total wheat	730,267,000	621,338,000
Oats	1,418,337,000	922,298,000
Barley	223,824,000	160,240,000
Rye	35,664,000	33,119,000
Buckwheat	19,249,000	17,549,000
Flaxseed	28,073,000	19,370,000
Rice	25,054,000	22,934,000

From the crops of the year 1912, we are sure that the people of this State will be well satisfied with the results. The crops of the year 1912 were not only abundant, but also of a high quality. This is a most encouraging prospect for the future, and we are sure that the people of this State will be well satisfied with the results.

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THE IMPORTANCE OF A SOUND CREED.

We often hear it said that it does not matter what one believes, just so he lives right. Under the influence of this loose our Church has possibly practiced too liberal a policy of toleration. The view that there will be good people from all Churches in heaven should not be allowed to carry us too far. If a person's belief is radically wrong, his life cannot be right. An evil tree cannot bring forth good fruit. If our faith is wrong, our life is apt to be correspondingly wrong. An evil person may perform good works, or he may perform evil works, and in either case be evil still. A good person must perform good works, and that continually, or lose his goodness.

Human beings are not naturally good, but after the likeness of Adam, are born in sin, and if permitted to follow the natural bent, they will develop into wicked persons. The unrighteous image stamped upon our soul is changed by the will of man surrendering to the will of God and by faith accepting Jesus Christ as a Savior. The new life obtained by faith in Christ is maintained by constant communion with God through Christ, and by works of righteousness. "Faith without works is dead." If we trust in any other name than that of Christ, we cannot be saved. If we are not saved by faith in Jesus Christ, our goodness availeth nothing. If one who is a member of a Church denies the deity of Christ, how can we believe that that person will ever reach heaven? What we believe is a matter of the utmost importance. What is essential in religious truth is discoverable, at least in Christian lands, and the Bible clearly teaches that men are responsible for their belief, whatever it may be.

A. J. G.

AN ERROR.

In our editorial last week, entitled "Peace Negotiations," we spoke of the representatives of the six great Powers as meeting in the historic St. James Palace, in London, to effect peace between the Balkan States and Turkey. In that statement, we erred. It is the Commissioners of the warring nations that are having their meetings in that famous building. The representatives of the Powers are important factors in the pending negotiations and they also are gathered in London, but they are holding their sittings elsewhere in the great English metropolis. We make this correction in the interest of strict accuracy. Our mistake was due to the haste with which we wrote the brief editorial in which it occurred.

PERSONAL AND OTHER NOTES.

From Hernando, Miss., Mrs. S. M. Thames writes: "We reached here safely and were most cordially received. We are anticipating a pleasant year among these kind people."

Rev. H. R. Singleton and wife will entertain the New Orleans pastors and their wives at an informal luncheon to be given in the private dining room of the Monteleone Hotel next Monday.

We are informed that the Rev. and Mrs. W. H. Moulton, of Coldwater, Miss., have been made happy by the birth of a daughter. We extend our most hearty congratulations.

Rev. G. W. McLain, who was assigned at the

recent session of the North Mississippi Conference to the Bellfontaine Circuit, has been changed from that appointment to the North Carrollton charge.

Rev. Briscoe Carter, the presiding elder, requests us to state that the District Stewards' meeting in the Ruston District will be held on February 15, instead of January 15, as was at first announced.

Rev. J. J. Brooks is comfortably domiciled in the parsonage at Boyle, Miss., where he has been cordially welcomed. He states that Rev. J. H. Smith, his predecessor, left things in good shape, and that the people hold him in high esteem.

Rev. J. W. Booth, who was assigned to the Jeanerette (La.) charge at the recent session of the Louisiana Conference, was in the Advocate office last week. Brother Booth has been in New Orleans for the past two years, and his frequent visits to this office will be missed.

Rev. E. B. Troy passed through New Orleans last week on his way from West Monroe, La., to Crowley, where he will make his home for the next Conference year. He has been assigned to the pastorate of the Acadia Circuit, which includes the territory formerly known as Prudhomme Circuit.

The New Orleans Preachers' Association met last Monday and elected the following officers for the ensuing year: Dr. J. M. Henry, chairman; Rev. H. R. Singleton, Secretary, and Rev. C. A. Battle, treasurer. The body will meet every second, third, and fourth Monday mornings in the parlor of the First Methodist Church.

The new presiding elder of the Seashore District, Dr. W. H. Huntley, has been given an enthusiastic welcome, and enters hopefully upon the work of the new year. Scholarly, cultured, and brotherly, Dr. Huntley is capacitated to adorn the responsible office which he holds. We wish him a large measure of success in his new field.

Rev. W. V. Shearer, who is stationed at Coffeeville, Miss., instead of at Potts Camp, as was first announced, is at his new post and has made a good beginning. He found an appreciative people at Coffeeville, and writes that everything possible has been done for his comfort, even to the filling of the pantry with an abundance of provisions.

The Iberville (La.) Sentinel, published in Plaquemine, La., after expressing regret because Rev. H. B. Perritt has been moved from that place, continues as follows: "Mr. Perritt is an able and scholarly gentleman, and has a host of friends in this community who regret his departure." Brother Perritt has already taken up his new work at Greensburg, La.

In forwarding his first round of appointments a few days ago, Rev. J. H. Mitchell, the presiding elder of the Corinth District, adds: "The prospects are encouraging. I think that we shall have a good year." Methodism in Northeast Mississippi is fortunate in having Brother Mitchell to lead its forces. He is wise in counsel and unceasing in his labors.

Rev. J. W. Ramsey writes encouragingly of the outlook at Mendenhall, Miss., where he and his family have been delightfully received. A new parsonage has already been purchased and two new rooms will be added to it in the near future. It is also stated that two adjacent lots will probably be donated to the property. We congratulate Brother Ramsey upon the fine start which he has made.

Dr. J. M. Henry spent the holidays with his brother, Rev. W. S. Henry, at Waterproof, La. Dr. Henry reports that his brother is delighted with his new charge, and that he has been cordially received by the people at Waterproof. Brother Henry came to the Louisiana Conference at Monroe by transfer from the South Carolina Conference, and we most heartily welcome him to the Pelican State.

In a personal letter to this office Rev. J. R. Countiss, the President of Grenada College, has the following to say concerning that school: "All is going well with our school. We have twenty-five more pupils than we had at this time last year, and there are a number to enter after the holidays. This is a good time to enter, of course, and we hope to have every room taken before the beginning of the second term."

Rev. L. L. Roberts was in New Orleans last week and paid the Advocate office an appreciated call. He was on his way to Logtown, Miss., to which place he was going in behalf of Whitworth College. Brother Roberts has assumed his new duties as Financial Agent of Whitworth College with becoming grace, and we predict for him a successful year's work in that capacity, and for Whitworth, large returns from his service.

Bishop H. C. Morrison has made the following changes in the appointments of the Mississippi Conference: Rev. C. F. Emery has been changed from the Newton District to the Crawford Street Church, Vicksburg, and Dr. H. W. Featherston has

been named as presiding elder of the Newton District. An exchange of places has also been made between Rev. C. H. Ellis and Rev. C. C. Griffin, the former going to Pachuta, and the latter to Shiloh.

Rev. P. O. Lowrey passed through New Orleans last week on his way to Hammond, where he has arranged to do special Sunday school work for a few days. While in New Orleans he arranged to have published a manual of the officers of the Sunday schools of the Louisiana Annual Conference. The volume will be a handy reference book, and will contain much information of value to both our pastors and Sunday school superintendents.

Rev. H. S. Spragins reports that he has been given a most cordial welcome by the Methodists at Greenville and at the other points where his official duties have carried him. And the people report that Brother Spragins has everywhere made a fine impression. The sentiment seems to be unanimous that the Greenville District is in safe and capable hands, and increasing prosperity for our Church in the territory which it embraces is confidently predicted.

Rev. W. W. Jones, our new pastor at Carrollton, Miss., writes as follows: "To say that we are at Carrollton is sufficient—no use to mention kind reception, courtesies, etc. Everybody knows how these good people do things. They all take part. A young man should consider himself fortunate to follow in the path of Brother Thames, who is loved by all the people here." The lines have, indeed, fallen in pleasant places to Brother Jones. He will realize this even more fully as the months pass.

Rev. J. C. Ellis reached South McComb, Miss., his new appointment, on Dec. 19, and is now happily domiciled in the parsonage at that place. In writing of his reception he says: "A splendid, warm dinner awaited us on our arrival, and several of the stanch members of the church were at the parsonage to welcome us. We are delightfully situated." Brother Ellis served in Copia County for eight years and leaves his many friends there with a feeling of considerable regret, though he is much pleased with his new field.

We regret to be informed that Rev. T. J. Durrett, of Buena Vista, Miss., has found it necessary to go to Hot Springs because of the condition of his health. He states that he is quite unwell, but that he hopes that a course of baths will sufficiently restore him physically to enable him to resume his work. Brother Durrett speaks in high terms of the people of his charge, whom he has served for the past two years, and of whose many kindnesses he is most appreciative. He asks the brethren to remember him in their prayers.

Mr. F. L. Matthews, one of the oldest and most highly respected Methodists in the vicinity of New Orleans, died on Friday evening, December 27, at his late home in Gretna, La. He was the father of Sister S. L. Riggs, the wife of Rev. S. L. Riggs, of the Louisiana Conference, and of Sister H. H. Ahrens, wife of Brother H. H. Ahrens, formerly a member of the Louisiana Conference and now a local elder in the Church. Besides these two daughters, he leaves six children and his aged wife to mourn his going. We extend sympathy to the bereaved ones.

The Lincoln County Times, published in Brookhaven, Miss., has the following to say concerning Rev. W. H. Lewis, who was assigned to the Brookhaven church at the recent session of the Mississippi Conference: "Rev. W. H. Lewis, the new pastor of the Methodist Church, arrived Tuesday evening. The ladies of the church had made the parsonage ready for him and his family, and they were taken immediately to their new home. The Brookhaven church is to be congratulated on the accession of a pastor of the character and attainments of the Rev. Mr. Lewis."

We are pleased to hear of the prosperity of our church at Hillhouse, Miss., where, though the population is small, we have some of the choicest people to be found anywhere in the great Mississippi Delta. The Sunday school is in a flourishing condition, and this congregation made an excellent record during the past year. Among those to whom Methodism is greatly indebted at this point are Mr. and Mrs. J. D. Smith, who have paid liberally to keep the work of the Church going, and whose beautiful home is always open to our preachers. Any pastor who has the privilege of serving his flock should count himself fortunate.

Our attention has been called to an error in the report of the proceedings of the North Mississippi Conference, which appeared in a recent issue of the Advocate. Rev. H. M. Ellis was represented as having preached on "The Duty of Caring for the Sick," when his theme was "The Homing Instinct of the Soul." We gladly make this correction. Though he is profoundly interested in the work of caring for the physical man, the versatile Field

Agent of our Tri-State Hospital enterprise does not limit himself to this field of service in his pulpit ministration. On the contrary, he recognizes the fact that the deathless spirit is the nobler part of every human being, and that to uplift and save it is the highest duty of the ambassador of Christ.

We publish in this issue of the Advocate the report on the Memphis Tri-State Hospital adopted by the Mississippi Conference in its recent session at Hazlehurst. It deserves a careful reading, and the suggestions made therein as to how this enterprise may be helped, should be carefully noted. In a note to the Editor, received a few days ago, Rev. H. M. Ellis, our capable leader in the movement to construct and equip this urgently needed hospital, says: "There are many Methodists in the hospitals of Memphis at this time, as there are at all times. All the hospitals here are crowded. Mississippi furnishes a large proportion of these patients. The receipts for our Methodist Hospital have not abated during the Christmas season."

Rev. E. H. Cunningham, of Myrtle, Miss., writes: "The briefest will and testament on record was found recently in New York City. It ran as follows: 'After Henry Jones, John Jones.' I think this brevity should be observed somewhat in the various reports made by our preachers, as such reports would be convenient for the Advocate staff, as well as more likely to be read by the people. The loyal Methodists of our charge continue to evidence their kindness and co-operation in all phases of the work. The indications point to a happy and prosperous year." The doctrine of brevity advocated by Brother Cunningham is a most wholesome one. Many a good sermon and valuable article are injured and rendered ineffective by spinning them out to undue length.

Dr. W. T. Johnson, of Greenwood, Miss., has the sympathy of a host of friends in the sore bereavement which has come to him in the loss of his beloved wife, Mrs. Ella Bacon Johnson. She was quite unwell during the late session of the North Mississippi Conference at Greenwood, but at that time none dreamed that her illness was sufficiently grave to imperil her life. However, she grew steadily worse until her condition became alarming, and though all that the most skillful physicians and the best trained nurses could do, was brought into requisition, it was impossible to arrest the process of the disease which had fastened itself upon her. Dr. Johnson is a son of the late Rev. Stephen Johnson, of Carroll County, and is the president of the Board of Stewards of the First Methodist Church of Greenwood. He was married to Miss Ella Bacon, of Madison County, more than twenty years ago, and two children—Mrs. Latham Ray, of Greenwood, and a younger daughter—blessed this union. Both of them are living, and share with their father the great sorrow which has cast its dark shadow over this now desolate and lonely household. May the Heavenly Father comfort and sustain them in this time of heartache and severe trial.

SEND IN YOUR SUBSCRIPTIONS.

Dear Advocate: In the rush of closing up for Conference, attending the session, the moving out of old pastors and moving in of new, the fund for buying the old Methodist Church property in Mansfield for Mansfield College has been almost at a standstill. But one contribution has been received since the last report:

Mrs. M. E. Gilbert, Gilbert, La. \$10.00
Amount previously reported 332.00

Total \$342.00
Balance needed \$658.00

Now that other matters are out of the way, I hope the friends of the College and the Methodists generally will take up this matter and push it to a successful termination. This property has been used by the College as a campus for so many years that it is hard to realize what its alienation would mean until it would be too late. It is quite certain that if it ever passes into private hands, three, and possibly four or five times as much as is now required will be necessary to recover it. Send in your subscriptions at once.

Mansfield, La. THOMAS H. MORRIS.

SUPPLY WANTED.

I need a man for the Bell City charge, and wish to correspond with any one who is willing to supply it. The salary is small, but the field is a good one.

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 Charles Dittman, Chairman.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

On October 31 the death angel visited the home of Mr. and Mrs. Henry Barnett, and took from them little MACK, their two-year-old boy, who was so bright and lovely. He made the home bright for a little while, and now he has gone to brighten another world. May the dear Lord cheer and comfort the hearts of the bereaved parents and only brother. Little Mack was born May 14, 1910, near Topeka, Miss. He, together with his mother and little brother, was spending a few days at his Grandpa McCormick's home, two miles east of Johnston Station, when he became ill, and after a few days died on Oct. 31, 1912.

GRANDMA McCORMICK.

Mrs. ANNIE BELL TRIESCHMANN, wife of Brother J. W. Trieschmann and daughter of Brother and Sister James Beard, was born in Lake Providence, La., Dec. 21, 1886, and died Dec. 17, 1912. Sister Trieschmann was married to Brother J. W. Trieschmann, Dec. 26, 1908, and one child, Werner, a bright little boy about eighteen months of age, was God's gift to them. Sister Trieschmann was converted and joined the Methodist Church when fourteen years of age and ever lived a beautiful, Christian life. She abounded in good work, doing cheerfully what she could to advance the cause of Christ. She was blessed with a beautiful voice and in the choir each Sunday contributed greatly to the success of the service. She has joined the "Choir Invisible" where her sweet voice is lifted in ecstatic hosannas to the praise of the Lamb which was slain and is risen again. During her long illness, while suffering intensely, she was heroically patient and meekly accepted this dispensation of her Master, and was made "perfect through suffering." She leaves behind in sorrow and loneliness, a husband, one child, a father and mother, four brothers and one sister, and a host of loving friends. On the afternoon of Dec. 18, surrounded by a multitude of weeping relatives and friends, we laid her body to rest in its long sleep in the beautiful Providence cemetery, comforted only in the blessed assurance that her radiant spirit was amidst scenes of glory and with the sweet hope that we shall meet her again.

J. W. LEE.

VARIOUS KINDS OF MANNA.

It is supposed that the manna of the Israelites was a saccharine exudation of a species of tamarisk, the sap of which was set flowing by an insect. Several trees yield manna, as the flowing ash of Sicily and the eucalyptus of Australia. In India a sweet exudation comes from the bamboo, and a similar substance is obtained from the sugar-pine and common reed of our own country.—The Christian Herald.

Marriages

At the McDonald residence in Peleahatchie, Miss., on Dec. 19, 1912, by Rev. C. McDonald, Mr. PERCY L. FAULKNER, of Forest, Miss., and Miss NETTIE HEFLIN.

At the parsonage of the Centenary Methodist Church in McComb, Miss., on Dec. 22, 1912, by Rev. P. D. Hardin, Mr. SAMUEL F. FRANCIS and Miss ESTHER J. WELLS.

At the home of the bride's parents in McComb, Miss., on Dec. 22, 1912, by Rev. P. D. Hardin, Mr. W. J. PAGE and Miss MYRTLE PLACE.

WE ARE THE LORD'S.

The Church with a very limited capital is doing a great business. Probably in no other enterprise does a dollar go as far as it does in Church work. Then the results are in no sense to be compared. What is a soul worth in dollars and cents? Our Lord valued a soul at his own life's blood—death in the most cruel way known to mankind. His love was so great that he died to save a soul. What was his monetary value of a soul—what if a man gain the whole world and lose his soul? Combine all the money and corporations and products and lands and ships and commerce and everything, and its value is not the equivalent of one soul. And to our Lord a soul in China or India or Africa is worth this. His message to us is: "Go ye therefore, teach all nations . . . to observe all things whatsoever I have commanded you."

The obligation is upon us. We are to go or send, to pray and pay. We are the Lord's. He has bought us with his own blood. All we have is his.—Southern Christian Advocate.

A NOTE OF THANKS.

I sincerely thank all brethren and friends who expressed sympathy and rendered friendly aid in my affliction at the Conferences at Greenwood and Hazlehurst, Miss. I am especially indebted to Revs. O. W. Bradley, H. P. Lewis, Jr., J. O. Ware, and W. T. Griffin for efficient aid rendered in my work.

On account of my continued physical disability and the holiday rush at the Publishing House, there is necessarily some delay in filling orders given me for books, but I trust those interested will be patient while we are doing the best we can. I am yet confined to my room because of the injuries received in the automobile accident on the 3d inst. at Greenwood, but I hope with care and rest to recover after awhile.

G. W. BACHMAN.

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The Sunday School.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Do you ever use the Absentee Cards for the Primary, Intermediate and Senior Departments, as published by Smith & Lamar, to save the busy teacher time and to tie the recurrently absent pupil onto the class by the chord of constant and loving attention?

If the Sunday school has done its work right during the Junior period, there will be plenty of young people ready for service—enough fresh young and enthusiastic people ready to carry on the teacher-training work, and to do it on high and fine levels.

There should be a director of religious work in every Sunday school—one who will stand behind the work of religious education.

LOUISIANA NOTES.

A Cradle Roll Christmas Tree.

The Carrollton Avenue Cradle Roll members and their mothers enjoyed a Christmas tree party on Thursday, Dec. 19, at 3 o'clock, at Carrollton Avenue Church, New Orleans. The tree was beautifully decorated by one of our mothers, Mrs. W. N. Vaught, and was highly appreciated by all. A number of our Beginners sang as the opening song, "A Merry Christmas to You." Mrs. Snelling followed a short Scripture lesson with a beautiful prayer for our mothers and babies. Recitations were given by little Misses Marjory Pierce and Harriet Jordan, and a solo was very sweetly rendered by little Miss Leah Nuss. After a few words by the Superintendent, who attempted to set before the mothers a resolution for a mother's union later on, Santa Claus came, blowing his horn, and distributed the dolls and horns together with a package of stick candy for every baby.

It is needless to say that the little ones were soon enjoying themselves immensely and that the mothers were also pleased with watching them.

Each mother also received from Santa a match-scratcher and favors of home-made candy. The Beginners then sang "A happy New Year to you," and the party broke up with the little girls hugging their dollies and the boys blowing their horns.

We have sixty babies and forty-three mothers enrolled, and out of that number forty-eight babies were present and about forty mothers or their representatives.

MRS. JOHN H. CARTER,
Supt. Cradle Roll C. A.

Annual Report of the Louisiana Conference Field Secretary.

By Rev. P. O. Lowrey.

Allowing that figures cannot adequately express the scope of influence of any religious or educational effort, nevertheless it might be interesting to our Louisiana Sunday school work-

ers to read the following extract from the Field Secretary's annual report:

"I traveled 16,190 miles by rail, 281 miles by buggy and 100 miles by boat, totaling 16,571 miles. I delivered 168 sermons and addresses; held 56 councils with pastors and Sunday school workers; placed 18 Teachers' Libraries; organized or planned 9 Teacher-training Classes and 53 Wesley Adult Bible Classes; organized or planned the organization of 32 Home Departments and 18 Cradle Rolls; organized 13 Missionary Departments with superintendents and literature; have had elected 14 Elementary and 5 Adult superintendents; established 8 Workers' Councils; introduced systems of grading and rewards into 8 schools, and assisted in organizing 5 new schools.

"Besides this, I have attended six District Conferences, at each of which I had an exhibit of Sunday school literature and represented the Sunday school interests among the pastors and delegates. I attended one Missionary Institute and five Parish and State Sunday School Conventions; I helped in three revivals; organized 5 Sunday School Conferences; made a great many pastoral visits in enlisting scholars and workers; have exhibited, distributed and introduced a great deal of Sunday school literature; have regularly furnished notes for the Sunday school column of the New Orleans Christian Advocate; have held two Sunday School Institutes, and graded and introduced graded literature into schools wherever it seemed possible."

THE "WORLD IN CHICAGO."

The "World in Chicago" will occupy both the Auditorium Theatre and the Coliseum for over five weeks next spring, beginning with May 3. It will make use of 33,000 volunteer workers who are now getting ready to take part, some in "The Pageant of Darkness and Light" at the Auditorium, and the others in the exposition at the Coliseum.

The exposition will be a reproduction of life as it is lived in our own and every other land where Christian missions are at work. The pageant will be a dramatic presentation of four historic missionary episodes, in which five hundred performers and a chorus of five hundred will be used.

In the Churches within 150 miles of Chicago, and in Chicago itself, where five hundred churches are co-operating in the "World in Chicago," there will be from now on a steadily growing interest in the event. Scores of special trains will be run during the five weeks of its presentation. Our readers will want to know about it purely as a matter of news.

This is not a commercial venture. It is frankly an educational enterprise. The one great purpose of the "World in Chicago" is to put the entire missionary enterprise of the Churches in all countries before the people in the most striking and interesting fashion. —Northwestern Christian Advocate.

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SAN FRANCISCO

WEEKLY--COMMENCING JAN. 2, 1913

WEST BOUND		EAST BOUND	
Lv. New Orleans	12:30 p.m.	Lv. San Francisco	6:00 p.m.
THURSDAYS		TUESDAYS	
Ar. Los Angeles	8:45 p.m.	Lv. Los Angeles	8:15 a.m.
SATURDAYS		WEDNESDAYS	
Ar. San Francisco	11:00 a.m.	Ar. New Orleans	7:20 p.m.
SUNDAYS		FRIDAYS	

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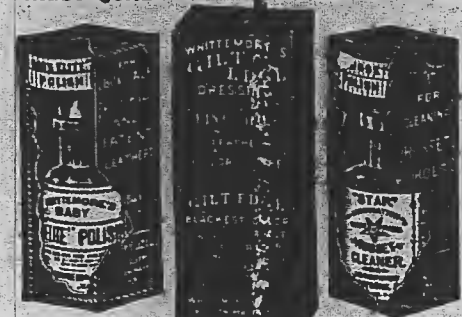
Follows the use of Dr. Tichenor's Antiseptic on the face after shaving. Mix with five parts water and bathe the face well each time—and your shaving troubles will all be over. No more Chafing, Stinging, Chapping or Soreness if you will do this. "It's soothing coolness is delightful."

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian Dist.—First Round.

Meridian, South side.	Jan. 4, 5
Meridian, East End	Jan. 5, 6
Shubuta and Quitman at Shubuta.	Jan. 12, 13
Meridian-Central	Jan. 19, 20
Meridian 5th St.	Jan. 19
Enterprise & Stonewall at Enterprise	Jan. 26, 27
Vimville at Pleasant Hill	Feb. 1, 2
Waynesboro Circuit, at Fedora	Feb. 8, 9
Waynesboro	Feb. 9, 10
Buckatuna, at Chicora	Feb. 11
Scobba at Scobba	Feb. 16, 17
Lauderdale at Lauderdale	Feb. 23, 24
Daleville, at Daleville	Feb. 25
Desoto at Manassa	Mch. 1, 2
Matherville, at Poplar Springs	Mch. 4
Moscow, at Mellen	Mch. 7
DeKalb, at Pleasant Ridge	Mch. 8, 9
Meridian, at Poplar Springs	Mar. 16
Meridian 7th Ave	Mch. 16, 17
Porterville at Porterville	Mch. 22, 23

J. T. LEGGETT, P. E.

Jackson Dist.—First Round.

Deasonville, at Vaughan	Jan. 4, 5
Satartia at Mt. Olivett	Jan. 11, 12
Camden	Jan. 18, 19
Lintonia	Jan. 25, 26
Yazoo City	Jan. 26, 27
Eden, 7:30 p. m.	Jan. 27, 28
Terry	Feb. 2, 3
Benton, at Midway	Feb. 5
Flora	Feb. 7
Madison	Feb. 8, 9
Mendenhall	Feb. 12
Sharon	Feb. 15, 16
Canton, 7:30 p. m.	Feb. 14, 16
Edwards, 7:30 p. m.	Feb. 19, 20
Harrisville, at Rexford	Feb. 22, 23
Fannin at Oakdale	Feb. 26

Jackson, First Church, 11 a. m. Mch. 2
Jackson, Rankin St. 7:30 p. m. Mch. 2
Bolton Mch. 8, 9
Florence Mch. 15, 16
Jackson, Capitol St. 11 a. m. Mch. 23
Jackson, Galloway Chapel 7:30 p. m. Mch. 23
The District Stewards will meet at Capital Street Church, Jackson, on Wednesday, Jan. 8th, 1913 at 10:30 a. m. The pastors of the District are invited to this meeting.

PAUL D. HARDIN, P. E.

Brookhaven Dist.—First Round.

Summit, at East McComb	Jan. 4, 5
South McComb, at McComb	Jan. 5, 6
Fernwood at Fernwood	Jan. 11, 12
Magnolia	Jan. 12, 13
Monticello, at Bahala	Jan. 18, 19
N. Wesson at Beauregard	Jan. 25, 26
Wesson	Jan. 26, 27
Buford at Summer's Chapel	Feb. 1, 2
Adams at Adams	Feb. 8, 9
McComb-Centenary	Feb. 9, 10
Tylertown at Tylertown	Feb. 15, 16
Pleasant Grove at Pleasant Grove	Feb. 22, 23
Brookhaven, Monday	Feb. 24
Topesaw, at Sartin's	Mar. 1, 2
Meadville at McCall's	Mar. 5
Scotland, at New Hope	Mar. 8, 9
Bayou Pierre at Center Pt.	Mar. 15
Parlow, at Rehoboth	Mar. 16
Gallman at Bethesda	Mar. 22, 23
Hazlehurst	Mar. 23, 24
Crystal Springs	Mar. 30, 31

The District Stewards will please to meet at the Methodist Church in Brookhaven at 1:30 o'clock p. m. Jan. 8, 1913.

The pastors are invited to meet at the same time for a conference regarding the work for the coming year. It is to be hoped that we will have a good attendance of the pastors at this meeting.

Let those who intend coming notify me in time.

ROBT. SELBY, P. E.

Port Gibson Dist.—First Round.

Woodville	Jan. 4, 5
Wilkinson & Hopewell	Jan. 8
Vicksburg, Crawford a. m.	Jan. 12

Vicksburg, Washington p. m.	Jan. 12
Centerville	Jan. 18, 19
Amite and Mt. Olive	Jan. 22
Natchez, Main St., a. m.	Jan. 26
Natchez, Pearl St., p. m.	Jan. 26
Utica at U	Feb. 1, 2
Hermanville at H.	Feb. 4
Harrison	Feb. 8, 9
Nebo at Nebo	Feb. 11
Rolling Fork	Feb. 15, 16
Anguilla at A.	Feb. 18
Waynesville at W.	Feb. 22, 23
Silver City at S. C.	Mar. 1, 2
Payette	Mar. 5
Hamburg	Mar. 8, 9
Oak Ridge	Mar. 15, 16
Rockey Spr. at R. S.	Mar. 22, 23

T. W. ADAMS, P. E.

Hattiesburg District—First Round.

New Augusta	Jan. 5, 6
Hattiesburg, Broad Street	Jan. 8
Magee	Jan. 11, 12
Hattiesburg, Main Street	Jan. 14
Seminary	Jan. 18, 19
Sumrall	Jan. 22, 23
Silver Creek	Jan. 24, 25
Prentiss	Jan. 26, 27
Oloh	Jan. 28
Summerland	Feb. 1, 2
Taylorville	Feb. 2, 3
Mt. Olive	Feb. 3, 4
Eucutta	Feb. 8, 9
Vosburg	Feb. 9, 10
Ellisville	Feb. 10, 11
Purvis	Feb. 15, 16
McLain, at Merrill	Feb. 21, 22
Leakesville	Feb. 23, 24
Lucedale	Feb. 24, 25
Estabatchie, at Lux	Feb. 27
Richton	March 1, 2

The District Stewards are called to meet at 1 o'clock, January 7, at Main Street Church, Hattiesburg. All Pastors are invited to be present. The Trustees of the District Parsonage are requested to meet with the Pastors and District Stewards.

GEO. H. THOMPSON, P. E.

Greenville District—First Round.

Benoit	(1913) Jan. 5, 6
Boyle, a. m.	Jan. 11, 12
Shelby, p. m.	Jan. 12, 13
Gunnison	Jan. 19, 20
Tunica	Jan. 26, 27
Clarksdale	Feb. 2, 3
Friars Pt., a. m.	Feb. 8, 9
Lula, p. m.	Feb. 9, 10
Merigold	Feb. 16, 17
Jonestown, a. m.	Feb. 22, 23
Coahoma, p. m.	Feb. 23, 24
Rosedale	Mch. 2, 3
Glen Allen	Mch. 9, 10

The District Stewards will meet in the Methodist Church in Greenville, Tuesday, January 7, at 10:30 o'clock.

H. S. SPRAGINS, P. E.

Newton District—First Round.

Laurel, First Church	Jan. 4, 5
Laurel, Kingston	Jan. 4, 5
Laurel, Sixth Street	Jan. 4, 5
Rose Hill, at Homewood	Jan. 10
Pachuta, at Pachuta	Jan. 11, 12
Bay Springs, at Bay Spgs.	Jan. 18, 19
Decatur and Union, at Union	Jan. 25, 26
Louin, at Louin	Feb. 1, 2
Morton and Pela, at Morton	Feb. 8, 9
Shiloh, at Shiloh	Feb. 14
Trenton, at Polkville	Feb. 15, 16
Neshoba, at Sand Town	Feb. 21
Philadelphia	Feb. 22, 23
Homewood, at Homewood	Feb. 28
Forest, at Forest	Mar. 1, 2
Hickory, at Hickory	Mar. 7
Meehan, at Meehan	Mar. 8, 9
Lake, at Lawrence	Mar. 12
McDonald and Indian Mission, at Neshoba	Mar. 15, 16
Carthage, at Rocky Point	Mar. 21
Walnut Grove, at W. G.	Mar. 22, 23
Newton and Montrose, at Newton	Mar. 29, 30

The District Stewards will meet in the Methodist Church, Newton, Miss., Thursday, January 2, 1913. The preachers in charge are earnestly requested to be present.

C. F. EMERY, P. E.

Sea Shore District—First Round.

Gulfport	Dec. 29
Twenty-ninth St. and Lyman, at Lyman	Jan. 4, 5

Continued on Next Page.

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9 CORDS IN 10 HOURS
SAVES MONEY AND BACKACHE
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This picture shows the mucous membrane tract of the nose, throat, and air passages. This is where catarrh germs live and where the disease spreads. The small black spot No. 1, shows where belms, creams, pastes, ointments and such treatments reach by direct application. You can see that it doesn't reach more than 2 per cent of the disease.
No. 2 shows where douches, sprays, atomizers and similar treatments reach. So their cures, like 1 and 2, only reach a tiny part of the disease. You cannot cure catarrh by stopping the disease only in a very small part.



No. 3 shows that medicated smoke can, will and does reach ALL the corners, nooks and creases, touching every part. Dr. Blosser's Catarrh Remedy which I will send you free, is made of herbs, roots, flowers and leaves; no tobacco or habit-forming drugs. When this mixture is burned in a tube or new clean pipe, which I send you free, it sends forth a powerful, germ-killing, volatile smoke, relieving the distress and killing the germs. You can instantly feel the beneficial effects. I have shown you in the picture the truth about various treatments. You can see it is reasonable and fair. Now I want you to write for a free treatment to let you prove for yourself what a grand remedy I have. The regular treatment costs only \$1.00, postpaid. Just say in a letter or on a postal to me, "Please send me Dr. Blosser's Catarrh Remedy Free." When I get your request I will send the treatment by mail free and also facts about catarrh you will be glad to know. Address Dr. J. W. Blosser, 204 Walton St., Atlanta, Ga.

ROYALINE OIL is a GOOD PAIN MEDICINE as well as a GOOD ANTI-SEPTIC. Its greater strength gives it GREATER POWER TO Ease Pain, inside or outside, man or beast; also makes it go further, and therefore give LARGER VALUE FOR THE MONEY. Pleasant, clean, safe, 10c, 25c, 50c. Money back if not satisfactory.

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DR. POWER GRIBBLE, Supt., Box 853, Lebanon, Tenn. Codarcroft Sanitarium.

MARRIED.

At the home of the bride's father, Mr. A. Rogers, at Ebenezer, Miss., on December 22, 1912, by Rev. E. C. Sullivan, Mr. JOSEPH L. LIVINGSTON, of Sturgis, Miss., and Miss DAISY ROGERS.

At the Methodist parsonage in Harrisonburg, La., on Nov. 17, 1912, by Rev. J. J. Kelly, Mr. B. Z. FORMAN and Miss RUTH BASS.

At the residence of the bride's parents in Harrisonburg, La., on Dec. 24, 1912, by Rev. J. J. Kelly, Mr. A. L. JACKSON and Miss IDA BALLARD.

At the residence of the bride's parents in Harrisonburg, La., on Dec. 25, 1912, by Rev. J. J. Kelly, Mr. L. L. LIPSEY and Miss ANNIE HARRIS.

QUARTERLY CONFERENCES.

Continued from Page 12.

Howison and Saucier, at	
Saucier	Jan. 11, 12
Brooklyn and Bond, at Bond	Jan. 18, 19
Mentorum, at Alexander	
Memorian, a. m.	Jan. 24
Memorian, a. m.	Jan. 25
McHenry and Wiggins, at	
Wiggins	Jan. 25, 26
Mississippi City and Hands-	
boro, at Handsboro	Jan. 29
Biloxi, Main Street	Feb. 2, 3
Long Beach	Feb. 5
Moss Point, Q. C. p. m.	Feb. 6
Americus, at Pleasant Hill,	
a. m.	Feb. 7
Escatawpa, at Escatawpa	Feb. 8
Moss Point, a. m.	Feb. 9
Pascagoula and Ocean	
Springs, at P. p. m.	Feb. 9
Hub and Oakdale, at O.	Feb. 13
Columbia	Feb. 14
Lumberton	Feb. 15, 16
Poplarville	Feb. 22, 23
Derby	Feb. 24
Carriere and Picayune, at P.	Feb. 25
Coalville, at Coalville	Mar. 1, 2
Bay St. Louis	Mar. 5
Log Town	March 8, 9
Wolf River Mission, at Beau-	
lah, 10 a. m.	Mar. 12
Vanceleave, at Vanceleave	Mar. 15, 16
District Stewards to meet January	
7. Serious interests invite the best at-	
tention and full attendance of these	
representative men.	
W. H. HUNTLEY, P. E.	

LOUISIANA CONFERENCE.

Baton Rouge District—First Round.	
Wilson, at Wilson	Jan. 4, 5
Clinton and Jackson, at Clin-	
ton	Jan. 5, 6
St. Francisville, at St. Fran.	Jan. 8
East Feliciana, at Olive	
Branch	Jan. 10
Zachary, at Zachary	Jan. 11, 12
Baker, at Baker	Jan. 12, 13
Plaquemine and New Roads,	
at Plaquemine	Jan. 18
Baton Rouge, First Church	Jan. 19, 20
Baton Rouge, Second Ch.	Jan. 19, 21
Denham Springs, at Denham	
Spgs.	Jan. 22
The District Stewards will please	
meet at Denham Springs, on Jan. 22,	
at 10 a. m.	W. H. COLEMAN, P. E.

Ruston District—First Round.

Lisbon, at Lisbon	Jan. 11, 12
Homer	Jan. 12, 13
Haynesville, at Haynesville	Jan. 14
Benton and Plain Dealing,	
at Plain Dealing	Jan. 18, 19
Ringgold, at Ringgold	Jan. 25, 26
Ashland, at Ashland	Feb. 1, 2
Elmore, at Wesley	Feb. 5
Bernice, at Bernice	Feb. 8, 9
Gibbsland, at Gibbsland	Feb. 15, 16
Ruston	Feb. 17
Haughton, at Haughton	Feb. 22, 23
Jonesboro, at Jonesboro	Feb. 26
Winnfield	Mar. 1, 2
Arcadia	Mar. 4
Sibley, at Sibley	Mar. 8, 9
Minden	Mar. 9, 10
Simsboro, at Simsboro	Mar. 11
Cotton Valley, at C. V.	Mar. 15, 16
Blenville, at Blenville	Mar. 19
District Stewards will meet at Gibs-	
land, February 15th, 10 a. m.	
BRISCOE CARTER, P. E.	

Lafayette District—First Round.
(In part.)

Vinton	Jan. 5
Lake Charles	Jan. 8
St. Martinville	Jan. 12
Rayne	Jan. 15
Morgan City	Jan. 19
Houma	Jan. 20
Franklin	Jan. 21
Euhice	Jan. 26
Abbeville	Jan. 28
New Iberia	Jan. 29
R. H. WYNN, P. E.	

Alexandria District—First Round.

Jena	Jan. 4, 5
Trout	Jan. 5, 6
Standard	Jan. 8
Alexandria	Jan. 12, 13
Merryville	Jan. 18, 19
De Ridder	Jan. 19, 20

Tioga and Pineville, at Pine-	
ville	Jan. 23
Natchitoches	Jan. 25, 26
Melville	Feb. 1, 2
Simsport and Evergreen, at	
Simsport	Feb. 2, 3
Boyce and Lecompte, at	
Boyce	Feb. 8, 9
Columbia	Feb. 12
Campti	Feb. 15, 16
Bunkie	Feb. 19
Colfax	Feb. 22, 23
Glenmora	Mar. 1, 2
Provençal	Mar. 8, 9
Opelousas	Mar. 15, 16
Pollock and Rochelle, at Pol-	
lock	Mar. 19
Bon Ami and Carson, at Bon	
Ami	Mar. 22, 23
Oakdale	Mar. 29, 30
Harrisonburg	Apr. 5, 6
The District Stewards will please	
meet me at First Church in Alexan-	
dria, on Wednesday, January 29th.	
W. H. MAY, P. E.	

NORTH MISSISSIPPI CONF.

Aberdeen District—First Round.	
Okolona Ct., at Tranquil	Jan. 4, 5
Homer	Jan. 12, 13
Okolona	Jan. 12, 13
Shannon, at Shannon	Jan. 18, 19
Verona	Jan. 19, 20
Tupelo	Jan. 20
Aberdeen	Jan. 21
Montpelier, at Woodland	Jan. 25, 26
Pontotoc, at Pontotoc	Jan. 26, 27
Houlka, at Wesley	Feb. 1, 2
Houston Mission, at Thorne	Feb. 5
Vardeman, at Ellzey	Feb. 7
Calhoun City, at Pittsboro.	Feb. 8, 9
Buena Vista, at Buena Vista	Feb. 15, 16
Fulton, at New Salem	Feb. 21
Smithville, at Antioch	Feb. 22, 23
Tremont, at New Hope	Feb. 27
Greenwood Springs, at As-	
bury	Mar. 1, 2
Nettleton Ct., at Shiloh	Mar. 4
The District Stewards are called to	
meet at the Methodist Church in Oko-	
lona, Monday, Jan. 13, at 10 o'clock	
a. m.	JNO. W. BELL, P. E.

MIGHT NOT BE ALIVE.

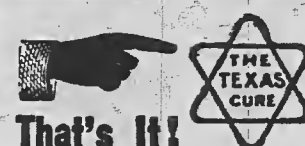
McMinnville, Tenn.—Mrs. Ocie Jett, of this place, writes: "I don't believe I would be living to-day, if it hadn't been for Cardui. I lay in bed for 27 days, and the doctor came every day, but he did me no good. Finally, he advised an operation, but I would not consent, and instead took Cardui. Now I am going about the house, doing my work, and even do my washing. Cardui worked wonders in my case. I am in better health than for five years." Cardui is a strengthening tonic for women. It relieves pain, tones up the nerves, builds strength. Try it. At your druggist's.

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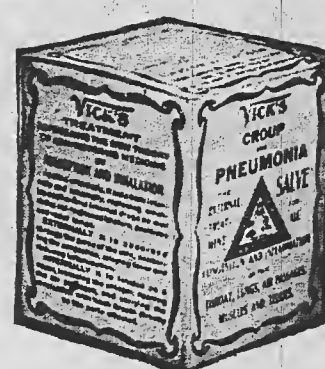
That's It!



Vick's CROUP AND PNEUMONIA Salve

A VERY HELPFUL TREATMENT in cases of Croup, Coughs, Colds, Catarrh and Pneumonia. Externally applied, it volatilizes and the vapors are inhaled direct to the affected parts, giving relief in breathing, reducing fever and assisting to complete recovery.

Remarkably satisfactory results are obtained also by using Vick's Salve upon superficial inflammations.



A full sized jar sent free to physicians who are not now using Vick's Salve, for test in practice.

THE VICK CHEMICAL COMPANY :: 28 Milton Avenue :: Greensboro, N. C.

Free
Sample
on
Request

25 cents
50 cents
and
\$1.00

Years of Suffering

Catarrh and Blood Disease—
Doctors Failed to Cure.

Miss Mabel F. Dawkins, 1214 Lafayette St., Fort Wayne, Ind., writes: "For three years I was troubled with catarrh and blood disease. I tried several doctors and a dozen different remedies, but none of them did me any good. A friend told me of Hood's Sarsaparilla. I took two bottles of this medicine and was as well and strong as ever. I feel like a different person and recommend Hood's to any one suffering from catarrh."

Get it today in usual liquid form or chocolate tablets called Sarsatabs.

Fine Table Meal

—Pure, wholesome, nourishing table meal cannot be ground with cheap mills—mills that are made merely to sell.

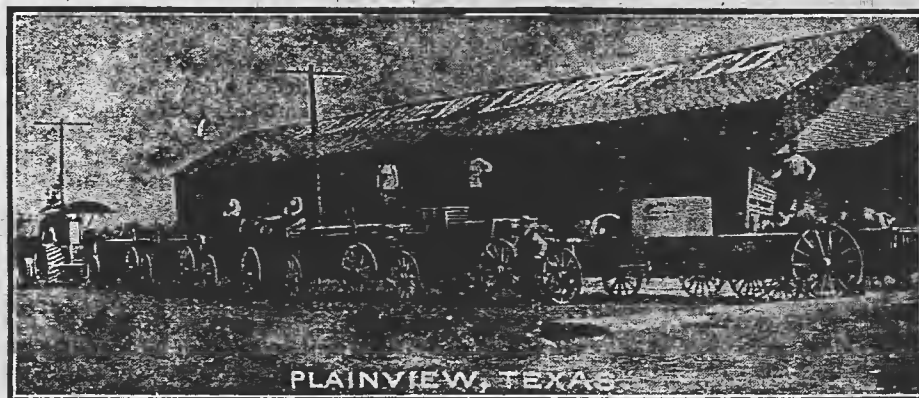
Those who use

Monarch Mills

can tell you how easy it is to grind the best meal, and how profitable they find it grinding for their neighbors. If you will write us stating the kind and amount of power you have, we will tell you some facts about meal grinding that will surprise you.



SPROUT, WALDRON
& COMPANY
Box 438, Muncy, Pa.



Do Your Hauling With It

From plowing in Texas, to pulling stumps in Alabama, the Hart-Parr Oil Tractor has, time and again, demonstrated its supremacy over every other kind of power.

Its success as a general purpose tractor on the farm has been so remarkable, many overlook the great utility of this MODERN FARM HORSE for haulage work.

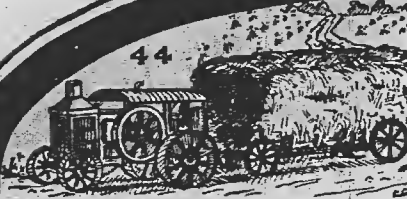
But you can use the tractor for hauling your crops to market and for transporting all kinds of material—lumber, fertilizer, etc.—from the town to your farm. In fact, you can do a general transfer business with it.

Depending on size, a Hart-Parr Oil Tractor will easily haul 5 to 10 loaded wagons on the road and pull them along at a speed of 2 1/4 to 4 miles per hour. Handle this load on the cheapest grade of KEROSENE for fuel. And you, alone, can operate and guide the tractor. Figure out for yourself the great saving over 10 to 20 horses or mules and 5 to 10 men required for the same work.

And right on the farm, this same tractor will pull your compost spreader, haul your hay, and do countless other jobs. At every turn, the tractor saves you time, money and labor. It's a big paying investment.

Let us send you illustrated catalog and convincing cost figures.

HART-PARR COMPANY
330 Lawler St., Charles City, Iowa.



Woman's Missionary Work

Edited by Mrs. R. F. Harrell, 1329 Josephine St., New Orleans
Conference Press Superintendents:

Louisiana Mrs. A. C. McKinney, Ruston, La.
Mississippi Mrs. H. L. McCleskey, Hazlehurst, Miss.
North Mississippi Mrs. A. C. Yeager, Water Valley, Miss.

All communications for this department should be sent to the Editor at the address given above.

The new year opens for our missionary workers in the Southland with greater opportunities than ever before in the history of the world. The question this year will not be opportunities, but how and with what shall we meet them. The walls which have held the Christian workers out of China for centuries have at last crumbled before the army of the Lord; Africa which has been so long in darkness and obscurity now seeks the Son of Righteousness; India, worn out with pestilence and torn with struggles, is pleading for the Great Physician; Japan, with her bright star shining in the East, already awakened by gospel bells, calls for greater wisdom and light. Sisters, shall we give heed this year to these great calls? Shall we raise the banner of our Lord high and march forth with courage and determination to conquer? We can if we will. It will take hard work and much self-denial, but the results here and hereafter will overbalance the difficulties of the task.

Let the question be with us this new year not how much we are going to give for this great cause, but how much of that which belongs to God are we going to take for ourselves. May these first days of the new year be a heart searching time for all of us. If we are honest with ourselves, not one woman will consent to rob God of his tithes.

May this year find our women so earnestly engaged in the Master's service, and his treasury increased to such an extent, that at its close "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Notice.

The Corresponding Secretaries are earnestly urged to be prompt in sending in their reports for the last quarter of the year. The District Secretaries cannot make reports unless they receive them from the auxiliaries. Dec. 31 is the limit of the time for sending them in to Conference officers, so they can send their reports in on time.

At the same time, please send in a complete list of officers for 1913. Send name of Press Superintendent to the Conference Press Superintendent.

MISS A. I. DUNSTAN,
Cor. Sec. Home Department, North Mississippi Conference.

Notes from the Auxiliaries.

Many auxiliaries of the Mississippi Conference observed the Week of Prayer, and very interesting reports of these meetings have reached the desk of the Press Superintendent, but a detailed account of each would require more space than that allotted to us in this column. Notable among those reported was the observance by the Collins society under the able direction of Mrs. D. A. McIntosh, Mrs. Ralph Napier and others.

An interesting public meeting of the Lucedale auxiliary was held Sunday, Dec. 8, at which time such live subjects as these were discussed: "History of the Lucedale Society," "Institutional Work of the Home Department," and "Why Mrs. A. became a

member of the Lucedale Auxiliary." Special music added interest to the exercises. Seven dollars and seventy cents was contributed during the Week of Prayer.

The Home and Foreign Missionary Societies of Tupelo observed the Week of Prayer in a union service. Two days were given to the Foreign fields and two days to the Home work. Well chosen leaders, conducted interesting and instructive services. Liberal offerings were made: \$35 for the Foreign and \$30 for the Home needs. It is in this small city that Miss Lucy Barcroft is spending her year of rest and exerting a most helpful influence.

The missionary societies of the Florence church gave a most interesting and helpful program on Nov. 22, during Home Mission Week. The offering amounted to \$2.45, which was quite good for a small membership.

The missionary society of Bunkie, La., sends in quite an interesting report. We were present at the organization of this society eight or nine years ago, and naturally have very kindly feelings for it. "We have had a good year's work and much interest is manifested. We have two meetings a month: a business meeting at the church and a social meeting at the different homes where we have our mission study class. Our women, in just a little over a year, have raised \$1084.82 for our church building fund; have raised the amount pledged for Home Missions, and very nearly collected the amount pledged for Foreign work. The meetings are helpful in every way, giving greater strength, renewed zeal, and a spiritual uplift that we may go out with more courage to press toward the mark of the high calling in Christ Jesus our Lord. We hope to make 1913 the greatest year yet." The Week of Prayer was observed by this society. A Bazaar was given by the women and \$250 was added to the fund for the new church building.

The Ruston, La., society observed the Week of Prayer for the Home Department. It was a union meeting, "fairly well" attended. The temperance program aroused much enthusiasm.

The recent session of the Mississippi Conference at Hazlehurst occasioned several changes in the addresses of the officers of the Missionary society. After Christmas the addresses of the following will be: Mrs. T. B. Clifford, McComb City, Miss.; Mrs. B. F. Lewis, Crystal Springs, Miss.; Mrs. W. H. La Prade, Hazlehurst, Miss.

MANY HOMES GLADDENED BY THE ADVOCATE PIANO CLUB.

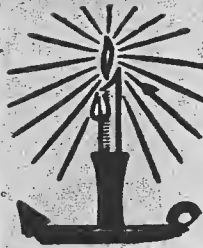
The popularity of the Advocate Piano Club surpassed all previous records and our fondest expectations during the holiday season just ended. From all parts of the South new members were enrolled in large numbers, and the Managers are now receiving numerous letters from new Club members expressing their delight with the superb pianos and Self-player Pianos which brought added joys to their homes for Christmas.

The Club has proven such a grand success during 1912 that it will be continued and even enlarged during 1913. Catalogues can be obtained by addressing the Managers, Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.

FOR BACKACHE, RHEUMATISM
KIDNEYS AND BLADDER

FOLEY KIDNEY PILLS

Contain No Harmful or Habit Forming Drugs



The New Orleans Light House
(FRIEDRICH MERCANTILE CO.)

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Hollow Wire System of Gasoline Lights;
Incandescent Coal Oil Mantle Lamps.
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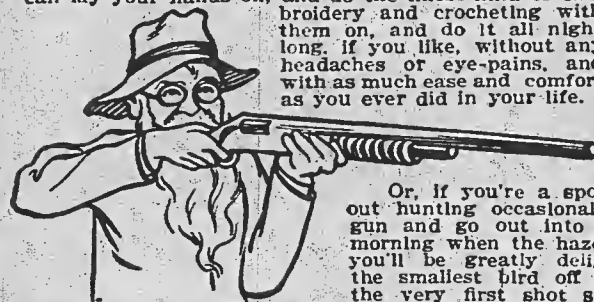
FULL LINE OF SUPPLIES

Glasses Absolutely Free

Don't Send Me One Cent

when you answer this announcement, as I am going to mail you a brand new pair of my wonderful "Perfect Vision" glasses. (known in the spectacle business as "lenses") absolutely free of charge as an advertisement.

As soon as you get them I want you to put them on your eyes, sit down in front of the open hearth one of these cold wintry nights, and you'll be agreeably surprised to discover that you can again read the very finest print in your bible with them on even by the dim firelight; you'll find that you can again thread the smallest-eyed needle you can lay your hands on, and do the finest kind of embroidery and crocheting with them on, and do it all night long, if you like, without any headaches or eye-pains, and with as much ease and comfort as you ever did in your life.



Or, if you're a sportsman and like to go out hunting occasionally, just shoulder your gun and go out into the woods some early morning when the haze is yet in the air, and you'll be greatly delighted when you drop the smallest bird off the tallest tree-top at the very first shot sure, with the help of these wonderful "Perfect Vision" glasses of mine. And in the evening, when the shadows are gathering in the twilight, you'll easily distinguish a horse from a cow out in the pasture at the greatest distance and as far as your eye can reach with them on—and this even if your eyes are so very weak now that you cannot even read the largest headlines in this paper.

Now Don't Take My Word For It

but send for a pair at once and try them out yourself for reading, sewing, hunting, driving, indoors, outdoors, anywhere and everywhere, anyway and everyway. Then after a thorough tryout, if you find that every word I have said about them is as honest and as true as gospel, and if they really have restored to you the absolute perfect eyesight of your early youth, you can keep them forever without one cent of pay, and

Just Do Me A Good Turn

by showing them around to your friends and neighbors, and speak a good word for them whenever you have the chance. Won't you help me introduce my wonderful "Perfect Vision" glasses in your locality on this easy, simple condition?

If you are a genuine, bona-fide spectacle-wearer (no children need apply) and want to do me this favor, write your name, address and age on the below four-dollar coupon at once, and this will entitle you to a pair of my famous "Perfect Vision" glasses absolutely free of charge as an advertisement.

Write your name, address and age on the below coupon at once.

\$4	DR. HAUX—The Spectacle Man—ST. LOUIS, MO.	\$4
I herewith enclose this four-dollar coupon, which you agreed in the above advertisement to accept in full and complete payment of a brand new pair of your famous "Perfect Vision" glasses, and I am certainly going to make you stick to that contract.		
My age is.....		
Name..... Postoffice.....		
Rural Route and Box No..... State.....		
\$4		\$4

Methodist Benevolent Association

The Connectional Brotherhood of Ministers and Laymen. Life or Term Certificates from \$250.00 to \$2,000.00. Benefits payable at death, old age, or disability. \$125,000.00 paid to widows, orphans, and disabled. \$18,000.00 reserve fund. Write for rates, blanks, etc. J. H. Shumaker, Secretary, Nashville, Tenn.

OUR FRIENDS, THE BOOKS.

Not long ago a well-meaning woman was discussing the subject of furnished parsonages, and evolved an idea which, it seemed to her, would solve all the difficulties of moving-day for the minister and his family. "Why not furnish the parsonage completely with linen, china, silverware, books and pictures, as well as with the heavier articles of furniture?" A minister's daughter who heard the remark cried out in dismay: "Our books and pictures—our little accustomed belongings, like the little bronze dog that always stands on the library table—those are the things that make our home. I would as soon have some one select my friends as my library—for my books are my friends!"

Most lovers of books will agree with this minister's daughter that books are friends, and should be treated as such. A big library is a care, but the joy of possession and the comradeship of the books more than pay for any trouble they may cause. There are some directions for the proper care of books which seem too obvious to mention, but observation shows that not all who own books know how to treat them. A dust-proof bookcase is almost a necessity and allows a longer interval between the dreaded times when the volumes must be dusted.

—Pittsburgh Christian Advocate.

TO DRIVE OUT MALARIA

AND BUILD UP THE SYSTEM.
Take the Old Standard GROVE'S TASTELESS CHILL TONIC. YOU know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

Corinth District—First Round.

Corinth, First ChurchDec. 29, 30
New Albany Ct., at Wells
ChapelJan. 4, 5
New AlbanyJan. 5, 6
Myrtle, at MyrtleJan. 11, 12
Hickory Flat, at Hickory F. Jan. 12, 13
Kossuth, at KossuthJan. 17
Rienzi, at RienziJan. 18, 19
Ripley, at RaneyJan. 24
Dumas, at P. ChapelJan. 25
Ripley and Blue Mt., at R. Jan. 26, 27
Mooreville, at Mooreville. Jan. 31
Sherman, at ShermanFeb. 1, 2
Mantachie, at HebronFeb. 7
Guntown, and Baldwin at S. Feb. 8, 9
Booneville, at CarolinaFeb. 15, 16
BoonvilleFeb. 16, 17
Iuka, at HarmonyFeb. 22, 23
IukaFeb. 23, 24
Kirkville, at MariettaFeb. 28
Wheeler, at WheelerMar. 1, 2
Chalybeate, at Camp G.Mar. 8, 9
Corinth, at Boxes Ch'pl.Mar. 15, 16
Corinth, South SideMar. 16, 17
Tishomingo, at Tishomingo Mar. 21
Belmont, at P. ChapelMar. 22, 23
District Stewards will meet at First Methodist Church, in Corinth, on Wednesday, Jan. 8, 1913.
J. H. MITCHELL, P. E.

Holly Springs Dist.—First Round.

Holly SpringsDec. 22 Jan. 14.
Water Valley, First Church Jan. 5, 6
Water Valley N. Main St.
Ch.Jan. 5, 6
Red Banks, at VictoriaJan. 11
OxfordJan. 12, 13
Grenada Ct., at Spring Hill Jan. 18
Grenada Sta.Jan. 19, 20
Duck Hill, at Tie PlantJan. 25, 26
Taylor, at TaylorJan. 26, 27
Potts Camp, at Potts Camp Feb. 1, 2
Byhalia, at ByhaliaFeb. 2, 3
Pine Valley, at Pine Valley Feb. 8
Coffeeville, at Coffeeville ..Feb. 9, 10
Waterford, at Waterford ..Feb. 11

Paris, at ParisFeb. 15, 16
Abbeville, at AbbevilleFeb. 17
Randolph, at RandolphFeb. 22, 23
Toccapola, at Toccapola ..Feb. 23, 24
Cambridge, at Liberty Hill Feb. 25
Ashland, at SalemFeb. 28
Mt. Pleasant at Mt. PleasantMar. 1, 2
Lamar, at LamarMar. 8, 9
District Stewards will meet at Water Valley, First Church on Tuesday, Jan. 7, at 2 o'clock.

R. A. TUCKER, P. E.

Winona Dist.—First Round.

GreenwoodJan. 5, 6
Isola at InvernessJan. 12, 13
Indianola Mission at FairviewJan. 18, 19
Indianola StationJan. 19, 20
Drew at DrewJan. 25, 26
Ruleville, at Ruleville,Jan. 26, 27
Bellefontaine, at Walthall, Feb. 1, 2
Eupora & Maben, at EuporaFeb. 2, 3
State Springs at S. Spr.Feb. 4
North Carrollton, at Valley HillFeb. 8, 9
Carrollton Ct., at CarrolltonFeb. 9, 10
Winona ct. at New Hope ..Feb. 14
Minter CityFeb. 15, 16
Webb ct. at SummerFeb. 16, 17
Schlater ct., at Schlater ..Feb. 18
Belzoni ct. at BelzoniFeb. 19
Mars Hill ct. at Hopewell Feb. 22, 23
Kilmichael ct. at KilmichaelFeb. 23, 24
Lambert ct. at Lambert ..Mch. 1, 2
Tutwiler & Cherry H., at TutwilerMch. 2, 3
District Stewards will meet in Methodist church at Greenwood, Miss, at 1 p. m. Monday, Jan. 6th, 1913.
BEN. P. JACO, P. E.

Sardis Dist.—First Round.

Pleasant HillJan. 4, 5
OaklandJan. 11, 12
CharlestonJan. 12, 13
CockrumJan. 18, 19
LongtownJan. 25, 26
CrenshawJan. 26, 27
ArkabutlaFeb. 1, 2
SenatobiaFeb. 2, 3
Sardis Ct., at Davis C.Feb. 6
Eureka, at PisgahFeb. 8, 9
CourtlandFeb. 9, 10
Wall Hill, at Chickahoma...Feb. 14
Tyro, at FredoniaFeb. 15, 16
ComoFeb. 16, 17
BatesvilleFeb. 22, 23
Lake Cormorant, at Hines. Mch. 1, 2
HernandoMch. 2, 3
The District Stewards will meet at Coldwater on Jan. 20, 1913.

Columbus Dist.—First Round.

Macon Ct., at MaconJan. 4
ShuqualakJan. 5, 6
MashulavilleJan. 11, 12
MaconJan. 10, 13
CrawfordJan. 18, 19
BrooksvilleJan. 19, 20
Columbus, First Church ..Jan. 21
Columbus, Second Church. Jan. 22
Cedar BluffJan. 25, 26
MathistonJan. 26, 27
MayhewFeb. 1, 2
West PointFeb. 3
SturgisFeb. 8, 9
StarkvilleFeb. 7, 9
CochraneFeb. 15, 16
Columbus Circuit, at Mount PleasantFeb. 22, 23
The District Stewards will meet in West Point Jan. 7, at 1:30 p.m., in the Methodist Church.
J. E. THOMAS, P. E.

WORTH A TRIAL?

If you were kept awake at nights from some tormenting skin disease; if you were suffering agonies from some lacerated, festering wound, with the chances of losing a limb from blood poison, would a preparation with a record of relieving and curing thousands of similar cases be worth a trial? For 92 years (nearly a century) Gray's Ointment has been used with most pleasing results in treatment of ulcers, boils, carbuncles, burns, bruises, old sores, poisonous bites, tumors and other skin troubles. It is absolutely reliable and can be implicitly depended upon to give quick relief in the most aggravated cases. Write Dr. W. F. Gray & Co., 806 Gray Building, Nashville, Tenn., for a free sample sent postpaid, or get a 25c box from your druggist, or by mail from the manufacturer.

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A Strong Tonic - Without Alcohol

A Great Alterative - Without Alcohol

A Blood Purifier - Without Alcohol

A Family Medicine - Without Alcohol

Ask your doctor if a family medicine, like Ayer's Sarsaparilla, is not vastly better without alcohol than with it.

J. C. Ayer & Co., Lowell, Mass.

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If you want to make money, summer or winter, rain or shine, get our proposition. Pleasant work, increasing profits. No experience needed. We want a representative in every locality. Don't work for others, be your own boss. Let us start you in business for yourself. There is money in it for you. Write us today.

Koch V. T. Co., Winona, Minn.

MENTION THIS PAPER

THE KIMBALL

88-NOTE

Player-Piano



THE IDEAL INSTRUMENT for every member of the family, because it meets all requirements of both the piano and the player. The player mechanism is contained within the compass of the ordinary piano case and in no way interferes with the regular playing of the piano.

THE ADVANTAGES of the Kimball 88-Note Player are manifold in the simplicity of mechanism and the ease of operation, but of the greatest interest to music-loving people is its wonderful efficiency in musical effects.

COME AND SEE IT hear it. Let us demonstrate its wonderful possibilities, and at the same time tell you how you can own one of these celebrated instruments on almost your own terms.

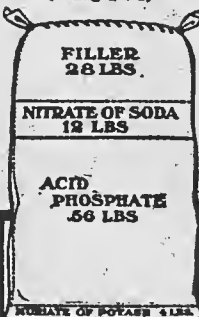
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JUNIOR HART PIANO HOUSE, LTD.

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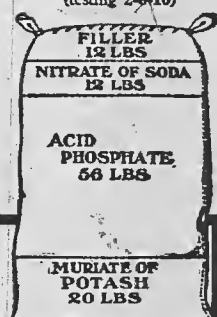
703-705 Canal Street, Near Royal.

100 pounds of an ordinary Fertilizer (testing 2-8-2)



Both of these are called "complete" fertilizers, but they are very different.

Well-balanced Fertilizer (testing 2-8-10)



If you prefer ready-mixed fertilizers, insist on having enough Potash in them to raise the crop as well as to raise the price. Crops contain more than three times as much Potash as phosphoric acid.

It was found years ago that the composition of the crop is not a sure guide to the most profitable fertilizer, but it does not take a very smart man to figure out that a well-balanced fertilizer should contain at least as much Potash as Phosphoric Acid. Insist on having it so.

If you do not find the brand you want, make

one by adding enough Potash to make it right. To increase the Potash $4\frac{1}{2}$ per cent. (for cotton and grain), add one bag Muriate of Potash per ton of fertilizer; to increase it 9 per cent. (truck, potatoes, tobacco, corn, etc.), add two bags Sulphate or Muriate per ton.

Talk to your dealer and ask him to carry Potash in stock or order it for you. It will pay you both, for

Potash Pays

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GERMAN KALI WORKS, Inc., 42 Broadway, New York

Monadnock Block, Chicago, Ill.

Bank & Trust Bldg., Savannah, Ga.

Whitney Bank Bldg., New Orleans, La.

NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 60—No. 2.

"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2968.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, JAN. 9, 1913.

CHAS. O. CHALMERS, Publisher.

Editorial

"A crowd of troubles passed him by,
And he with courage waited.
He said: 'Where do you troubles fly
When you are thus belated?'
'We go,' they said, 'to those who mope,
Who look on life dejected;
Who weakly say good-by to hope—
We go where we're expected.'"

It is quite the fashion nowadays to standardize things. How does the following strike you as a standard for our Methodist homes: A Bible, a Hymn Book, a Discipline, a Church Paper, and a Family Altar? These, rightly used, would enrich the lives of the occupants of any household, whether it be a stately palace or a lowly cottage.

Bishop Galloway used to say that the "worst tragedies of history resulted from having little men in big places." It is, indeed, pathetic to see a pygmy holding sway where once a giant wrought. But one of the most striking characteristics of small men is their eagerness to undertake large tasks. They are in the grip of the fallacy that mere position makes men great.

True manhood never fawns nor truckles; nor does it appreciate such conduct in another. There is something wanting in a person who is obsequious, or who can fully respect an individual that is unduly subservient. The most royal thing beneath the stars is high character. Paul had that, and he stood unabashed before governors and kings. It was they and not he who trembled. Respect those who are in authority over you, and show a proper regard for them, but do not sacrifice your convictions to win their favor. Be a MAN—there is nothing nobler and grander within the scope of human possibilities. It is sometimes asserted that the Methodist form of church government tends to strip the average preacher of his courage and independence of thought when in the presence of high-ranking ecclesiastical officials. We perhaps need to be somewhat on our guard at this point.

Memory plays a most important part in the salvation or wrecking of the soul. The crowing of the cock is emphasized in the story of Peter's reclamation. What did it have to do with it? It brought in a flood of wholesome recollections that overwhelmed him and made him see again the divinity of his Lord. And as a result, penitence and restoration quickly followed. So does memory strengthen every good man by keeping before him the blessed experiences of the past. On the other hand, there is no curse that so persistently hounds one who has indulged in them as the memory of sinful pleasures. It gives Satan a ready avenue of approach to the soul in its weak moments, and is a source of peril to it as long as life lasts. Happy is the individual who has no such medium through which the evil world can make its powerful appeals! Herein lies one of the tremendous advantages of never having strayed into wrong paths.

WHAT WILL YOU DO WITH IT?

Already the new year is fast speeding away. Whether we shall be here to listen to the same bells that chimed in its coming, toll its departure, we know not. But, though we have no guarantee of living through it, we do right to face its approaching days with worthy plans and high resolves. An aimless life is not conducive to progress and enduring achievements. Definiteness of purpose is of incalculable value to him who would make the most of his earthly existence. Men must have clearly outstanding objectives if they are to amount to much. The drifters rarely get anywhere; the Micawbers, waiting for something to turn up, seldom do anything else but wait.

1. It should be the aim of every one to do better work during the coming year than he has ever done before. The ambition for increasing efficiency in our life tasks is proper and laudable. It is the duty of every human being to set his hand to something worth while, and then strive to perform that service, whatever it may be, faithfully and well. A division of labor is necessary to the establishment and maintenance of a high order of society. The so-called lowly occupations are in reality of the utmost importance; the Nation could not prosper and go forward without them. Every good farmer, carpenter, miner, and factory hand contributes to the upbuilding and glory of the Republic. What the country owes to the obscure mothers of the land, who quietly prosecute their monotonous work from day to day, is beyond the computation of the finite mind. And such toilers are doing the will of God as much as the minister who speaks from the pulpit. The Lord's faithful ones are not confined to church activities; they are in all the worthy walks of life. The Apostle Paul gave recognition to this truth when he wrote, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Shoddy work is a crime against human society. Its consequences may be far-reaching. "For the want of a nail the shoe was lost; for the want of a shoe the horse was lost; for the want of a horse the rider was lost." What a dignity it gives to labor when we realize that we are toiling under the eye of the Omniscient One, and that to him we are accountable for how we acquit ourselves! To do less than our best is to grieve him and incur his displeasure. Let us stir up our energies and endeavor to discharge all our duties more satisfactorily as the weeks and months of the new year pass. Surely, we should gain in proficiency as a result of experience.

2. It should also be our fixed purpose to make the twelve months' cycle now beginning contribute to our personal growth and enlargement. If we use its opportunities aright, we should at its close find ourselves wiser, better, and richer in the possessions that endure. But whether it shall be so, will depend upon the use that we make of our time as the revolving planet measures it off to us. If we would have more knowledge, we must read and think. If we would be better, we must study the precious Word, wait upon the Lord

in his house, search the heart, pray, discipline self, and follow the leadings of the Holy Spirit. If we would lay up treasure in heaven, where nothing can take it from us, we must look beyond ourselves to the needs of our fellow men and keep busy in the Master's glorious service. To be sure, Satan will try to prevent us from doing with the new year what we ought. He will seek to make us forgetful of duty, careless, and inactive. We must have a resolute will, if our good resolutions are not again to be broken and forgotten. The man of inflexible purpose is the man of power—the man who moves forward to higher and better things. Full of inspiring possibilities, which it is already unfolding, the year nineteen hundred and thirteen lies out before us! Shall we pass or enter its open doors to larger usefulness? Shall we waste or wisely employ its precious hours? Almost ere we are aware we shall have answered irrevocably these momentous questions.

NOT LEFT IN THE DARK.

In a recent volume, entitled "The Call of the Brotherhood and Other Poems," of which Miss Corinne Roosevelt Robinson is the author and Scribner's Sons are the publishers, we note the following striking lines under the caption, "The Great Question":

My heart is weary with the world's distress,
The cry of those who struggle in the night.
Oh, Lord, who sent thy Son for our redress,
We pray thee as of old, "Let there be Light!"
I would not ask thee "Why," nor pierce the veil;
All that I long for is to know, behind
The torture, and the terror, and the wail
Of human woe, there is no cruel, blind
Unreasoning Chance, that hurls us here and there,
Victims of an insensate Tyranny;
I would not ask the Cause, but this my prayer—
To know there is a Cause for Misery.
Could I but see the working of thy Hand,
I should be willing not to understand!

What man that observes and thinks, as he looks upon the strife, confusion and suffering going on about him, has not had a feeling akin to that expressed in this brief poem? Paul's tremendous figure is not overdrawn, "The whole creation groaneth and travaileth in pain." The rational onlooker rightly concludes that there must be a great outcome to justify the sorrow, heartache, and fierce struggles on earth which embrace the whole human race; and the question as to whether this will be true arises in his mind. To this interrogatory, philosophy gives no adequate and satisfactory answer. But revelation does. It tells us that behind this conflict and seeming chaos there stands a loving Father, all-wise and all-powerful, and that he has in it a great purpose. "For I reckon," said Paul, "that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." And we see the outcome in St. John's inspiring picture of that great multitude which no man could number, clad in white robes and standing with palm branches before the heavenly throne, praising God and the Lamb. The only cure for such doubts and fears as find voice in this poetic outburst is a stronger faith in the declarations of the Holy Scriptures. We have long wondered how a skeptic confronted by the perplexing problems of life could be otherwise than miserable.

I PLEAD FOR A MORE SPIRITUAL MINISTRY.

By Bishop Edwin D. Mouzon.

Not that I am an accuser of my brethren. Far from that! These three years of going in and out among the churches, and this more intimate association with and knowledge of the preachers of our Church, have not led me to think less of my brethren, but rather to esteem them the more highly in love for their work's sake. Nevertheless, I am pleading for greater spirituality in the pulpit, both as to ends sought and as to methods used. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

This plea is needed, and always will be needed, because of the subtle temptations which forever assail ministers of the gospel of Jesus Christ. When the temptation of Jesus at the opening of his ministry is read, not as something personal and private, but rather as typical and representative, as a temptation—or rather a series of temptations—which befell him as the Founder of the Kingdom of God, then it becomes wonderfully suggestive and illuminating. (1) "Turn stones into bread"—establish the kingdom of plenty; be the poor man's benefactor. (2) "Cast thyself down from the pinnacle of the temple"—do something spectacular and sensational. (3) "Bow down and worship me"—use political means to accomplish spiritual ends. Here fell Mahommed. And here Rome is forever fallen. How subtle all this is! There is so much that can be said in favor of it. Otherwise these things would never have tempted Jesus, and otherwise they would not tempt so many of our best men to-day. But Jesus rejected them all, and took, instead, the Way of Teaching, the Way of Living, and the Way of Dying. And he has given us an example that we should follow in his steps.

A letter recently received from a prominent layman of our Church contains the following thought-provoking sentences: "I am profoundly convinced that the extent to which our ministers have participated in unwise political discussion largely accounts for the dearth of spirituality among us at this time. I am an ardent prohibitionist, and stand for it on all proper occasions; but our ministry is to all classes, and I think we should be careful to erect no bar to the hearts of any." Concerning the attitude of every Methodist preacher on the abolition of the liquor traffic, there is, and can be, no doubt. The Methodist Church, as a Church, stands against it; and every Methodist preacher is the sworn enemy of that awful evil. Whenever the question becomes acute (and it is always acute), the Methodist preacher, of necessity, must cry aloud and spare not. But there are several things which must be kept in mind. Because they have not always been kept in mind, the cause has suffered and the Church has suffered.

The Preachers' first duty is to his own church and congregation. First, he should deliver himself upon his people; and then they will deliver themselves upon the world. This may be a slow process, but it is the only sure way. He is to hide the leaven in the lump and let it work; he is to let the light shine, and shine on, until it dispels all the darkness. And let him remember that if he is the friend and brother of men, the pastor and teacher of the people whom he has been sent to serve, he will make the deepest impression and have the most lasting influence.

The Methodist preacher's mission is also to the churchless thousands. *Amor omnia vincit* (love conquers all things). We never gain anything by harsh measures and hard words. The alienation of the Jewish people from the Christian religion is one of the tragedies of Christian history. And to a large degree, the Christian Church, in its ignorance and sin, is responsible for this alienation. In many centuries and in many lands the Jew has been hated and persecuted, until this estrangement would seem permanent, if it were not for the Divine promise. What a protest is that which Shakespeare puts on the lips of Shylock:

"I am a Jew! Hath not a Jew eyes? hath not a Jew hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is? If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die? And if you wrong us, shall we not revenge? If we are like you in the rest, we will be like you in that." There are thousands of strangers from other lands who dwell among us. How shall we ever win them to Christ and his Church, if we do not love them? A man gets what he gives. If he gives contempt, he gets contempt; if he gives love, he gets love. Love is the magic word before which barriers fall down. Love is the mystic power under the influence of which the hardest hearts yield. Mercy is God's way. God's supreme word, spoken by his Son, is just this great word, Love. And whether the men be Jews or Gentiles, or our own neighbors, who for reasons which to us seem altogether insufficient, differ from us on certain great moral questions of the day, we shall never be able to bring them to our way of thinking, not to speak of bringing them to Christ and his Church, if we have first alienated them by treating them with contempt. I fear that we have all sometimes overlooked or forgotten how careful Jesus is to teach us a proper regard for man as man. Said he: "Whosoever is angry with his brother shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire." As St. Paul wrote to Timothy, so do I write to my brethren: "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil, having been taken captive by the Lord's servant unto the will of God." It goes without saying that the Lord's servant must sometimes rebuke men. But if he does rebuke, let him "reprove, rebuke, exhort with all long-suffering and doctrine." And if he cannot "re-buke with long-suffering," then let him not rebuke at all.

And there is a third thing to be remembered: to save men, individual men, from sin, this is the preacher's chief business; and without this we shall never bring in the kingdom of our Lord and Savior Jesus Christ. Some men have misread the words of Jesus. It is not written, "Except the kingdom of God come, ye cannot be born again;" but rather, "Except a man be born again, he cannot see the kingdom of God." Certainly, forevermore will the Church of Jesus Christ be fighting every evil in the world, but the slow method of saving men one by one, here a man won at his place of business and here a sinner converted at the altar—this is the only way by which the kingdom of God will ever come. I recall hearing Bishop Candler on this subject some time since. Said he: "James Martineau once said, 'There are some people who are very much inclined to offer Jesus Christ as a chief of police.' We do not offer him as a police officer, but as the Savior of the world. When you have gotten men to accept Christ, you will have solved every other question. On one occasion Senator Colquitt and myself undertook to carry prohibition in a certain county in Georgia. We didn't carry it. We spoke unanswerably, but they did not vote with us. Later I got a telegram one morning that the county had gone dry. I called at the Governor's mansion to talk with him about it. He asked why it went dry when he and I could not carry it. I said: 'Nothing has happened, except that they have had a great Methodist revival which has made them all sober.'" And this bit of history from Georgia has been duplicated here in Texas over and over again.

I am pleading, I say, for a more spiritual ministry—for a ministry which draws men to Christ, even as Christ drew men to himself. How wonder-

fully he drew men to himself! No one ever hated sin as Christ did; but the poor woman from the street came and wept her tears of penitence at his feet. No one ever hated sin as Christ did; but the publican climbed up into the tree to see him as he passed by, and welcomed him to his house and to his heart. Christ did, indeed, denounce sin. The twenty-third chapter of Matthew, with its seven-fold thunders of woe, is the most awful chapter in the Four Gospels. But even here the "Woe" is not the woe of denunciation, but the woe of grief; not the woe of condemnation but the woe of lamentation. And this chapter, with its seven-times repeated, "Woe unto you scribes and Pharisees, hypocrites!" comes to a conclusion with a sob: "Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together as a hen gathereth her chickens under her wings, and ye would not!" How perfect is that picture of the Christian minister which John Bunyan has drawn! In the House of the Interpreter, Christian saw the picture of a very grave person hung up against the wall; and this was the fashion of it: "It had eyes lifted up to heaven, the best of books in its hand, the law of truth was written upon its lips, the world was behind its back; it stood as if it pleaded with men, and a crown of gold did hang above its head." "It stood as if it pleaded with men." So does the true minister of the gospel stand. "We beseech you, be ye reconciled to God."

And if we are to be spiritual men, we must love one another. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." Love is far more than a mere sentiment; Christian love is ethical through and through. The verb, to love, does have an imperative. Love can be commanded. "Love God;" "Love the Brotherhood;" "Love your enemies." A Christian man can will to love. Hence that great command: "Love your enemies." I give the entire passage, according to the Revised Version: "But love your enemies, and do them good, and lend, never despairing." (Luke 6:35.) "Never despairing," or as the margin has it, "Despairing of no man." How wonderful is Christian love, "never despairing," even of an enemy. And if thy brother—thy brother in Christ, and one whom you would have supposed in advance to be your friend—"and if thy brother trespass against thee," love him still. And then, if, after you have done your best to win him, you see that you have failed, and become aware that you cannot any longer trust him as a brother, "let him be unto thee as a heathen and a publican." "A heathen and a publican?" Yes, but remember that we send missionaries to the "heathen," and that Jesus was called "the friend of publicans." Let us strive to be like him.

San Antonio, Texas,
Christmas Day, 1912.

THE RISE OF METHODISM IN AMERICA.

Dear Dr. Meek: In the Advocate of Dec. 19, my old-time friend and good brother, Dr. J. M. Weems, writes interestingly of "The Rise of Methodism in America." The date, "1778," to which "the third Discipline of the Church" is referred, is plainly a slip of the pen or a typographical error. It should be 1793. The first Discipline was printed in 1785. It was in this (the first) Discipline that the note quoted by Dr. Weems was originally inserted.

For a good while I have been firmly settled in the opinion that the preaching of Robert Strawbridge, and the founding by him of a Society at Sam's Creek, in Frederick County, Maryland, antedated by some years the work of Philip Embury, in New York City. The conclusions which Dr. Weems draws from the note in the early Discipline are not sufficient, in my judgment, to induce a contrary view.

Bishop Asbury, who knew more of the facts connected with these two beginnings of Methodism

than any of the preachers, except Strawbridge and Embury themselves, stated in his journal, and that as late as 1810, that the Sam's Creek planting was "the first beginning of Methodism in America." This, in the absence of testimony from the two principals, should be accepted as a finality. But additional evidence points, or seems to point, to a date as early as 1760 as the beginning of Strawbridge's preaching. It is definitely settled that the work of Embury was begun late in 1766. The note carried in the Discipline from 1784 to 1798, to which Dr. Weems refers, probably—certainly, it may be asserted—was written by Dr. Coke while passing the sheets of the Discipline through the press in New York, in January, 1785. Dr. Coke had known little of Methodist affairs in America previous to 1784.

That this note was "meant to give priority to Philip Embury" is not conclusive on the face of it. Embury's work was considered more important, in itself, than was that of Strawbridge, and, for that reason, most likely, was mentioned first, and more particularly as the two fell out "about the same time."

It is true that "most of the preachers" in the Conference of 1784, the date of the Discipline bearing the historical note, "were living at the time of the planting of Methodism in America," but they were then nearly all in tender years, and far away from the two scenes. The preachers of the Christmas Conference (1784) were, with few exceptions, men under, or but little past, 30 years of age. Not one of them, except Asbury, had been a member of the first American Conference, held in 1773. Embury died about 1776, and Strawbridge died before 1781. Asbury was the only man in the Conference of 1784 who could have had anything like personal knowledge of these matters, and his statement is unequivocal that the Strawbridge "beginning was the first."

This point of history is soon to be passed upon by a joint commission of the two Methodisms, as a preparation for the appropriate celebration of the important event, the planting of American Methodism. Having received notice of my appointment to membership on this Commission, I shall give additional and patient inquiry into all accessible records. I am, however, skeptical as to the possibility of finding anything of sufficient weight to offset the direct personal statement of the first Bishop of the Church.

H. M. DU BOSE.

Atlanta, Ga.

SOME GEORGIA NOTES.

Christmas came on apace. Scarce had we settled down in our new parsonage home amid strangers, and ourselves strangers to them, till the fertile imagination of our little lad began to make pictures in his dreams, and the tension grew so tense that his "day dreams" strove for expression in the astonishing and unanswerable interrogatories of a child. I surrendered; the "Santa Claus" fiction was punctured, and the prosaic reality was actually apprehended, and there was no chance for an alibi. My, but how one does age when he passes 35! Here I am now in the midst of the years—and not so long ago I used to take my father's stature by that calendaric measure of the years, and as he told me he was "forty-four," I well recall what a period that did seem. Now, that I myself can see almost to the gate of forty-one, I confess that a generally accepted geologic period now seems little longer to me than father's "forty-four" used to.

And my boy, he of my blood and heart and love—life of my own, whose advent into this world was of my choice, and not his own—my image and my shadow, my one supreme responsibility! Yesterday he was but a scrap, an insignificant, squirming, wiggling, toddling, falling, crooning baby, with never a word of articulate English, but as truly a sovereign as ever wore ermine or crown.

Now, he is in full regalia of the American boy, and doing stunts that never yet have seemed pos-

sible to his father. He even has manifested the dawning of that consciousness which is the unmistakable sign of his common humanity—he sees beauty in a girl's face. Who does not know his fate? He talks about Christmas, Santa Claus, our Heavenly Father, the Church, and God's poor, as if he had already license to preach, or had close fellowship with some sociologist whose pet employment is the study of men in the mass.

Our Barnesville people have received us with open arms. Hospitality is here in good old-fashioned form. The town is small, but with five thousand people in a small radius, we have a field of splendid privilege. Here is located the famous Gordon Military Institute, which has a name ranking high in the world of schools and colleges. For over forty years it has given its splendid training to an average of probably 250 boys each year, and the fame of it is not diminished.

We have also one of the new ventures in Georgia State Educational work, an agricultural college. It has splendid buildings, a good man at its head, but a small patronage, and a meager support from the treasury of the State. No one doubts that such institutions are here to stay, but it is a shame that the State does not adequately take care of them, both as to physical equipment and as to finances for the inside work and the salaries of the faculty.

Barnesville is in the peach belt of Georgia, and great is the peach! Also, there are now starting in this section several pecan groves, which promise great returns for the investment. Our climate is mild and equable. And the lands are fine for cotton and other crops usual. The labor is far more largely of the colored class than I expected to find it.

One year in Georgia enables me to say that there are some as fine country and people here as ever graced any land. Atlanta reigns, the royal queen regent of Southern cities! That is, if you let Atlantans tell it. And you will be well-nigh convinced, if you spend a time there. It is a great city. It holds a remarkable people. It has great wealth and is a civic center of mighty concern to all the South. It may not be so large as New Orleans, but it is far more American; perhaps not quite so purely Southern, for Atlanta is an Eastern city in the South for business purposes and conveniences. It is the Southern distributing center for nearly every Eastern manufacturing concern. Vast sums of Eastern money are invested here, and vastly larger sums of such money pass through Atlanta offices in return for Southern supplies that have been sold from Atlanta warehouses.

Methodism is a mighty sleeping giant in this great city. I say this advisedly. Considering the rapid material development, our Methodism in Atlanta is not apace with the times. Lack of connectional loyalty is evident. Rivalry for pre-eminence between large congregations is patent. I am convinced that mutual and genuine interest in the general advancement of our common Methodism is not even comparable to the loyal connectional spirit that exists among the Atlanta Baptists.

It is true that last year there was an apparent great stride in Methodist church building in Atlanta. But it must not be thought that all of it was done last year. One of the churches has been completed for ten or more years, and has just made a heroic effort to secure subscriptions to cover its indebtedness, and, doing this, had its dedication.

Another one was a similar case; and a third had been standing practically finished, only lacking the interior of the main room, for some years. Money was borrowed, the work done, and the new house opened. A worthy and good work indeed; but the debt is yet to be paid. And I believe there is a plan for paying it off in installments.

Still another large church was built and entered, but it has a large debt. True, there is a good subscription behind the move. But they also had a fine lot and something from the old church which went far toward a start in the new

enterprise. That congregation is large and amply able to build, and the truth is, they have suffered already by dilatory dealing with this same matter.

Again, the largest of all the enterprises accented this year was the great Trinity affair. And it is a great church, one of the best in all our Methodism. But they built at no cost whatever. They simply sold an old and valuable sight for money enough to rebuild in another place. It was not a sacrifice or exhibition of liberality—not necessarily even a matter of progress, for they might have sold the old in order to avert the demand for money with which to repair, which could not have been secured without some giving on the part of the membership. The new Trinity cost nobody anything. But it is a fine house and promises a great future.

Lastly, the Druid Hills enterprise, over the destinies of which I presided, was no great achievement in finance at all. The congregation has not yet subscribed \$10,000. One man gave \$2500; three others gave an amount to bring the four up to \$4000, and all the balance of the congregation have not given even in promises over this same amount.

The lot cost upwards of \$7000, the house cost above \$20,000, and the furnishings cost approximately \$3000. So it is easy to see that there is an obligation outstanding which amounts to above \$20,000. One man has practically financed that church, and there is no well defined plan, and not any too great disposition to help him bear the burden.

But there is a great future ahead of all Atlanta Methodism. And it is awakening. There will come a day when Methodism will stand entrenched in Atlanta as nowhere else in all the South.

The great Wesley Memorial Enterprises insure that. True, they are not yet successfully operated. The Hospital is doing a wonderful work now, but it needs a large and modern plant. This it will have some day, and then it will be one of the leading institutions of its kind in the South.

The Wesley Church is struggling with the problem of institutionalism as the case presents it. And with the magnificent plant which they have, and the personal support which the enterprise has, the end is assured. Methodism will not bankrupt on this particular effort. It will go forward. It may be years before there are all the accessories and departmental phases of this great institutional idea, but they will come.

The Library, principally a "Wesleyana," is such as to attract every lover of the originals of Methodist life and history to this splendid center. The Wesleyan Advocate, the several studios and schools that are now in embryo, and the dormitories for homeless girls and also for boys will come round in the years. Thus entrenched, the future will find Atlanta the center of Southern Methodist life and character. Much of the enduring qualities of this Methodism will be the result of the strong and determined purpose of Bishop Candler and his noble brother, whose generosity has made much of it possible.

Georgia is "sui generis." It has its birth-marks. These folk are a law unto themselves in many things. But they are a royal and goodly people. The stigma of being a "transfer" sticks on the fellow down here like the brand on a Mexican pony. But I am here yet. And I hope now that I may be able to stay. The market for such stock is not good, however, and there are some symptoms of an un-Democratic "Tariff" schedule rumored as suggested by the Cabinet.

With every wish for a gracious year to the Editor of the Advocate, I am Respectfully,
S. E. WASSON.

Barnesville, Ga.

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Church News

It is stated that one in every sixty members of the Moravian Church is a missionary, while in the other Protestant communions the average is one in every 5,000.

Bishop Candler is quoted as saying: "Give me the money which your churches in Georgia annually pay to hired singers and I will meet all the expenses of maintaining the missionaries in Cuba."

The Western Christian Advocate (Cincinnati) says that the pastors in its territory are sending in subscriptions at the rate of more than a thousand a week. O that this good work might become contagious! It is one of the crying needs of Southern Methodism.

Judge P. L. Persons decided last week in Waukegan, Ill., that parents have no right to deny the services of a physician to sick children who desire medical attention. The parents in this case were Dowietes, and the party making the appeal to the court for the lad who was ill was an older brother.

Rev. F. W. Thompson, pastor of the First Presbyterian Church of Hot Springs, Ark., has accepted a call to be assistant pastor of the First Presbyterian Church of New Orleans, the church that was made famous by the ministry of the great Dr. B. M. Palmer. Dr. George H. Cornelson is the chief pastor of this flock.

Dr. Charles Aked, formerly pastor of the Fifth Avenue Baptist Church of New York City, of which Mr. John D. Rockefeller is a member, has decided to take out naturalization papers and become an American citizen. Dr. Aked is an Englishman. He is now pastor of the First Congregational Church of San Francisco.

Bishop W. P. Thirkield, of New Orleans, delivered the Founder's Day address at the Gammon Theological Seminary at Atlanta, Ga., on December 17. He was a close friend of Mr. F. H. Gammon, whose munificence made possible this institution, and was also connected with it as an instructor for several years. The Bishop's address on this interesting occasion was highly commended.

The Western Christian Advocate has abolished its Obituary Department but it may carry death notices after the manner of the secular dailies. The disposition of some people to write at great length of deceased persons is quite enough to incline a live editor to want to dispense with memoirs altogether. We shall continue to maintain our obituary page as heretofore, but we shall enforce strictly the rules published at the head of this department in every issue of the Advocate.

Preparatory to a proper commemoration of the fourth centenary of the birth of Martin Luther in 1917, the Lutheran Council of the United States has already begun a campaign to secure \$2,000,000 for missionary extension. The figure of "the monk who shook the world" looms larger with the passing years. Indeed, it is generally true that those who have rendered humanity a real service are more and more honored by the millions of mankind as the decades come and go. This is one of the indications that the human race is growing better.

Father Dalton, a priest in Kansas City, is maintaining a Matrimonial Bureau as a part of his parish work. It is said that during the past year 17,000 letters were received, coming from nearly every State in the Union, and from Jerusalem, Constantinople, Africa, and South America. It kept two stenographers busy to handle the correspondence. The outcome was 400 marriages. Eighty-five per cent of the communications were

received from women, a majority of whom set forth wealth as a necessary qualification for an acceptable husband. Not one man asked for a wife possessed of riches.

March 19, 1913, will make the one-hundredth anniversary of the birth of David Livingstone, the great African explorer and missionary. An effort will be made to secure a fitting celebration of the event by the Protestant Evangelical Churches of England and America. Some of the denominations are already arranging in honor of the occasion a series of exercises which will extend through the months of January and February and end with Easter Sunday, March 23. The aim of those leading in this movement is to deepen the interest in the evangelization of the world. No more appropriate way of exalting the memory of Livingstone could be devised.

The Central Christian Advocate, of Kansas City, estimates the gain in membership of the Methodist Episcopal Church during the year 1912 as 64,190, an increase of slightly more than two for each church in the connection. As small as this percentage of gain is, if we are not mistaken, it is somewhat better than the average showing made by this denomination within recent years. The total membership of this communion is now set down as 3,607,889. This easily gives it the first place numerically among the Protestant denominations of the United States. The Southern Methodist Church, however, seems to be growing more rapidly than her big Northern sister. Perhaps it is due to the fact that she is freer from fads and hurtful innovations.

In a recent address before the Jewish Chautauqua Society of Memphis, Tenn., Rabbi Israel Abrahams, reader of Rabbinics at the University of Cambridge, England, strongly insisted that the Hebrew people should study the New Testament, which he claims is largely Jewish in its make-up. He contended that it abounds in striking proverbs and that it is too valuable a piece of literature to be neglected. We should be much pleased to see our Hebrew population follow the suggestion of this eminent scholar, but not merely because of the cultural value of the books comprising the New Testament. In our judgment, it would be impossible for them to focus their attention earnestly upon these writings without becoming profoundly impressed with the character and teachings of Christ. The Jew has a hungry heart, as well as others of the race.

DR. FEATHERSTUN'S REPLY.

We published last week an article from the pen of Dr. H. W. Featherstun, entitled "My Point of View," which purported to be a reply to a former editorial of ours in which we noticed some of his strictures upon one of our preceding utterances. In reality, however, the Doctor largely abandons the issues which he raised in the beginning and writes about other phases of the woman question. He at first took us to task for an observation we had made on the action of the last General Conference of the Methodist Episcopal Church which declared against licensing women to preach—an observation in which we called attention to what the woman's laity rights movement in that denomination has led. To this he replied, "We are not in the habit of taking our cues from across the Ohio." In our rejoinder we showed that this whole movement was hatched on the northern side of that stream, and that the Doctor has embraced it all. Not a word does he say about this feature of the discussion in his article of last week. On the contrary, he retreats completely away from it.

His other chief point was that the contention for woman's rights in the Church "has nothing to do with civil suffrage, nor with the licensing of women to preach." We countered by showing that the Doctor has committed himself to the entire program; that, in addition to advocating the seating of women in the General Conference, he is a woman suffragist, and a defender of the view that women preached in apostolic times and that there is now no valid Scriptural objection to their doing so. In spite of his former assurance that there is no connection between these movements, he now admits that he is a believer in all of them and that he is an active supporter of two of them. And in this respect he is not unlike the great majority of those who are clamoring for woman's rights in the Church. If we are not misinformed, nearly all the leaders who started this agitation are woman suffragists, and so are most of those who are supporting it. The truth is, the movement to confer civil suffrage on woman, and

that to vest her with laity rights in the Church are only different manifestations of the same spirit.

The Doctor tries to make a nice point in distinguishing between a "woman suffragist" and a "suffragette," and gives a quotation from a writer in The Outlook to sustain his position. There may have been a time when this distinction was a valid one, but usage alters our grammars and changes our lexicons. Webster's International Dictionary of 1912 contains the following definition: "Suffragette—A woman who advocates woman suffrage." Dr. Featherstun and his authority in The Outlook should keep step to the music of the age which is pealing the note of progress all around the world.

We trust, however, that our readers will note that there were no fighting female suffragists at the State Convention that the Doctor attended. There was no hair-pulling, no bricks flying in the air. It was a peaceable body. We infer from the tone of the Doctor's letter that if its members had been of the pugnacious variety, he would not have gone. He wants them to have the ballot, but does not want to be about if they are going to war to obtain it.

The Doctor declares that he did not think it was amiss to attend. Who said it was? We did not affirm that it was wrong to go; we merely called attention to the fact that he was there in order to disclose to the public his true sentiments. It would seem from his statement that he went to serve as a sort of chaplain: to "open the meeting with prayer and make a religious talk." If there be those who think there was any impropriety in the Doctor's presence, the mission on which he went ought, it seems to us, certainly to plead in his behalf. The only thing that perplexes us about it is that the Doctor should have thought that the sisters needed any religious advice from him or any other gentleman. Do they not, according to his affirmation, know more about what they ought to do with reference to everything than any man can tell them? Why should he chastise Dr. Steel and the Editor for discussing a question which concerns the sisters (though by no means them alone—it in reality has to do with the very constitution of the Church), and yet himself play the role of a lecturer to them?

The Doctor tells us that he was not the only gentleman to be seen at the convention; that there was also in attendance a North Mississippi preacher. Why did not the Doctor give us his name? We are under the impression that he was the pastor in the town where the convention was held, and that he couldn't escape being there. If we are not mistaken, the Doctor was the only male visitor from a distance on hand.

He asks us why, if there are "no considerable number" of women asking for laity rights, we should show such "agitation of mind" concerning the matter? Here again our good friend is mistaken. We are in no sense disturbed; we are as serene as a May morning. The judgments of men differ as to what is considerable and inconsiderable. Will Dr. Featherstun tell us how many of the women of our Church, by petition or otherwise, have indicated that they desire the right to sit in the General Conference? Shortly before our law-making body, assembled in Asheville in 1910, the Home Mission Society of the Mississippi Conference refused to pass such a memorial. We take it that there is no doubt where the women in the Foreign Missionary Society of that Conference stood on this question. Yet, forgetful of his constituents, Dr. Featherstun pursued a course contrary to their wishes in the General Conference. If he believes so fully in the superior judgment and good sense of our splendid Southern women, why did he so ruthlessly trample the views of those whom he was supposed to represent under foot? We most heartily endorse all that he has to say in praise of the noble womanhood of our Church, and we claim to be more in accord with the sentiments of the hundreds of thousands of our female membership than he is.

One thing more, and we are through. The Doctor accuses us of admitting, in effect, that the women among us who want laity rights do not desire to preach. We did no such thing. Here is the statement: "Our women are not asking to be licensed to preach." Of course they are not, just at present—the few making this clamor are too shrewd for that. To ask for all at once would arouse such opposition that the whole movement would be defeated. But one step is almost certain to be followed by another. They did not ask to be licensed to preach in the Northern Methodist Church either in the beginning, but, from the action taken by the last General Conference of that denomination, this question seems now to be looming up among its members.

How any one could torture this statement into a concession that none of the laity rights women of our Church "want to preach," is quite beyond us. The fact is, some of them are already speaking from our pulpits on the Sabbath, while the licensed and ordained pastor occupies a back seat—a spectacle which we never like to witness.

Secular News and Comment

By Rev. A. J. Gearheard.

A half million dollars will be spent at once in improving the Hotel Dieu, one of New Orleans' most popular hospitals.

A bill is pending before Congress which provides that no one shall be admitted into the United States who can not read some language. It ought to become a law.

The Kansas State Agricultural College has announced a course of study teaching the art of being a wife. The course involves practical experience in cooking and purchasing provisions for four persons, using but an average of one dollar a day.

Under the leadership of the undergraduates of the University of Halle, in Germany, the medical students of twenty-three German universities are organizing a strike. The grievance of the students is a claim that favoritism is shown foreign students.

The joint reunion of the United Confederate Veterans and the Grand Army of the Republic will be held in Chattanooga, Tenn., on May 27, 28 and 29. On account of it being a joint reunion, it is predicted that it will be one of the most largely attended gatherings of that kind ever held in America.

The second World's Christian Citizenship Conference will be held in Portland, Oregon, from June 29 to July 6, 1913. Mass meetings preliminary to the Conference are planned for a number of the larger cities of the country, at which efforts will be made to arouse interest in the approaching gathering.

Hon. Raymond Poincaré and Hon. Paul Deschanel are the two leading candidates for the presidency of France. The election will be held in February. It is practically conceded that Mr. Poincaré will be the national choice. He is a man of very little social standing and is reported to be lacking in personal force.

A fund of \$200,000 has been collected by a number of prominent physicians and psychologists of New York City, to be used to meet the expenses of an investigation as to the cause and cure of the so-called "brainstorm." The disease is said to be on the increase, and any light that may be thrown upon its cause or cure will be welcomed as an aid to public safety.

In order to relieve women of the embarrassment of making their ages known, the California Legislature has enacted a law making it unnecessary for a voter to give his or her age when registering. This may be an act of gallantry on the part of the legislators, but it seems to us that it is quite important for a State to know the ages of its men, in order to estimate its military strength.

Senator Joseph Bailey, of Texas, whose resignation from the United States Senate has already taken effect, delivered what he chose to call his "swan song" on January 2, it being his last speech in the halls of Congress. He placed himself on record as being opposed to the innovations of the present-day progressive politicians. He has served in the two Houses of Congress for 21 years.

"The Wren's Nest," the Atlanta home of the late Joel Chandler Harris, the author, recently passed into the possession of the Uncle Remus Association, which plans to convert it into a memorial museum. The property was purchased recently by the Association, with a fund to which John D. Rockefeller, Andrew Carnegie, Theodore Roosevelt, and many other friends and admirers of the creator of "Uncle Remus" contributed.

Thirty-three of the thirty-nine labor leaders, whose trial in Indianapolis on the charge of conspiring to wreck buildings and industries by the use of dynamite has occupied the public attention for many months, were convicted last week and given sentences ranging from one to seven years. While there is reason to believe that they deserved such punishment, we are not in sympathy with those who hold their crime as a charge against organized labor.

According to the press dispatches, Judge N. B. Mcelen, of Milwaukee, Wis., recently assessed a fine of \$25 and costs against a man by the name of Premak, because he spat on a copy of the Bible. The judge expressed a wish that the law were such as to allow him to send such a wilful desecrator of things divine to jail for not less than ninety days. We commend the actions and words of the Judge, and only wish we had more such men on the bench.

On January 4, the centenary of the birth of Sir Isaac Pitman was celebrated by many of the schools of the whole world. Sir Isaac Pitman was the inventor of the first successful system of writing phonetically by the use of signs. The Pitman system of shorthand is perhaps more generally in use to-day than any other, and it is the basis upon which all other systems are constructed. Mr. Pitman was the son of a mill owner, and was not a well-educated man.

A plantation located in Bolivar County, Miss., and owned by British capitalists, is said to be the model farm of all the world. The farm has every modern convenience, including electric lights, water power, sewerage, and machine shops. The work of developing it into its present condition has been under the supervision of Prof. J. W. Rox, who was formerly connected with the Mississippi Delta Agricultural Experiment Station. He is employed at a salary of \$7,500 per annum.

WHENCE THEY CAME.

(Bishop A. W. Wilson recently characterized most severely the frightful corruption of modern society. Below, the Editor of the Memphis Commercial Appeal points out the origin of some of its fads, which some people are silly enough to chase after. The approval of the fashionable and wealthy can not make indecent things harmless and respectable. They are as bad in the parlors of the rich as in the vile places where they were started.)

Four years ago from the dance halls of the red light district of San Francisco the musicians sent an offering to lovers of melody. It was "The Grizzly Bear." Quickly following came a dance to the tune.

Synechronously in the negro dives of Mobile and New Orleans the "Turkey Trot" was evolved. It danced on its journey up the Atlantic Coast until it found refuge and welcome on New York's Great White Way, where wealth and fashion, poverty and drabness, good and evil, Becker and Rosenthal, Morgau and Gary, Colonel Harvey and Norman Hapgood, Bat Masterson and James Corbett have been wont to gather for a pleasant hour.

The "Turkey Trot" went West and the "Grizzly Bear" came East. They met in Chicago, swung hands all around, and continued their journey.

At the same time some one evolved the "Mendelssohn Rag."

These frothings from the sewers of society were caught in the winds and tossed higher and higher, until the music of the "trot" and the "bear" share equal popularity among the great ones of the earth, with Dvorak's "Humoresque" and the barcarole from "Hoffman's Tales."

And now the "Grizzly Bear" and the "Turkey Trot" are in the picture shows and phonographs, and the man who is not familiar with them is told that his musical education has been neglected. And any young social devotee not able to tread the measures of the two dances is in many circles held to be lacking in those refining graces that now seem to be necessary in polite society.

NOTICE TO PREACHERS

Beginning January 1, 1913, the rates of subscription to the New Orleans Christian Advocate will be as follows:

Single subscriptions, one year.....	\$1.50 net
In clubs of five or more, each.....	1.25 net
Eight months.....	1.00 net
To preachers.....	1.00 net
To widows of preachers.....	1.00 net

The commission heretofore allowed has been discontinued, because only a very few of the preachers accept commission, and the great majority we have talked with expressed it as their opinion that a commission has proven a hindrance to them in working up the subscription list on their charges.

In cases where persons are very poor, the pastor may recommend that the paper be sent at a reduction. Remittances should be made by Money Order, Registered Letter, or in Stamps. Preachers may deduct for any expense incurred in remitting.

PUBLISHER.

As near as we can trace it you have the origin and history of these two classic offerings for the musical and dancing programs.

From somewhere last year a new custom was in order. Once Sunday evening for some was a time for reflection, and for a little religious reading. To others it was the occasion for the interchange of visits with old friends. For many years young men, sometimes in groups, called at the homes of young ladies, remained a few moments, and then called upon other ladies. This was a pleasant and beautiful custom. There was something of the sincere and neighborly about it.

But of late the Sunday night caller has become the Sunday night dancer and the Sunday night dance is now an accepted thing. The music that goes with the Sunday night dance is most appreciated if it is "rag." Sometimes indulgent parents furnish liquors to make the occasion more enjoyable. A dancing party on Sunday night with the musicians strumming away at the "Grizzly Bear" and the "Turkey Trot" for fast flying feet made more nimble under the inspiration of music reinforced by wine, is not an edifying spectacle.—Memphis Commercial Appeal.

ANTI-SALOON LEAGUE MEETING.

Mr. Editor: Please publish the following announcement:

The Louisiana Anti-Saloon League will hold its State Convention in the early spring. The place of meeting will be Alexandria. The time will be announced later. It is hoped that every part of the State and every moral and social welfare organization will be represented. The League has a stiff, practical program to submit to the temperance people. We need to adopt a clear-cut, definite plan of action and then act—execute the plan. Matters of most vital importance will be discussed. The League is the finest fighting machine ever turned loose on the liquor traffic, and whether we mean to use it in a big way ought to be decided at this convention. Watch for the date.

JAS. A. CHRISTIAN,

State Superintendent.

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A CARD FROM BISHOP HOSS.

(The following open letter, which we take from the Nashville Christian Advocate, was sent by Bishop Hoss to the Tennessean and American a few days ago.)

Though most of the newspaper reports of the Vanderbilt trial now in progress before the Chancery Court of Davidson County have been inadequate, and many of them have been erroneous and misleading, I have paid but little attention to them. The Tennessean and American of to-day, however, contains some statements that are so wide of the fact that I desire to say a word in regard to them.

1. I am put before the public as having opposed Dr. Tolman's election to the faculty on the sole ground of his being an Episcopalian. Now the naked fact is that I was not then a trustee, and I did not oppose Dr. Tolman at all. While the election was pending, one of the most prominent trustees came to my house, opposite the University, and asked me to send a telegram in his name to a gentleman in Virginia on my return to my office. As a personal courtesy I did as I was requested, and that was the exact extent to which I put my hand into the affair. I did not even speak to any trustee on the subject.

2. I am also represented as having opposed the election of Dr. Moore, because he was a Baptist. This is also utterly untrue. I was not present either when Dr. Moore was elected to a professorship, or later when he was elected Dean, and I had absolutely no connection with these elections one way or the other. I do remember, however, expressing on more occasions than one my deep regret that Prof. W. C. Branham was allowed to leave the university.

3. I am also charged with having insisted that "the faculty should be made up alone of members of the Methodist Church." I never did such a thing at any time or in any way. On the contrary, I always held to the propriety of going outside the Church when it might be necessary to secure a man of eminent ability. I have held all along, however, that, other things being equal, a Methodist should have the preference; that no man should be chosen hostile or unfriendly to the Church; and that the dominant influences of the institution should be Methodist. The assertion or intimation that I ever expressed a preference for an ignorant or incapable Methodist over a man of intelligence and teaching power from some other denomination, is too stupid a thing to be believed for a moment by any one that knows my lifelong attitude to education.

While I am writing, I may as well add that the effort to cloud the essential issues in this case by charging me with sinister and selfish motives is somewhat childish. If all the allegations that have been set afloat could be proved, they would have no more to do with this lawsuit than with the rings of Saturn. The most of them are utterly false. In due time and proper place, I shall give them whatever attention they may deserve. Up to this time in my life I have been reasonably successful in taking care of my good name; and I am rather too far advanced in years to ask for a guardian now.

The real and overshadowing question in this litigation has not been stated by any of the newspapers that have been reporting it. It may be put in very brief space:

The Bishops maintain that the Church has had from the beginning certain rights in the university which are enforceable by law.

The majority of the trustees flatly deny this contention, and allege that the Church has not, and never has had, and under the laws of Tennessee, cannot have, any legal rights whatever, but possesses only certain privileges, granted by the Board at its pleasure and revocable at its will. They even go so far as to declare, in so many words, that the Church never has had any standing in the University, except by the mere "sufferance" of the trustees.

There are many other matters of law and fact,

but they are all subordinate in character.

Whatever the result of the suit may be, I think I can safely promise the public that the Methodist Church is just a little too self-respecting and too influential to hang on here or anywhere, else by the mere "sufferance" of a board of trustees, let it be as potent as it may. E. E. HOSS.

WAS AN ORIGINAL MEMBER.

Dear Brother Meek: A short time before the meeting of the North Mississippi Conference, Brother J. R. Countiss published in the Advocate a short historical sketch of the Conference. Among other things he said: "Of the preachers comprising the original body (in 1870) who received appointments, the names of only twelve are on the roll to-day." I quote from memory. As my name is not among the twelve, I take it for granted that Brother Countiss overlooked it. Please allow me to say:

1. I was one of the original members, and helped to organize the body for work. I took great pleasure in my part of the work. Parts of three Conferences were brought together, and there was much excitement over the election of a secretary. Three or four men were nominated, among them my classmate and life-long friend, John Barcroft. I was young and enthusiastic, and of course thought a great victory was won when Brother Barcroft was elected. Brother Barcroft was as generous as he could be in selecting his closest rival, Rev. Ransom J. Jones, as his assistant.

2. At that Conference I was appointed for the second year to Grenada station, stayed there and did the best I could, and was sent back for the "third time." During my third year the church was blessed with a thorough and general revival. Many souls were converted and added to our membership. I had the help of our presiding elder, Rev. Amos Kendall, a part of the time. When he left he sent Paine Mitchell to my assistance. Paine was a fine singer, and had just been licensed to preach. He was a great help in prayer and song, and in all kinds of altar service, but he could not be induced to preach.

3. In 1872 Bishop Wightman transferred me to the White River Conference, but in 1890 Bishop Galloway sent me back to the North Mississippi Conference. Since then (including the appointment of that year), I have been appointed to work twenty-three times by the Bishops presiding over the North Mississippi Conference. I guess my name is still on the roll. Fraternally,

JNO. W. BOSWELL.

Nashville, Tenn, Dec. 31, 1912.

THE PROPOSED PEACE CELEBRATION.

On Christmas eve in 1914 a hundred years will have elapsed since there was war between the United States and Great Britain, the Treaty of Ghent having been signed on December 24, 1814. Plans are already under way to celebrate the passing of a century in which there has been no clash in arms between these two foremost nations of the world. England has had for twelve months a committee to arrange a suitable program for the approaching occasion, and the movement has been endorsed across the water by the Lord Mayor of London and many other eminent sons of the British Empire. A committee also exists in the United States and the proposal has struck a popular chord in our country. A few days before his death, Mr. Whitelaw Reid is quoted as having said that it would be almost a crime not to celebrate worthily this centenary of peace.

Various suggestions have been made as to how the occasion may be fittingly commemorated. One is to make it educative in its influence: to have international lectureships, prize essays on the relations between the two nations, and a course of study bearing on the achievements of the century of peace introduced into the public schools of both countries. There is also talk of bringing commemorative monuments into requisition. It has

been proposed in England that a statue of George Washington shall be erected in Westminster Abbey and that the ancestral home of the Washingtons, Sulgrave Manor in Northamptonshire, shall be purchased and maintained as "a place of pilgrimage for Americans and all interested in the history of English-speaking peoples." It is said that this ancient building has over its doorway the Washington coat of arms, which is reported to have given origin to our "Stars and Stripes." Not to be outdone in generosity, the Americans have likewise proposed to erect a statue of Queen Victoria in Washington City, to place statues of the Earl of Chatham and Edmund Burke in suitable localities, and that an international bridge shall be constructed at Niagara Falls.

The three Committees—that of England, the United States, and Canada—will meet in New York City next spring when more definite plans will be formulated. We trust that this centenary celebration will result in knitting about the two great English-speaking nations the bonds of a closer and more trustful friendship. Acting together, they could largely shape the future affairs of the whole world.

AN INTERESTING SERIES.

The Outlook has announced that during the year 1913 Mr. Roosevelt will contribute to its columns a series of articles under the title, "Some Chapters from a Possible Autobiography." Whatever one may think of Mr. Roosevelt as a statesman and publicist, it must be admitted that he has played a conspicuous part in the affairs of our time, and these papers from his pen are likely to prove highly interesting. That they will also prove to be informing as to some of the leading events of the last two decades is quite likely. For instance, it has already been announced in the secular papers that the chapter dealing with the peace negotiations between Russia and Japan, which were brought about through Mr. Roosevelt's intervention, will show that it was not Russia, staggering under successive defeats, but Japan, on the verge of bankruptcy, that requested the President of the United States to undertake the role of a pacificator. In this connection, the story that Mr. Roosevelt has in his possession a letter from the Mikado indicating his earnest desire for the cessation of the war, the return of which was eagerly sought by two Japanese Ambassadors, has been revived. Whether such a communication exists and will be published is, we think, largely a matter of conjecture, so far as the secular newspapers are concerned. But with his inside knowledge as to what influences shaped many of the great happenings of the past twenty years, there is no doubt that the ex-President can tell a wonderfully fascinating and illuminating story if he chooses to do so. At any rate, what he writes is surely to have a wide reading by both his friends and enemies, neither of which are a small company.

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MOTHER'S FACE.

Three little boys talked together,
One sunny summer day,
And I leaned out of the window
To hear what they had to say.

"The prettiest thing I ever saw,"
One of the little boys said,
"Was a bird in grandpa's garden,
All black and white and red."

"The prettiest thing I ever saw,"
Said the second little lad,
"Was a pony at the show—
I wanted him awful bad."

"I think," said the third little fellow,
With a grave and gentle grace,
"That the prettiest thing in all the world
Is just my mother's face."

—Eben H. Rexford.

OUR WILLIE.

Rev. Charles Garrett, in Zion's Watchman.

We often speak of "the invincible logic of facts," and certainly, if facts prove anything, they prove that wherever there is drink there is danger. They prove that education, wealth, Christian influences, a father's prayers, a mother's beautiful life, are all powerless against the destructive influence of drink. In the halls of the wealthy, as well as in the cottages of the poor, if the drink is used, it will sooner or later "bite like a serpent, and sting like an adder." Instances in proof of this crowd upon my mind as I write, and in the hope that a revelation of the sorrows of one home may avert similar sorrows from many others, I give it.

Some time since, on a specially festive occasion, I was invited to dine at a beautiful home, which I had often visited before. There was a large gathering of friends, for the family had long been famous for its hospitality. I knew that total abstinence had not been smiled upon there, and I was, therefore, surprised on sitting down to dinner to notice the absence of wine glasses. I wondered for a moment whether this was done out of compliment to myself, and I therefore asked the lady of the house if they had become abstainers since I had last visited them. I saw by the change in her face that my question had given her pain, and bending toward me, she said in a whisper: "I will explain it after dinner."

Afterwards she took me into an ante-room, and with a quivering voice said: "I want to tell you why we left off the wine glasses. It is a sad story for me to tell and for you to hear. You remember our Willie?"

"Oh, yes," I answered, "I remember him well." "Wasn't he a bonnie lad?" she asked, with tears in her eyes.

"Yes," I said; "Willie was one of the finest lads I have ever seen."

"Yes," she continued, "he was my pride, and perhaps I loved him too well. You know that we always used wine freely, and never imagined that any harm could come from it. You are aware also that our house is known as the 'ministers' home,' and that they are nowhere more welcome than here. On Sundays I have always let the children stay up to supper, so that they might hear what was said, and as my husband and the ministers took wine, I gave the children half a glass—on Sunday night only. By and by Willie went into business, and I was as happy as a mother could be. I thought I had everything to make me happy. After a time, however, I began to feel uncomfortable. I noticed when I gave Willie his good-night kiss his breath smelled of drink, and I spoke to him about it. He laughed at my fears, saying he had only had a glass with

his friends; and I thought that perhaps my strong love for him had made me foolishly suspicious. I tried to dismiss my fears, but it was in vain, for I saw things were getting worse. There was a look in his eyes, and a huskiness in his voice, which told me he was at least in terrible danger. I did not know what to do. I feared to speak to his father about it. If it should turn out that I was mistaken, I knew he would be vexed with me for suspecting such a thing, and if I was correct in these suspicions, I dreaded lest he might take some strong measures with Willie which would end badly.

"So I waited, and prayed, and hoped. My hopes, however, were vain. He began to come home late at night, his father became alarmed, and, as I feared, spoke sharply to him, and threatened severe punishment. Willie, who had a high spirit, answered his father as he should not have done, and they often came to high words. One night Willie came home quite drunk. I tried to get him to bed without his father's knowing of it, but I failed. They met in the passage, and many bitter words passed between them. At last his father ordered him to leave the house. He went, and for months we heard nothing of him. His father ordered us never to mention his name, and his sisters and I could do nothing but pray that in some way God would restore him to us. One night after our daughters and the servants had gone to bed, and while father and I were reading, suddenly I heard a faint voice that sounded like Willie's. I dared not speak, but father looked earnestly at me and said: "Did you hear anything?" I said I thought I did. He said, "Go to the door and see." I went and opened the side door, and there, looking more like a corpse than a living body, was Willie. I said, 'Willie!' 'Mother,' he asked, 'will you let me in?' 'Oh, my boy, I replied, as I folded him to my heart, 'you should never, never have gone away. Come in and welcome.'

"He tried to do it, but was so feeble that I had to help him. He said: 'Don't take me into the drawing-room—take me into the kitchen. I'm cold and dying.' 'No, my boy,' I replied, 'I'll soon nurse you up, and you'll be yourself again.' 'Mother,' he said, 'I wish you would make me a basin of bread and milk, as you used to do when I was a little boy.' I said, 'I'll make you anything you want, but don't look so sad; come upstairs and go to bed, and I'll soon get you right.' He tried to walk, but fell back in the chair. I called his father, and he came. Not an angry word was spoken. They only said 'Willie!'—'Father!' Seeing his condition, his father took him in his arms as he would a little child, and carried him to his own bed. After a moment he said: 'Father, I'm dying, and drink has killed me.' His father said, 'No, no, my boy, cheer up.' You'll be better soon; your mother will bring you around.' 'No, never, father. God be merciful on me, a sinner.' His head fell back and our bonnie boy was gone.

"His father stood gazing at him with a look of agony for some minutes and then turned to me, saying: 'Mother, I see it all now. The drink has killed poor Willie, but it shall do no more harm in our house. There shall never be another drop of drink in this house while I live.'

"All there was in the house was destroyed, and we parted with the wine glasses, and that's the reason of what you noticed today."

Would that all mothers who tamper with drink could have heard this story as I heard it! They would not wait for their boy to perish, but would say now, as I said then amidst my tears of sympathy, "God being my helper, my home shall be free from this accursed thing. I cannot give my children grace, but I can take heed not to lead them into temptation."

Reader, if you would be safe yourself, if you desire that your example should not be injurious, but helpful to others, wisdom lies in total abstinence. Is there one reading this who has, like Willie, become the slave and victim of drink? If so, quit it!

A VISION OF THE NEW YEAR.

By Ben Rook.

I lay awake at midnight hour
When all the world was still;
A clock was striking in the tower
Of the church behind the hill.

Twelve times the chimes rang loud and clear,
I counted them one by one;
They sang out joy of the bright New Year:
And joy of the Virgin's Son.

There came a vision to my eyes
Of a stable in a distant land.
I saw the angels in the skies:
A radiant, heavenly band.

I listened, and a harmonious sound
Came softly to my ear;
The angels, circling round and round,
Sang low, but sweet and clear.

At first I could not catch the notes
That in the air did ring,
Then louder from their silver throats
Came: "Glory to the New-Born King!"

Praises they sang of a tiny babe
That in a manger lay,
Who, sent from God the world to save,
Was born in that most humble way.

Then sweet and low the Seraphs sang
A melody of the skies;
The last stroke of the church clock rang,
And the vision faded from my eyes.
Lamhart, Miss.

Mansfield Female College

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Christian Advocate.

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Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. C. B. Carter.
Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. T. W. Adams.
North Mississippi Conference—Rev. W. W. Woolard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial.

A FITTING SLOGAN.

The Mississippi Conference has adopted as its slogan for the year now commencing, "TEN THOUSAND SOULS FOR CHRIST." This is an inspiring rallying cry, and the realization of this aim would be a fitting achievement with which to round out the century of its splendid history. Nor is this a large undertaking for more than fifty-five thousand Methodists. If one out of every five would lead an unsaved person into the Kingdom, the task would be more than accomplished. Certainly the opportunity to secure such an ingathering is not wanting. According to the Census of 1900, the population of Mississippi was 1,552,270, and in 1910 it was 1,794,114. The Government Religious Census taken in 1906 showed in that State only 657,381 people in all the Churches—considerably less than fifty per cent. If the same proportion between those in and out of any Christian church still holds good, and if it be assumed that the boundary line between the two Conferences in the commonwealth divides the population into two equal parts, there must be within the territory of the Mississippi Conference not less than 400,000 people outside of the pale of any denomination. And besides this, there are thousands enrolled as members of the Churches who do not know Christ in the forgiveness of their sins. Surely, after making due allowance for children under the age of accountability, this mighty host furnishes enough working material for the gathering of ten thousand converts for the Master. True, many of those included in this calculation belong to the colored race, but our Lord died for the black man as well as for the white man, and our glorious gospel is for the people of every color and clime. Indeed, perhaps our greatest reproach to-day is our comparative indifference to the moral and religious condition of the throngs of Negroes who live about our very doors.

We like the idea of the brethren to make their centennial year a revival one. Winning souls is a nobler work than rearing brick structures or raising sums of money. Man is great beyond our conception. The loss of a single human spirit is a greater tragedy than the wreck of a whole material world. The infinite worth of the human soul was one of the great lessons that Jesus taught, and one which we have yet but poorly learned. It cannot be too strongly emphasized that the supreme mission of the Church is to seek and save the lost. And if Satan can divert us from this work to another that is good, but of vastly less importance, he has struck the cause of Christianity a telling blow. The most subtle temptation is not to do the thing which is base, but that which is less than the highest. This was the character of our Lord's temptation when he stood on the threshold of his public ministry.

But souls are not to be saved by mere Conference resolutions. If the Methodists of South Mississippi want to lead ten thousand persons into the way of Life within the next twelve months, they MUST PAY THE PRICE. Those who are

the Lord's must lay themselves wholly upon his altar. Their own hearts must first be cleansed and filled with the Holy Spirit. All forms of worldliness must be discarded and the voice of prayer again be heard in the home. The pulpit must ring with evangelistic fervor and the members of the Church must do personal work. God can bring it to pass if his people will place themselves as willing instruments in his hands. Let the Mississippi Conference lead the way, and let the North Mississippi and the Louisiana follow. How the angels would sing if these three bodies during the year 1913 should make it possible for them to write 30,000 new names in the Lamb's Book of Life on high! We believe that we could do it if we would.

BISHOP MOUZON'S CHRISTMAS MESSAGE.

Bishop Mouzon's plea for a more spiritual ministry, which appears in this issue of the Advocate, is a strong and timely utterance. As we see it, his position is an impregnable one. The Christian minister's spirit and methods are matters of the utmost importance. No less an authority than St. Paul, in writing to Timothy, said: "Take heed to thyself." Even the Gospel may be proclaimed in such a way as to do more harm than good. Bishop Mouzon has rendered the Church a valuable service in setting forth so clearly Christ's way of combating evil and his plan for the reformation of the world. We wish that some one in authority would also see fit to sound a ringing blast against the secularization of the pulpit by setting the Gospel aside on the Sabbath to discuss civic and social needs. We are beginning to have entirely too much of this.

NO MONOPOLY OF IT.

In last week's issue of the Baptist Record (Jackson, Miss.) appeared the following suggestive editorial paragraph:

"The Senior Deacon of the First Church, Jackson, has a way of identifying a Baptist church. He says that on a summer vacation he and his wife found a church of good appearance just across from the hotel and concluded to attend service there. They looked about for some mark that would indicate the denomination, but none appeared. They listened to the sermon and took part in the singing, all the while observing to see if they could determine what sort of church it was, but without success. Just as the pastor was about to pronounce the benediction a brother stood up and wished to make an announcement. Permission being given, he explained to the congregation that there was a deficit in the expense account of the church and said he hoped an effort would be made to make it up. The visiting deacon touched his wife with his elbow and said: 'We are in the right church!'"

We fear that the Deacon is not on to the ways of the other Churches. This incident may be generally characteristic of Baptist congregations, but it is likewise all too common among the Methodists. Indeed, an empty treasury and a struggle for necessary funds is apparently a part of the history of pretty nearly every religious flock. And the regrettable thing about it is that in most cases there is no necessity for it. The members of the average congregation could easily and promptly provide the means necessary to keep all the activities of their organization going, if they only would. If they would even measure up to the old Jewish standard of giving a tenth (below which we certainly ought not to fall amid the rich splendors of this Christian dispensation), this vexing problem would find a quick and happy solution. And the Deacon's infallible sign would become merely a disagreeable memory.

A COLUMN FOR LADS AND LASSES.

The Editors of the Sunday School Visitor are devoting a column on the editorial page to the Wesley Intermediate and Wesley Senior Bible Classes. The column will be conducted by Rev. Charles D. Bulla, Superintendent of the Wesley Bible Class Department. The introductory article in this column for lads and lasses contains the following paragraph:

"Over the entrance gate to a certain playground in London are the words: 'No adult allowed to enter unless accompanied by children.' Now, the passport to this cozy corner of the Visitor, if you are not a boy or girl, is a youthful spirit and a genuine sympathy with the young."

TO OUR FRIENDS.

Quite a number of our friends and readers of the Advocate have sent us Christmas and New Year greetings, in one form or another, during the past few days. Not being able to write each of them a personal note, we take this method of assuring them of our appreciation of their interest and kindly words. We heartily reciprocate their good wishes, and pray that they may find the new year the most profitable one that has yet come to them. We shall keep their names in loving remembrance.

REMEMBER THE ADVOCATE.

In taking up the work of the new year, do not forget the Advocate. This is a favorable time to present its claims and extend its circulation. If a pastor now introduces it into a home, it will re-enforce his efforts through practically the whole Conference year. And who can tell what influence it may exert? January has usually been one of our best months, and we hope the brethren will make it so again. Let every pastor in Mississippi and Louisiana see how many subscriptions he can send in within the next thirty days. If all the officials (stewards) of your charge take their Conference organ, drop us a card to that effect. We desire to publish a list of all the charges in our territory in which this is the case.

PERSONAL AND OTHER NOTES.

Dr. E. G. B. Mann is conducting a meeting for Rev. J. L. Kilgore at Bradentown, Fla.

Mrs. J. D. Barbee, of Greenville, Miss., is spending a few days with relatives in Memphis.

Bishop Hoss recently spent a Sunday in St. Louis and worshiped in Cabanne Street Church, where he took part in the service.

Rev. W. J. Wood has reached his new home at Sweetman, Miss., and finds everything in good shape. He writes kindly of his flock, and is expecting a good year.

The Florida Christian Advocate says that Dr. W. L. Clifton, the President of Southern College, made a fine impression at the recent session of the Florida Annual Conference.

The address of Rev. H. W. May, the new presiding elder of the Alexandria District, is Alexandria, La. All correspondents should take notice, and thus direct their communications.

Dr. Gross Alexander, our scholarly Book Editor, has been engaged to preach a series of sermons for Rev. B. C. Horton at Mt. Sterling, Ky. As an exegete, Dr. Alexander ranks with the foremost.

Dr. S. H. Werlein, of Alexandria, La., was in New Orleans last Tuesday and paid the Advocate office an appreciated call. He has a host of friends in the Crescent City, who are always glad to see him.

Dr. T. N. Ivey, the accomplished Editor of the Nashville Christian Advocate, who some weeks ago underwent an operation for appendicitis at Statesville, N. C., is reported to be steadily improving.

Rev. R. O. McClure, of Litcher, La., has been appointed pastor of the St. Charles Avenue Methodist Episcopal Church, of New Orleans, succeeding Rev. G. B. Hines, who has gone to Lake Charles, La.

Dr. J. P. Lowry, of Little Rock, Ark., the well known evangelist, has been ill for several months and is now forced to use a crutch in walking. We are pleased to note that there is thought to be hope of his complete recovery.

Dr. C. B. Baker, of Amory, Miss., in a business communication to our office, takes time to add: "All the people of our town are glad to have Brother Young back for another year." The citizens of this enterprising little city evidently know when they are well off.

We note the following Florida appointments, made by Bishop Morrison: Tampa, First Church, Dr. W. E. Thompson; Hyde Park, J. B. Mitchell; Orlando, Dr. J. E. Wray; Miami, Dr. H. G. Davis; Seffner and Bloomingdale, W. A. Betts; Madison, Circuit, R. I. Allen; Sanford, H. T. Gaines.

Rev. A. R. Hoffpauir, who, because of his health, asked for an honorable location at the recent session of the Louisiana Conference, has been appointed Organizer for the Columbia Woodmen in Louisiana.

Mr. R. P. Howell, formerly a member of the Louisiana Conference, but at present a local preacher in our church at Lake Arthur, has recently been appointed a member of the Louisiana State Legislature from Jefferson Davis parish.

Rev. J. L. Sutton, who is the Superintendent of the New Orleans Orphan Boys' Home, is also supplying the Louisiana Avenue Church of this city, which was left without a pastor at the recent session of the Louisiana Conference.

Trinity College has decided to have a sermon once a month in Craven Memorial Hall. The first one was delivered by Bishop Kilgo on December 15, his theme being, "Christ, the Supreme Revelation of God and the Eternal Opponent of Sin."

The corner stone of the new Methodist Church at Natchitoches, La., was laid last week, Rev. Henry Harper, the pastor, conducting the service. The church building is almost complete, and the day of its opening will be a red letter day for the Methodists of Natchitoches.

Rev. A. L. McQueen, of Baily, Miss., who served last year as junior preacher on the Chunkey Circuit, under Rev. C. C. Griffin, now of Pelehatchie, Miss., desires an appointment as a supply, and wishes to correspond with any presiding elder who may need a preacher.

Dr. I. W. Cooper, the President of Whitworth College, entertained the stewards of the First Methodist Church of Brookhaven, Miss., the new pastor, Rev. W. H. Lewis, and the new presiding elder of the Brookhaven District, Rev. R. Selby, at an elegant 6 o'clock dinner on New Year's Eve.

Rev. J. H. Belew, of 2434 Marshall street, Vicksburg, desires to correspond with any presiding elder who may need a supply. Brother Belew has a high school education, and has been preaching as opportunity offered and leading in song services and Epworth League work for the past three years.

A layman writes us from Columbus, Miss., that Rev. W. W. Woollard, the new pastor of our First Church in that city, has made a most favorable impression. Brother Woollard is one of the truest and most capable men in the North Mississippi Conference, and he has a great opportunity in his new field.

In a business note to the Advocate office, Rev. T. D. Lipscomb writes: "We are now in Donaldsonville, La., and ready to take up the work in our new charge. We are hopeful of a happy and successful year." We congratulate the churches constituting this appointment upon having secured the services of Brother and Sister Lipscomb.

Rev. J. R. Jones in a note to the Editor states that he has been delightfully received by the congregation of our Central Church at Meridian, Miss., and that he is pleased with the prospect. Brother Jones is loved and honored by all who know him. He did a monumental work during his quadrennium on the Jackson District, which recently closed.

Rev. A. W. Turner, one of the Louisiana Conference evangelists, writes: "Any brother desiring my services in a revival meeting may write me at 535 Wyandot Street, Shreveport, La. If he wishes to know of my methods and work, I refer him to any presiding elder in Louisiana, or to Dr. G. E. Cameron, Shreveport, La., chairman of our Conference Evangelistic Committee."

The Central Methodist Advocate (Lexington, Ky.) of January 2 says: "Rev. H. G. Henderson has been appointed to Lexington, Miss., for the coming year. We understand that the people of Lexington are a people of much culture, and we congratulate them on receiving a preacher of the character of Dr. Henderson. He will preach them a strong, clear Gospel in a pleasing way."

The Fourth Quarterly Conference of the Court Street Church of Hattiesburg, adopted and spread upon its journal resolutions highly commendatory of the four years' service of both Rev. George H. Thompson and Rev. M. B. Sharbrough, the former in the capacity of pastor, and the latter in the capacity of presiding elder. Each of these brethren well merited all the good things said about him.

Rev. R. A. Maddox, the Sunday School Field Agent of the Mississippi Conference, sends us the following statement: "I have lost my receipt book for subscriptions to the Sunday School Times. I ask all the preachers who gave me their subscriptions for that paper at Conference, to whom it is not now coming, please to drop me a card to that effect." Brother Maddox's address is Mendenhall, Miss.

The Advocate office was honored last week by a brief visit from Bishop W. P. Thirkield, of the Methodist Episcopal Church. He is a man of

most agreeable social qualities, and his long service as an educator in the South has given him opportunity to make the acquaintance of most of the leading men of our Church. His call was a pleasant one, and we hope that he will come again.

We acknowledge the reception from Dr. W. F. Tillet of a beautiful folder specially prepared to convey his New Year greeting to the Wesley Hall boys along the far-flung battle lines. Like everything else that comes from Dean Tillet's pen, this message is in admirable taste and most impressive. In gifts and attainments, the honored head of the Vanderbilt Theological Seminary is without a superior in the Church.

The Jackson Correspondent of the New Orleans Picayune, in an issue of last week, stated that the corner stone of the First Methodist Church of Jackson, Miss., would be removed on Thursday, January 2, in the presence of the members of the congregation, preparatory to the beginning of the erection of a new \$80,000 house of worship on the old site. This magnificent new structure will bear the honored name of the peerless Bishop Charles B. Galloway.

The luncheon at the Monteleone Hotel, which we announced last week would be given on Monday, Jan. 6, by the Rev. and Mrs. H. R. Singleton, of the Parker Memorial Church of this city, was enjoyed by nearly all the New Orleans Methodist preachers and their wives. The reports that have reached this office are to the effect that Brother and Sister Singleton proved themselves delightful entertainers, and that the occasion was in every respect a happy one.

The many Mississippi friends of Rev. W. C. Harris, who has been living at Uvalde, Texas, for nearly a year, will be pleased to know that his health has considerably improved since he went West. The state of Sister Harris' health, however, is, we regret to say, little, if any, better. We are grateful to Brother Harris for kind words concerning the Advocate. In company with a host of others in the State of his nativity, we feel a deep interest in his welfare.

Rev. H. W. Jamieson has been appointed junior pastor of the First Methodist Church of New Orleans, and is already serving in that capacity. Bro. Jamieson is a native of New Orleans, and knows every nook and corner of the city. Dr. J. W. Moore, the pastor of First Church, says that Brother Jamieson is more persistent when put on the trail of a lost Methodist than a Pinkerton detective is on the trail of a crook, and that he never quits until he finds the party wanted.

The press dispatches state that the District Stewards of the Newton District (Mississippi Conference) met at Newton on Friday, January 3, and fixed the presiding elder's salary at \$1900. Besides this, an apportionment of \$250 for the purpose of furnishing and effecting some improvements upon the district parsonage was made. The Methodist people of this District are fortunate in having so scholarly and able a man as Dr. H. W. Featherston for their presiding elder.

Sister M. H. Moore, of Greensboro, Ala., says in a note written to renew her subscription to our paper: "My husband preached in the Mississippi Conference nearly thirty years, and we enjoyed the Advocate as a prized visitor to our family. I now live in another State, but I feel that I must still have the paper to keep up with the Conferences, and enjoy the good articles which it contains." We are pleased to have Sister Moore continue among our readers, and we pray God's richest blessings upon her and hers in their new home.

Having had the valuable services of Rev. M. L. White, as pastor, and Rev. M. B. Sharbrough, as presiding elder, as long as was permissible under the law of the Church, the fourth quarterly conference of the Prentiss Circuit, in session at Carson, Miss., took formal action expressing appreciation of the work of these brethren and commending them to any flock that they might be called upon to serve. It is always a gratification to ministers to have the love and esteem of those among whom they have wrought and who know them best.

Rev. R. Bradley, who at the late session of the Mississippi Conference took a superannuate relation, writes us to change the address of his paper to Jackson, Miss. From this we infer that he will make his home in that city. Any community should count itself fortunate to gain such a citizen. He has given to the Church for many years an unselfish and useful ministry, and in the persons of his two worthy sons, Rev. T. M. and Rev. O. W. Bradley, his influence will doubtless continue to be felt in the itinerancy for a long time to come.

It was an unfeigned pleasure to indulge a brief season of intercourse with our former yoke-fellow in the Greenville District, Rev. J. H. Ingram, during the recent session of the North Mississippi Conference. Having spent four years on the Glen Allan charge, where his popularity widened to the end, Brother Ingram is now serving, with sim-

ilar acceptability, Schlater, another important Delta charge in the Winona District. Brother Ingram's success does not in the least surprise us, for he is a faithful minister and a royal, whole-souled fellow.

Dr. J. A. Rice, the pastor of the First M. E. Church, South, of Fort Worth, Texas, has prepared a series of six sermons upon the general theme of "Jesus Christ and Human Hungers," which he is now delivering to his congregation on Sundays at 11 o'clock. The first was preached on December 22, and the last will be delivered on January 26. A neat folder has been issued setting forth somewhat in detail each successive topic. Dr. Rice possesses a brilliant intellect and is a diligent student; and we have no doubt that these messages will be uncommonly strong and suggestive.

Rev. Eugene Johnson, of Ripley, Miss., than whom no more worthy man can be found in the Methodist itinerancy anywhere, sends us the following interesting item from his good charge: "The people on this work gave us a cordial welcome upon our return from Conference; and on Christmas eve night Santa Claus visited us, using as his representatives twenty-five or more of my parishioners, and as a result we have been feasting during the holidays. I hope to do better work this year than in either of the two past years. I will send you a list of subscribers soon. We enjoy reading your excellent paper!"

The interesting and informing series of articles from the pen of Rev. T. H. Lipscomb, B.D., which appeared in the New Orleans Christian Advocate last year, under the caption, "What Methodists Believe," have been put in pamphlet form by Messrs. Smith & Lamar, our Publishing Agents at Nashville, for general circulation throughout the Church. This is quite a nice compliment to our gifted young friend, though his papers fully merited the recognition which has been given them. The pamphlet or tractate referred to may be had at a small cost by writing to the Methodist Publishing House. Our pastors would do well to see that it gets into the hands of their people.

We are pleased to hear of the prosperity of our church at Hillhouse, Miss., where, though the population is small, we have some of the choicest people to be found anywhere in the great Mississippi Delta. The Sunday school is in a flourishing condition, and this congregation made an excellent record during the past year. Among those to whom Methodism is greatly indebted at this point are Mr. and Mrs. J. D. Smith, who have paid liberally to keep the work of the Church going, and whose beautiful home is always open to our preachers. Any pastor who has the privilege of serving this flock should count himself fortunate.

In a note written from Nashville on December 31, Dr. John W. Boswell stated that he was just out of bed, after an illness lasting ten days. He was afflicted with a severe cold, which later was complicated with neuralgia, and his suffering at times was intense. We trust that ere this our esteemed friend has fully recovered, and that he will soon be able to prosecute his important work in the Sunday School Department of the Church with his accustomed vigor. His service in every field in which he has wrought since he entered the itinerancy has been characterized by an unsurpassed fidelity. No man is more loved and honored than he is by the Methodist preachers and people of North Mississippi.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

MRS. SARAH A. FIKES was born in Alabama on Feb. 19, 1836, and died Dec. 28, 1912, at 12:30 a. m., in her home near Enterprise, Miss., aged 76 years, 10 months and nine days. She joined the Methodist Episcopal Church, South, at the age of about 16 years. Sister Fikes was married to George Fikes on Dec. 11, 1867, and to them were born one daughter and three sons, all of whom survive the mother. She had twenty-five grandchildren, four of whom preceded her to the other world. She was a member of Concord Church, on the Enterprise and Stonewall charge. We laid her remains to rest in the cemetery near her home, on Sunday, Dec. 29, in the presence of many friends and relatives. To the family and friends we would say, be faithful to Christ and you will meet Sister Fikes where parting shall be no more.

A. C. FLOWERS.

Mr. RAY E. SMITH, son of Mr. and Mrs. Z. T. Smith, was born Aug. 16, 1890; became ill on Nov. 27, 1912, at the home of his sister, Mrs. Effie Gammill, at Bude, Miss., and died Dec. 12, 1912. He never made a public confession of Christ, but gave his heart to God three months before his death. He was a good, moral boy, and was always ready to render assistance to those in trouble. Though weakened by the fever that laid him low, he found strength to talk to the unsaved of his father's family. He asked all of his friends to meet him in heaven. He had a sweet voice, and sang much while he was sick. We will miss his bright face and beautiful voice at church, yet we know that heaven is much brighter and that Ray is there to welcome us home. May his father and mother, five brothers and four sisters meet him in heaven. His body was brought home and laid by that of his grandmother. Weep not, friends, but say, "God's will be done," and let us meet Ray in heaven, where we will part no more.

His cousin, EMMA STEELE.

Brother HENRY C. HAVENS was born Oct. 15, 1831, and died Feb. 7, 1912. He was made a Master Mason by the Pascagoula Lodge No. 202, in 1857, and was buried by the Masons of the same lodge at Vancleave, on Feb. 8, 1912. He united with the Methodist Church about 1882, when Brother Calhoun was pastor of the Vancleave charge, and proved to be a faithful member during the remaining days of his life. He had a very remarkable memory and could recall incidents which happened 50 and 60 years ago, and in relating them, would bring out every detail of the story with perfect ease. The preachers would often call on him, in order to get a correct history of Methodism in this section of the country, and in this way he was a great help to his pastor. He was married three times. His first wife was Miss Josephine Borven, and eleven children were born unto them. His second wife was Miss Rebecca Davis, who bore him five children. His last wife was Miss Mary F. Cain, and four children were born unto them. While his days were full of trouble, his end was peace. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors." JAS. M. LEWIS, Pastor.

Mrs. ELIZABETH ARMSTRONG was the daughter of Temperance and Markem Holland, the wife of J. B. Armstrong, and the mother of Temperance Armstrong, who, together with her father, died seventeen years ago. Mrs. Armstrong was born Aug. 16, 1841, and died Nov. 27, 1912. She suffered much, but bore it well. Some days before her death she expressed herself as ready to go. Weep not, dear ones, she has gone to make the way more bright. "Aunt Lizzie," as she was known, leaves a host of relatives and friends to mourn her death. May the Lord sustain the broken hearted, for he hath the power, and doeth all things well.

BRUCE HART.

RESOLUTIONS OF RESPECT.

Whereas, it has pleased Almighty God, in his wisdom and love, to remove from earth our beloved companion and friend, Miss Francis Rayner;

Resolved, that we tender our heartfelt sympathy to the bereft home circle, praying that the stricken father and mother may accept this grief, and find comfort in our Father's abiding love, knowing that heaven is freighted with the perfume of another radiant life; that the great end of her being has been fulfilled, and that the broken links of their home will be knit together again in even closer and more sacred bonds.

May the life that this precious sister lived be a spiritualizing influence as the years come and go, until her loved ones here shall awake in His likeness.

As a Sunday school, "we lift up our eyes unto the hills from whence cometh our help." Her virtues shall shed a halo of brightness through memory's chambers, leading us to loftier ideals and greater usefulness in the Master's vineyard.—Mrs. Sam Gwin, Misses Ethel Jackson, Belle Hoskins, and Martha Wilburn, Committee.

MARRIED.

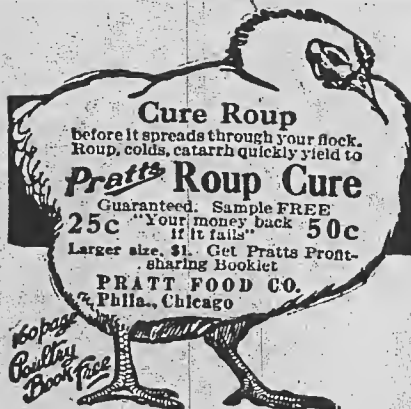
At the home of the bride's parents, five miles east of Yazoo City, Miss., on Dec. 25, 1912, by Rev. R. T. Nolen, Mr. J. D. CHISOLM, of Memphis, Tenn., and Miss LIZZIE INGRAM.

In the Methodist Church in Ripley, Miss., on Dec. 17, 1912, by Rev. Eugene Johnson, Mr. H. D. GOFF, of Memphis, Tenn., and Miss JENNIE D. THURMOND.

On Dec. 15, 1912, by Rev. Eugene Johnson, Mr. J. T. BOOKER and Miss SALLIE MATLOCK, both of Tippah County.

At the District parsonage in Jackson, Miss., on Dec. 30, 1912, by Rev. Paul D. Hardin, Mr. J. B. PATTON, of Chattanooga, Tenn., and Miss GERTRUDE M. PATRICK, of Hazlehurst.

At the residence of the bridegroom's brother, Mr. Louis Heintz, Rayne, La., on Dec. 31, 1912, by Rev. A. R. Hoffpauir, Mr. ROLLIE J. HEINTZ, of Norme, Texas, and Miss MARY HOFFPAUIR, of Rayne, La.



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 Page 16

Tidings From the Field

Sherman Charge, North Miss. Conf.

At about 7 o'clock, on the Thursday evening after the Annual Conference closed at Greenwood, we arrived at Sherman, and lodged that night with that splendid layman, David T. Yates. There being no parsonage, we went to work next morning to secure a house in which to live. This we succeeded in doing and by Saturday morning most of our household goods were moved in; and by the Thursday evening following we had things ready to spend our first night in our new home. The parsonage for this charge, located at Belden, was sold and a part of the proceeds used in purchasing a lot adjoining our church in Sherman. Some time during the year we hope to build a parsonage on it. Our membership now is small, but an earnest and heroic band. This is shown by the neat new church they have erected during the past 2 or 3 years at a cost of between \$1000 and \$2000. Brother G. W. B. Smith is our Sunday school superintendent and is a good one. The Sunday school superintendent and teachers gave a Christmas tree (without the tree) on the evening of the 24th, for the pleasure and amusement of the children and young people. Presents of different kinds were handed out by Brother J. E. Holmes, who acted as Santa Claus. The pastor and his wife were not forgotten. They have our sincere and hearty thanks. The Corinth District Conference will meet here in 1913. We look forward to it with much pleasure and feel that it will be a great uplift to us. Mr. Editor, you are cordially invited to come.—G. W. Gordon.

RECUPERATING AT HOT SPRINGS.

Dear Dr. Meek: Will you allow me a little space in the dear old Advocate? I am in Hot Springs, Ark., doing my best to get well, and if the Lord wills it so, I will recover. I should have come here last July, and at one time that was my plan, but my revival meetings were on hand and I hated to turn loose. Brothers W. C. Carlisle, J. H. Holder, W. O. Wagoner, W. H. Saunders, and J. N. Flynn agreed to hold my meetings for me and I appreciated their kind offers, but did not profit by them. The result was that after Conference I was in such a state of health that it was necessary for me to either find relief somewhere or quit. I can not tell what the result of my coming here will be yet. I try to think I am better, but I have very little reason for such a conclusion, having been here but one week.

Brother Meek, will you and all the brethren remember me in your prayers? I hate so much to be away from the Buena Vista charge, because those good people certainly deserve all of a preacher's time. They are warm-hearted and are so concerned about their pastor that they are willing to show him every kindness. Some of the brethren said that if I would rest until after January 1, 1913, they would pound the parsonage, but I did not remain to enjoy the pounding, because I long to enjoy health. My one wish is that I may be well enough to carry on my work. If I am unable to resume my labors, the man who takes my place will find the people of the Buena Vista charge loyal and true.

They know how to treat their pastor. God bless all the people of the Buena Vista charge. Success to you and the Advocate.
T. J. DURRETT.

OUR NEW YEAR'S PRAYER MEETING.

It was a great occasion. The Lord was there in power; and how our hearts warmed within us as we felt that Jesus was near.

Brother Irvin Roberts, an old Confederate soldier, was the originator and master of ceremonies. I want to say right here, that he is the best local preacher I have on the charge, and that is saying a great deal; for all ten of them are good men.

When the hour arrived for the prayer service I was a little disappointed and so was Brother Roberts; but we went inside the church and held services. There were six of us in all, as follows: Brother Ed. Taylor and wife and son; Brother Vaughn, a young Baptist preacher; Brother Irvin Roberts, and the writer.

Brother Roberts, after stating the object of the meeting, requested one of us to read the 107th Psalm, and another to read the 116th Psalm, after which he gave a few inspiring words of exhortation. Then he gave us the outline of the prayer which he was going to offer. It was such a good prayer and had so much faith and power in it, that I am going to give the outline for the benefit of the readers of the Advocate on my charge.

He prayed, first, for the success of all the churches: that God may grant unto them a glorious revival everywhere, and that the preachers may be paid their full salaries and get all their assessments in full.

He prayed, secondly, for the success of the farmers: that God may govern the seasons for their best interests; that there may be no more boll weevils to destroy the cotton; no more worms to eat up the corn and sugar cane, and no more bugs to eat up the potatoes.

He prayed, thirdly, for the success of the merchant: that he may be able to sell more goods than ever before and collect all that is due him.

He prayed, fourthly, for the success of the Dantzler tram road: that no accidents may befall the men who are working for the Dantzlars, and that they may realize great profits from the road. He said, "We do this because we appreciate the financial help they give us in our October Camp Meetings."

He prayed, finally, that Brother Louis Dantzler (who he had heard was in New Orleans for an operation) might recover his health and be spared to us for many years to come. There were several other prayers offered, and while we were praying the Holy Spirit came in power upon us and we felt that it was good to be there.

I hope and pray that much and lasting good will result from that prayer meeting. JAS. M. LEWIS, P. C. Vancleave, Miss.

When you find yourself overpowered by melancholy, the best way is to go out and do something kind to somebody.—Kebble.

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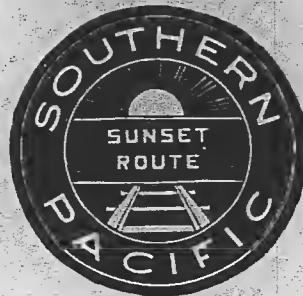
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Ar. San Francisco 11:00 a.m.	SUNDAYS	Ar. New Orleans 7:20 p.m.	FRIDAYS

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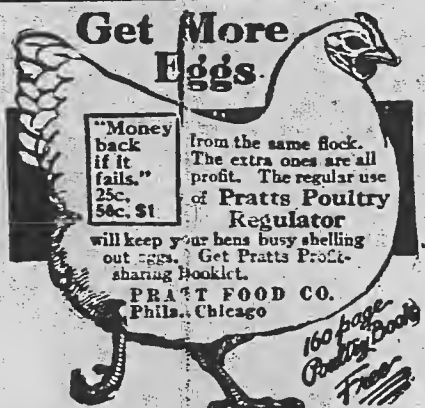
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"QUICK WHITE" (in liquid form with sponge) quickly cleans and whitens dirty canvas shoes, 10c. & 25c.

"BABY ELITE" combination for gentlemen who take pride in having their shoes look A1. Restores color and lustre to all black shoes. Polish with a brush or cloth, 10 cents. "ELITE" size, 25 cents.

If your dealer does not keep the kind you want, send us the price in stamps for full size package, charges paid.

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MISSISSIPPI METHODISM 1912

Below, I give a summary of the statistics of the two Conferences of the Methodist Episcopal Church, South, in Mississippi for the year 1912, the first column of figures being for the Mississippi Conference; the second for the North Mississippi Conference, and the third, totals for both:

	Mississippi	North Mississippi	Total
Local preachers	148	94	242
Members	55,667	56,452	112,120
Infants baptized	1,233	457	1,690
Adults baptized	1,585	1,612	3,197
Epworth Leagues	95	59	154
Epworth League members	5,067	1,527	6,594
Sunday schools	415	494	909
Sunday school officers and teachers	3,223	3,193	6,416
Sunday school scholars	30,912	30,305	61,217
Paid Conference Claimants	\$9,342	\$5,917	\$15,259
Foreign Missions	9,329	9,324	18,653
Home and Conference Missions	9,642	9,267	18,909
Church Extension	5,129	5,719	10,848
Education (1911)	3,968	5,495	9,463
American Bible Society	1,168	917	2,085
Paid-presiding elders	13,502	15,487	28,989
Paid preachers in charge	\$115,922	\$125,964	\$241,886
Bishops	2,408	2,193	4,601
Organized churches	578	621	1,199
Houses of worship	494	567	1,061
Value of houses of worship	\$991,625	\$1,026,057	\$2,017,682
Pastoral charges	160	163	323
Parsonages	148	151	299
Value of parsonages	\$274,050	\$263,190	\$537,240
Insurance	412,135	416,564	\$828,699
Educational institutions (both Conferences)			5
Value			\$462,000
Endowment			\$301,500
Professors			59
Students			913
Paid by Women's Mission Societies, 1911	\$23,730	\$26,065	\$49,795
Paid for all purposes (1911)	374,352	323,881	698,233

J. R. COUNTISS.

The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

The Sunday school of the First Methodist Church of Monroe has an organization of young ladies, known as "The Methodist Workers," which has raised already \$700 on the proposed Sunday school annex to the church. Their goal is to raise \$1000.

Some seem to confuse the Organized Bible Class Magazine with The Adult Student; so that if they use the latter in their lesson work, they decide that they have the first also, which does not follow. The Adult Student is the organ of our Southern Methodist Adult Bible Class movement, and is adapted to our class work as nothing else is. Our classes should be organized according to the standard of regular officers and three committees, with regular business and committee meetings. Teachers should not allow themselves to monopolize the whole work of the class, when the legitimate and wise way is to distribute it among the members.

A general observation is that both children and adults like to have their say in anything with which they are connected, and especially in a recitation when they know their lesson. And no greater hardship could be imposed upon them than to be deprived of this privilege. The social bore is always a nuisance, monopolizing the time and allowing no one else a respectable place in the conversation. And also in teaching a Sunday school class, or in conducting a teachers' meeting, or in superintending a Sunday school, the monopolizer of all the time, as though wisdom would die with him, is a nuisance, and is hard to handle. People are not going to become interested in anything where their only part is to see another air his wisdom—the much learning(?) that "makes him mad." The good teacher does the least possible work himself, and lays the most possible on the pupils.

Recently we were in a mission Sunday school when a young lady teacher of one of the classes came

on the ground, and before she entered the house a group of the scholars vied with each other as to which one could reach her first and throw their arms about her neck and implant the kiss of love upon her cheek. And when she was seated, what a scramble for the place by her side! The mother of Zebedee's children never had a more consuming ambition for her Apostolic sons to sit on the right and left side of their Master in His triumphant kingdom, than did these children of poverty to be nearest the hand touch and heart touch of this one whom they called "my teacher." And it was noticed that her face was not beautiful, but bore the marks of suffering. Her magnetism was of the heart. It was the same love that the Master himself had: the love that hopeth all things, endureth all things, and is kind. Who would covet greater riches than to love and be loved like that?

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick

"Too many people have the idea that their supreme business is to make a living, whereas their chief business should be to make a life."

The increase in Sunday school efficiency and numbers has transformed many places where heretofore only oases of Christian charity were found.

Rev. W. D. Wendel writes from Pontotoc that his Sunday school of 197 pupils is graded all the way through, that fine work is being done, and that greater things are expected from that finely organized body.

The "Sons of Wesley" Class of the Methodist Sunday school at Hickory have sent out New Year greetings containing their motto, "Christ, the Church, and Young Men." Their fine enthusiasm should mean much for Christian manhood in their town.

One of the most attractive and helpful Christmas greetings was issued by that up-to-date superintendent, Mr. J. R. Bingham, of Carrollton. It contained not only Christmas greetings,

but a full register of teachers and pupils, lovely and uplifting poems, and thoughts on the spiritual significance of this the greatest of all festivals.

Mrs. Robin's Mission Chapel, located in the factory district of Tupelo, was burned not long since and the First Church Sunday school gave her a \$25 Christmas gift to help her rebuild. She also received many private checks which have swelled the fund, and she is correspondingly happy. The greatest Christmas gift each of us could receive would be sufficient inspiration to enable us to live a life like Mrs. Robin's; one constantly exhaling the perfume of an active Christian service.

Rev. J. H. Holder is planning well for his next year. He has organized a Christian Workers' Band. That its members may do more efficient work for the Lord and improve in Bible study and prayer life, every individual will be asked to enter a simple but binding covenant to be pasted into each member's Bible. Mr. Holder is also emphasizing and explaining the work of the Home Department in the Sunday school in order to further accent the note of personal Bible study and private prayer life.

PISO'S REMEDY

Best Cough Syrup. Tastes Good. Use in time. Sold by Druggists.

FOR COUGHS AND COLDS

This Will Stop Your Cough in a Hurry

Save \$2 by Making This Cough Syrup at Home.

This recipe makes a pint of better cough syrup than you could buy ready made for \$2.50. A few doses usually conquer the most obstinate cough—stops even whooping cough quickly. Simple as it is, no better remedy can be had at any price.

Mix one pint of granulated sugar with 1½ pint of warm water, and stir for 2 minutes. Put 2½ ounces of Pinex (fifty cents' worth) in a pint bottle; then add the Sugar Syrup. It has a pleasant taste and lasts a family a long time. Take a teaspoonful every one, two or three hours.

You can feel this take hold of a cough in a way that means business. Has a good tonic effect, braces up the appetite, and is slightly laxative, too, which is helpful. A handy remedy for hoarseness, croup, bronchitis, asthma and all throat and lung troubles.

The effect of pine on the membranes is well known. Pinex is the most valuable concentrated compound of Norwegian white pine extract, and is rich in guaiacol and all the natural healing pine elements. Other preparations will not work in this formula.

This Pinex and Sugar Syrup recipe has attained great popularity throughout the United States and Canada. It has often been imitated, though never successfully.

A guaranty of absolute satisfaction, or money promptly refunded, goes with this recipe. Your druggist has Pinex, or will get it for you. If not, send to The Pinex Co., Ft. Wayne, Ind.

TRUSS WEARERS

FREE attention: The PLAPAO-PADS are different from the truss, being medicine applicators made self-adhesive purposely to hold the parts securely in place. No straps, buckles or springs—cannot slip, so cannot chafe or compress against the pubic bone. Thousands have successfully treated themselves at home without hindrance from work and cooquered the most obstinate cases. Soft as velvet—easy to apply—inexpensive. Awarded Gold Medal. Process of recovery is natural, so no further use for truss. We prove what we say by sending you Trial of Plapao absolutely FREE. Write TO-DAY. Address, PLAPAO LABORATORIES, Bldg. 132, St. Louis, Mo.

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Woman's Missionary Work

Edited by Mrs. R. F. Harrell, 1329 Josephine St., New Orleans
Conference Press Superintendents:

Louisiana Mrs. A. C. McKinney, Ruston, La.
Mississippi Mrs. H. L. McCleskey, Hazlehurst, Miss.
North Mississippi Mrs. A. C. Yeager, Water Valley, Miss.

All communications for this department should be sent to the Editor at the address given above.

SOME NEW YEAR REFLECTIONS.

As we stand upon the threshold of the new year, let us not mar its beauty with vain regrets for opportunities we have let slip by, nor for our failures to respond to the calls of duty; but let us press forward more eagerly and earnestly than ever before, and when this year shall draw to its close may each one of us hear the voice of the Master saying, "Well done, thou good and faithful servant."

The following lines, found in the December Voice, keep repeating themselves to us: so we are going to pass them on and ask that you take them as our New Year message to you:

"Give of your best to the Master,
Naught else is worthy his love;
He gave himself for your ransom,
Gave up his glory above;
Laid down his life without murmur,
You from sin's ruin to save;
Give him your heart's adoration,
Give him the best that you have."

NOTES FROM NORTH MISSISSIPPI

The Press Superintendent gives an account of a social meeting of the Missionary Society at Verona with the President, Mrs. Clarke. Each member invited a member of the church, so that all might meet socially. Miss Linnie Barcroft entertained them by a description of conditions in Mexico City. After the conclusion of the program, refreshments were served and a social hour followed.

The election for officers of the Carrollton Auxiliary resulted in the re-election of all the officers except the Third Vice President and Corresponding Secretary. The Week of Prayer was observed. The collection was divided equally between the two departments. All dues and pledges will be met in full, with a balance of \$28 on hand in the treasury of the Home Department. They sent a box to the Orphanage, valued at \$90, and sent a special box valued at \$16 to the girl they are clothing at the Orphanage. We regret to hear of the illness of their faithful President, Mrs. Bingham, and hope she may soon be restored to health.

The Society at Coldwater sends a good report—all members ready and willing to work. They intend to organize a Study Circle for the New Year. Always use the Bulletins. Are trying to adjust themselves to the new order, though they have not yet united. Observed Week of Prayer; had one open meeting and two missionary sermons by the pastor, Rev. D. W. Babb. Invited other church societies of the town to meet with them. They will start the New Year with a clean sheet, having met all obligations. Also do good local work, and always have money in the treasury for emergencies. They promise to do better work for the Master in the future. A good report.

All auxiliaries are requested to send a list of the names of newly-elected officers to the secretaries of the Home and Foreign Departments, so that they can be put in the Directory in the Annual Minutes. Then be sure to elect a Press Superintendent and send her name to this Conference Press Superintendent, so that the Bulletins can be sent to proper addresses.

The members of the Woman's Missionary Society of which Mrs. S. M.

Thames was President, regret very much that the action of the Conference resulted in taking her from Carrollton. She had been such a help and inspiration to the workers, and she and Brother Thames and their family will be very much missed. The good wishes of all go with them.

The Conference Secretary of the Home Department urges all District Secretaries to send in their reports as soon as they can after the close of each quarter. Much depends on prompt reports. The Secretary feels sure that there has been great increase in the amount of work done which will be gratifying, if the auxiliaries and secretaries can be induced to report it. The secretaries cannot get reports if the societies do not send them, so it all depends on the auxiliaries.

The mid-year meeting of the Executive Committee of the Council will be held January 22, 1913—A. C. Y.

GOOD NEWS.

The Quinta Tosca, a piece of property in Matanzas, Cuba, valued at \$7000, has recently been left to the Foreign Department of the Woman's Missionary Council by Senor Tosca, who died in September. The papers necessary for the transfer of the estate are being prepared in proper legal form.

NEWS FROM FOREIGN FIELDS.

We learn with regret that Miss Daisy Pyles, of Brazil, tendered her resignation at a meeting of the Executive Committee on account of continued ill-health.

Miss Norville offered a proposition to open work in New Laredo. It could not be accepted, as it did not come within the jurisdiction of the Council.

Miss Stradley has asked for an additional fund of \$5000 for the completion of the Martha Watts Annex. Miss Ross and the Secretary of the Foreign Department were authorized to send this amount, which will have to come from the Contingent Fund, as no appropriation for any purpose can be made except at Council meetings.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Monroe District—First Round.

Bonita	Jan. 4, 5
Bastrop	Jan. 5, 6
Brooklyn	Jan. 8
Eros	Jan. 9
Tallulah	Jan. 11, 12
Rayville	Jan. 12, 13
Mangham	Jan. 14
Florence	Jan. 15
Gilbert	Jan. 18, 19
Winnsboro	Jan. 19, 20
Waterproof	Jan. 25, 26
Farmerville	Jan. 29
Calhoun	Feb. 1, 2
Monroe, p. m.	Feb. 2
Mer Rouge	Feb. 8, 9
Oak Grove	Feb. 15, 16
Lake Providence	Feb. 22, 23

District Stewards' meeting at Monroe Church, Tuesday, Jan. 21, at 11 a. m. WM. SCHUHLE, P. E.

NORTH MISSISSIPPI CONF.

Durant District—First Round.

Durant, 11 a. m.	Dec. 15
Pickens, at Pickens, 7 p. m. Dec.	15
Sidon and Tehula, at	
Tchula	Dec. 29, 30
Chester, at Nebo	Jan. 4, 5

FOLEY'S HONEY and TAR Compound

For Coughs and Colds Is safe for Children Contains no Opium



A Talk to Mothers

Every good mother is something of a doctor.

She is called upon almost daily to practice medicine in the lesser ailments of the children.

Frequently she is forced to use her skill on more important diseases until a doctor can be secured.

Hence every mother should be as well informed as to advanced methods of sanitation and medical practice as possible.

Here are some valuable medical facts which every mother ought to know.

1.—In treatment of coughs, colds, catarrh, croup, and especially pneumonia, plenty of fresh air is all important. It is life to the organs of respiration.

2.—In the treatment of these and of other diseases it is very important not to disturb digestion.

The stomach is the laboratory in which fresh life blood is made from food and drink.

In the interest of health the process should never be interfered with, if it can be avoided.

3.—Given plenty of fresh air, and good digestion, it only remains to eliminate the cause of disease and nature quickly responds to complete recovery.

4.—The modern treatment of croup, colds, catarrh and pneumonia with Vick's Croup and Pneumonia Salve permits plenty of fresh air to enter the lungs, avoids interference with digestion by stomach medication and instead attacks the disease at the real seat of infection, the air passages of the head, throat and lungs.

5.—The process involves the application of antiseptic and healing vapors direct to the internal linings of the air passages, by inhalation, with plenty of good fresh air.

6.—This loosens the phlegm, cleanses the mucous membrane and allays the inflammation.

The process also stimulates the organs, by absorption into the skin of throat and chest, overlying the seat of the trouble.

The fever is reduced by stimulation of the congestion, which is its cause.

In cases of croup, breathing becomes easier immediately and in fifteen minutes the case is relieved.

Similar excellent results are secured by using Vick's Salve in all various forms of diseases due to inflammation or congestion.

The price of Vick's Croup and Pneumonia Salve is 25c, 50c and \$1.00 at druggists, or by mail.

A full sized jar will be sent free of charge to any practicing physician desiring to test the Vick treatment.

Sample sent to anyone on request.

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Louisville, at Louisville Jan. 19, 20
Ackerman, at Ackerman... Jan. 25, 26
Kosciusko Jan. 26, 27
Hesterville, at Shiloh Feb. 1, 2
Kosciusko Ct., at Marvin.... Feb. 8, 9
Sallis, at Sallis Feb. 9, 10
Black Hawk, at B. H. Feb. 15, 16
Rural Hill, at R. H. Feb. 22, 23
Poplar Creek, at Bethel ... Mar. 1, 2
West, at West Mar. 8, 9
Ebenezer, at Ebenezer ... Mar. 15, 16
McCool, at Liberty Hill ... Mar. 22, 23
District Stewards and District Trustees will please meet in Durant, Jan. 15, at 1 p. m. W. S. SHIPMAN, P. E.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. YOU know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

TRACTORS BENEFIT FARMERS.

The experience of their owners is proving, over and over again, the great value of Oil Tractors as sources of farm power. Farming with tractors is becoming very common in the South. This is because tractor power is cheap, efficient and reliable; and because Oil Tractors are so simple that the farmer or his boy can easily learn to operate one successfully.

The prospective buyer no longer is compelled to rely entirely on the word of the dealer or the salesman regarding the efficiency and economy of these tractors. His neighbor who farms with them can furnish him abundant and reliable evidence on these points. The experience of Hamlyn Morgan, Hebron, Texas, is a striking endorsement of tractor farming. In a letter written on February 14th, 1912, to a well known manufacturer of Oil Tractors, he says:

"The engine I bought of you last spring has been a great help to me in this year's farm work. I would be at a loss to know how to farm without it. It takes all the heavy work off the teams and leaves them free to do the lighter work."

"It took us only a short time to learn the engine. It is everything you say. The gears show very little wear after going over some 900 acres of ground."

Mr. Morgan's experience is not an exception, but strongly indicates the beneficial results of tractor farming. A request directed to the Hart-Parr Co., 330R Lawler Street, Charles City, Iowa, will bring you a sheet of convincing testimonials on the subject of tractor benefits.

Woman's College Special Offer.

By kindness of a friend to young women we are enabled to make a very low rate for the balance of the session. Half rates to preachers' daughters. For particulars write.

WOMAN'S COLLEGE, Meridian, Miss.
J. W. BEESON, President.

SEED CORN sufficient to plant One Acre 50c We carry in stock all leading varieties. Now is the time to plant Irish Potatoes, Clover Seed, Alfalfa, Seed Oats, Barley, Rye, Essex Rape, Onion sets, Garden Seed, Asparagus, Rhubarb and Horse Radish Roots. Write for our 1913 Catalog; it tells you all about it. BOLLWINKLE SEED CO., New Orleans, La.

FROST PROOF CABBAGE PLANTS Grown from best seed. Low express rates. Prices: 500 plants \$1.; 1,000 to 4,000 plants \$1.50 per 1,000; 5,000 to 9,000 \$1.25 per 1,000; 10,000 or over \$1 per 1,000. Count and satisfaction guaranteed. F. S. CANNON, Meggettts, S. C.

JOIN THE ADVOCATE PIANO CLUB

See Announcement on Page 16

A WONDERFUL TRAVELER.

Dr. W. B. Palmore, whose contributions of world travel and observations have so delighted our readers for several months, is back home after an absence of about one year. He is the most wonderfully traveled man in our Southland. He has not only visited all sections of the accessible world a time or two, but he has made the tour of the world times without number. He is as familiar with the haunts of the old world and the paths of all seas as the country boy is with the by-paths of his neighborhood. Since this is true, there is no other expedition on this mundane sphere open to Dr. Palmore, and he is a very lonesome man. He has been on the go so constantly for the years now gone that he does not know what to do with himself. To go round to the Conferences adjacent to him is monotony itself, and time is hanging heavily upon his head and heart.

We are not surprised, therefore, to learn that he is only waiting for the perfection of airship travel to start again. It is then his purpose to make the circuit of the celestial regions; first take in the moon and study its stages of development, then make a trip to fixed stars and find if they are inhabited, and if so, to tell us what sort of people they are and what they are doing. And as he flits from one to the other he will take in the Milky way, the dogstars, the satellites of Saturn, and the wandering comets. We are already arranging our finances so as to have his reports published in the Advocate and give our readers the benefit of his stellar observations. When he has finished up his journeyings to these far-off worlds, and put his investigations into permanent newspaper contributions, it is then his purpose to go to heaven and enjoy the blissfulness of that estate. We can only follow his pen in his world-wide and planetary researches, but when he gets to the good world, we hope to join him some sweet day, and travel over those wide-extended plains with him. He has a monopoly of travel below, but we will divide pleasures with him "up yonder."—Texas Christian Advocate.

"KING GEORGE AND HIS BIBLE."

An editorial in one of the leading secular journals thus deals with the widely advertised statement that King George of England reads a chapter every day in the Bible:

"It is not unimportant news, in this era of the world's history, that the reigning king of England reads a chapter in the Bible every day, as he promised his mother he would do thirty-two years ago. Reading a chapter in the Bible every day for thirty-two years should make a man fairly conversant with the best of all books, appreciative of its great literary worth, and aware of the soundness of its precepts. * * *

"His daily reading in the good Book should enable him to keep a calm mind and a courageous heart amid the clamors of his time. There is not a complaint of the present hour, not a human condition of all those proclaimed as new and strange, for which some sufficient equivalent may not be found in this wonderful collection of the histories, chronicles and poems of Israel and Judah. That a reigning monarch of this twentieth century has the good taste and the inclination to read in his Bible, a practice which was not too common in the simpler era of his grandmother, must be gratifying to all who have feared that religion is losing its hold on the people. King George sets a good example for his subjects. One can not do better than to read the Bible, and it is beyond question that one who reads it earnestly and with appreciation every day in the year, can do no intentional harm to his fellow men."

SEMI-ANNUAL STATEMENT

WHITNEY-CENTRAL NATIONAL BANK

OF NEW ORLEANS

At Close of Business, Tuesday, December 31st, 1912.

RESOURCES:	
Loans and Discounts	\$15,111,314.76
United States Bonds to secure circulation	1,510,000.00
United States Bonds to secure United States Deposits	250,000.00
Other Bonds and Securities	3,063,210.12
Banking House, Furniture and Fixtures Due from Banks and United States Treasurer	\$2,865,377.91
Cash	3,499,531.86—6,364,909.77
Total	\$28,250,721.22

LIABILITIES:	
Capital Stock	\$2,500,000.00
Surplus Stock	1,500,000.00
Undivided Profits	100,000.00—\$ 4,100,000.00
Quarterly Dividend of 3 1-2 per cent now declared	87,500.00
Circulation	1,510,000.00
Deposits	19,326,471.22
Due to Foreign Banks	480,350.00
Bills Payable	1,800,000.00
Special Bond Deposits	946,400.00
Total	\$28,250,721.22

OFFICERS

CHARLES GODCHAUX, President.
SOL WEXLER, Vice-President.
JOHN E. BOUDEN, JR., Vice-President.
FRANK B. WILLIAMS, Vice-President.
CHARLES M. WHITNEY, Vice-President.
HARRY T. HOWARD, Vice-President.

JNO. B. FERGUSON, Cashier.
E. H. KEEP, Assistant Cashier.
MAURITZ PYK, Assistant Cashier.
N. E. BERTEL, Assistant Cashier.
N. M. WHITNEY, Assistant Cashier.
CHAS. T. BAISLEY, Manager Foreign Ex. Dept.

SEMI-ANNUAL STATEMENT

WHITNEY-CENTRAL TRUST AND SAVINGS BANK

NEW ORLEANS

At Close of Business, Tuesday, December 31st, 1912.

RESOURCES:	
Loans and Discounts	\$3,908,741.79
Bonds, Stocks, Securities, etc.	873,084.76
Real Estate	123,595.96
Cash on hand and with Banks	977,280.56
Total	\$5,882,703.07

LIABILITIES:	
Capital Stock	\$ 200,000.00
Surplus (now increased \$50,000)	100,000.00
Undivided Profits	46,410.04
Deposits	5,536,293.03
Total	\$5,882,703.07

OFFICERS:

CHARLES GODCHAUX, President.
SOL WEXLER, Vice-President.
JOHN E. BOUDEN, JR., Vice-President.
HARRY T. HOWARD, Vice-President.

ALBERT BLOOM, Vice-President.
W. W. BOUDEN, Cashier.
JNO. L. COUTURIER, Assistant Cashier.

MORGAN STATE BRANCH

Corner Chartres and Iberville Streets.

ALBERT BLOOM, Vice-President.
C. W. FOX, JR., Cashier.
V. L. BERNARD, Assistant Cashier.

CARROLLTON BRANCH

8132 Oak Street.

J. P. ST. MARTIN, Manager.

Deposits Whitney-Central National Bank	\$19,326,471.22
Deposits Whitney-Central Trust and Savings Bank	5,536,293.03
Total Deposits	\$24,862,764.25

Blood Humors

Commonly cause pimples, boils, hives, eczema or salt rheum, or some other form of eruption; but sometimes they exist in the system, indicated by feelings of weakness, languor, loss of appetite, or general debility, without causing any breaking out.

They are expelled and the whole system is renovated, strengthened and toned by

Hood's Sarsaparilla

Get it today in usual liquid form or chocolate tablets called **Sarsatabs**.

NOT TAKEN FOR A BISHOP.

We give space to the following pleasing incident which happened on Bishop J. H. McCoy's way to the seat of the North Georgia Conference, recently held at Carrollton and given by a correspondent to the Nashville Christian Advocate, to wit:

Bishop McCoy came in with the Nashville contingent, joining them at a junction a few miles north of Carrollton. A little story is told of the Bishop's experience with one of the most popular members of his cabinet. The Bishop is a very modest man, dresses like a layman, and is more frequently taken for a business man than an ecclesiastical dignitary. He was in the station waiting for his train when the aforesaid presiding elder strolled in. He did not know the Bishop, but, like all Georgians, was socially inclined, so proceeded to get acquainted.

"My name is Jones," he remarked, "and I am a Presiding Elder in the Methodist Church. I am on my way to the Annual Conference. Georgia Methodism is the best in the world. Georgia women are the sweetest and fairest ever made; Georgia men are A No. 1. We have a climate unsurpassed even by Italy or California. Our crops are always bumper, and samples of prosperity may be had for the asking. What, may I ask, is your name, sir?"

While he paused to take breath, the Bishop replied: "My name is McCoy, and I am from Alabama."

"Well, sir, I am more than delighted to meet and extend to you a royal welcome to our great State. By the way, we have a Bishop of your name! Are you related to him?"

"Yes," was the reply; "we have the same father and mother."

"Indeed," said the Presiding Elder. "Your distinguished brother is one of the most beloved men of the episcopacy and an honor to all Methodism. I shall be delighted to make his acquaintance in Carrollton."

"You will have an opportunity," replied Bishop McCoy, "for I presume you received the notice I mailed you calling the cabinet session this afternoon."—Pacific Methodist Advocate.

BROTHER MCKEOWN COM-MENDED.

At a meeting held on Dec. 17, 1912, the stewards of the Edwards M. E. Church, South, adopted the following preamble and resolutions:

Whereas, our recent Annual Conference has assigned our pastor, Brother George P. McKeown, to another work, therefore be it resolved:

1. That under his ministry here the church has grown in numerical and spiritual strength, and has been imbued with a spirit of greater harmony and zeal than it has for years experienced.

2. Realizing the excellence of the work he has done for us, it is with profound regret that we part with him as our pastor; and we feel assured that this regret is shared not only by the entire membership of the

Edwards church, but also by all our people, regardless of church affiliation.

3. We commend him to the brethren in his new field of labor as an able, earnest, faithful and consecrated pastor, in every way worthy of their confidence and affection.

4. Upon him and upon the members of his household, all of whom are dear to all our people, we pray that God will bestow blessings abundant and lasting; that we may meet with them often in this life, and yet again meet and greet each other in that "house not made with hands, eternal in the heavens."

5. That the Secretary is directed to hand a copy of these resolutions to Brother McKeown and spread them upon the minutes of this meeting.

(Signed) C. N. Harris, J. W. Ratliff, W. A. Dromgoole, Wilson Price, E. F. Crisler, T. W. Hackler, Stewards.

GIVE HIM UP WITH REGRET.

Whereas, with the close of the present Conference year our esteemed and beloved presiding elder, Rev. R. W. Tucker, closes his quadrennium on this district, and in accordance with Methodist polity, can remain with us no longer, but must go to another field of labor;

And, whereas, during the four years that he has been with us, we have been drawn very close to him by his warm-hearted and liberal traits of character, his brotherly fairness, his upright, righteous life, and the ability and fairness with which he has discharged the duties of his office;

Therefore, be it resolved by the Quarterly Conference of Trinity M. E. Church, South, Ruston, Louisiana:

(1) That it is with a feeling of sincere regret that we part with Brother Tucker and see him go hence to another field of labor.

(2) That we recognize in him the qualities that stand for constructive Methodism, virility of thought and action in the forward movements of the Church, and sincere consecration to the great work of the evangelization of the world.

(3) That into whatever field of labor he may be sent in the work of the Master, we wish him Godspeed and the largest measure of success.

(Signed) S. D. Pearce, W. A. J. Lewis, J. M. Sims, Committee.

DR. AND MRS. HAMILL TO TOUR LOUISIANA.

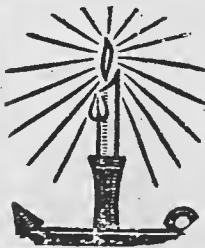
It is a matter of no little concern to our Sunday school workers that Dr. and Mrs. Hamill are to give us three weeks in the early part of 1913 in a series of Sunday School Institutes.

Dr. Hamill's specialty being Teacher Training, and Mrs. Hamill's, the Elementary Department. Since some of our Districts already have planned early Institutes in order to get our newly elected District officers into counsel, or to begin the District Sunday School Conference outright, it is fortunate that we can get our general Institute conductors just at this time.

Of the worth of our program and the possibilities of such an occasion we have no doubt—if only we can have our pastors, superintendents and teachers present. And we begin now to make our announcements, that all may plan to meet us on these occasions of instruction, counsel, and planning for a more aggressive Sunday school work. The Institutes will likely be held the latter part of February, but we are awaiting Dr. Hamill's instructions as to that. Watch for the announcement of a definite program in the near future. If you are a booster, begin now to boost these Institutes

Afraid of It? Go To Your Doctor

Afraid to use hair preparations? Don't know exactly what to do? Then why not consult your doctor? Isn't your hair worth it? Ask him if he endorses Ayer's Hair Vigor for falling hair, dandruff, a hair tonic and dressing. Have confidence in his advice. Follow it. He knows.



The New Orleans Light House

(FRIEDRICH MERCANTILE CO.)

638 CAMP STREET :: NEW ORLEANS

—Jobbers—

Hollow Wire System of Gasoline Lights;

Incandescent Coal Oil Mantle Lamps.

Welshach, Lindsay, and Other Gas Lights;

FULL LINE OF SUPPLIES

DEATH TO WORMS—FINE FOR KIDNEYS

WHAT OTHERS SAY



I enclose \$20.00 for which ship Medicated Salt Brick at once. A customer says your Brick brought worms a foot long from his horse. Another says one of his mules which would not eat more than a half feed of corn, after using the Medicated Salt Brick ate a full feed of corn; also the shucks and cobs. All report your Brick a fine appetizer and say it cleans up the kidneys quick. I consider it the finest thing yet introduced for stock.

P. M. SMITH, Butler, Ala.

BLACKMAN STOCK REMEDY COMPANY, Chattanooga, Tennessee

DIXIE

FEVER
and
PAIN

POWDER

Wonderful

Pain Killer

Promptly Relieves Headache, Neuralgia, Rheumatism, Catarrh, La Grippe, Sleeplessness and All Nervous Conditions

There is nothing equal to Dixie Fever and Pain Powder for quick, sure, positive relief of pain. It's a wonder for Headache, Neuralgia, Rheumatism, Catarrh, La Grippe, Earache, Toothache, Pain Over the Eyes, etc. You need never suffer pain if you will let Dixie Fever and Pain Powder do its work.

25c a Box At Druggists

Most good drug stores have Dixie Fever and Pain Powder. If you are suffering pain in any form, try a box today.

25¢

Or Direct From Makers

If your dealer hasn't Dixie Fever and Pain Powder, send 25c for a box to Morris-Morton Drug Co., Ft. Smith, Ark.

ROCHE'S HERBAL EMBROCATION FOR

Hooping-Cough

OR CROUP The Celebrated Effectual Remedy

Without Internal Medicine.

For 120 years this Remedy has met with continued and growing popularity.

BRONCHITIS, LUMBAGO and RHEUMATISM

are also Quickly Relieved by a Few Applications.

W. Edwards & Son, 157 Queen Victoria St., London, England.

All Druggists, or L. FOUQUERA & CO., Inc., 60 Beekman Street, N. Y.

among your Sunday school workers, and count on an epoch being marked in our Louisiana Sunday school work.

P. O. LOWREY

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

Cowards die many times before their death; the valiant never taste death but once.—Shakespeare.



Make \$75 to \$200 Monthly

NO EXPERIENCE NECESSARY

THAT'S what a position with McCoscon's is worth to you. Most reliable terms and best profits. We have positions open now for the right men who are ambitious to have a business of their own. No matter where you live, write for our plan to start you in business. Free course in salesmanship worth many dollars to any man. This advertisement will prove the foundation of your fortune if you answer it and take advantage of the opportunity it will bring you. For full particulars write to McCoscon & Co., Wilsons, Minn. Mention this paper.

Work is the very salt of life; not only preserving it from decay, but also giving it tone and flavor.—Hugh Black.

JOIN THE ADVOCATE PIANO CLUB

See Announcement on Page 16

ADVOCATE PIANO CLUB

ADDS ANOTHER ATTRACTIVE FEATURE

At a recent conference between the Advertising Manager of the New Orleans Christian Advocate and the President of Ludden & Bates, Southern Music House, it was decided to add another attractive feature to the Club's many privileges. This new feature provides that Club members may have their choice of the pianos and self-player pianos sent to their homes for a thorough approval test, before finally deciding as to whether they wish to join the Club or not. This plan will give prospective members the opportunity to thoroughly familiarize themselves with the superior Quality in Style, Finish, Tone and Action of the splendid Ludden & Bates Pianos and note the vast difference between these instruments and others in their community.

To see and to hear the superb Ludden & Bates Pianos and Self-Players is to be convinced that the Club is rendering its members a service the like of which has never before been possible. Realizing that the strongest words of descriptive praise are weak as compared with the real merit of the Pianos themselves, the Club has arranged to "put the piano itself in your home," so that you may see it, hear it, examine its splendid, durable construction and know beyond the possibility of a doubt that the Club really saves you a hundred dollars or more and gives you an instrument the quality of which is rarely approached even at much higher cost.

You are cordially invited to write for your copy of the Club's Catalogue, then make your selection and let the Club ship the piano to your home for a thorough trial. Kindly fill out the following coupon and we will send you the beautifully illustrated Catalogue by return mail:



COUPON

Messrs. Ludden & Bates, Mgrs.

New Orleans Christian Advocate Piano Club,
Atlanta, Georgia,

Gentlemen:

Please send me a copy of the Club's Illustrated Catalogue with full description of the Pianos and Players and details of the advantages afforded Club Members, including the approval test offer.

Name _____

Address _____

Club Members Express Their Enthusiastic Praise

MR. HEMPHILL, of South Carolina, writes:

"To say we are pleased doesn't even express it. We are delighted with it. The tone is all one could wish. It has come up to what you said it would be, and we are beyond our expectations. Accept our thanks."

MRS. TUBBS, of Florida, writes:

"The tone is the sweetest and construction perfect. I would advise anyone desiring a piano to join the Club and get the best. I can not say enough in regard to the Club plan and the Piano."

MRS. BRAMLETT, of Mississippi, writes:

"We purchased one of the Club Pianos and would not take anything for it. All who have heard it think it to be one of the grandest they have ever heard. While we were paying for it my husband died. You gave us a life insurance clause. We were still owing \$125, which was nicely settled and our note was returned to us marked 'paid.' We thank you very much for your kindness and prompt at-

tention which you have shown us. Any one who wants the best piano made should buy one of these. They will be pleased with it and will be treated nicely, for we were. We appreciate your kindness very much."

MR. DEMPSTER, of Georgia, writes:

"The Ludden & Bates Piano that I purchased of you continues to give entire satisfaction. Its tones are exceedingly sweet and do not lose any power in changes of season and climate, but preserve the same roundness and fullness of tone."

MR. RICE, of California, writes:

"The beauty, both in design and finish of an exterior can only be surpassed by its pure, rich tone. It is a pleasure for the best and most discriminating musicians."

MRS. ASHMORE, of North Carolina, writes:

"Our piano is still a gem and will always be in our estimation. The more we use it the sweeter the

tone becomes. I can praise the e highest recom-

MR. GOSSETT, of Florida, writes:

"The piano is simply a marvel of beauty and tone. We are delighted with it."

MR. WILLIAMS, of Alabama, writes:

"I have received in good order. We are well pleased with it. It is better than pianos sold elsewhere for \$100 to \$150. Our town is pretty well supplied with pianos of different makes and it is no wonder that we have the best piano in town. We are glad for your selection and prompt shipment."

MRS. MORRIS, of Florida, writes:

"I am very glad and I feel more thankful for it. The Club Plan is equally as good as the piano. I do not believe that anyone can get a better piano. The piano has been much admired for its beauty as well as its sweet tone. I never expect to regret the price of it."

These are Only a Few Samples of the Hundreds of Similar Letters Received

NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 60—No. 3.

"Prove All things: Hold Fast That Which is Good."

WHOLE No. 2369.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, JAN. 16, 1913.

CHAS. O. CHALMERS, Publisher.

Editorial

If you can, trust yourself when all men doubt you,
But make allowance for their doubting, too.
—Kipling.

A not unfitting exhortation to many in this age is the following modification of St. James' memorable words: "Be ye doers of the Word, not speculators only, deceiving yourselves."

The secular papers a short time since announced the death of a man who was said to have read ten thousand dime novels. He should be catalogued with the forty sons and thirty nephews of Judge Abdon, upon whose careers the author of the Book of Judges makes no comment except that they rode on three score and ten donkey colts (Judges 12-14). Indeed, we think that the occupation of the donkey riders was the preferable one. It did at least have the merit of furnishing exercise.

Keep the screws of your moral machinery tightened up. If you allow them to become loose, it will not be long before you will develop into a veritable moral rattletrap. Too much introspection may tend to make one morbid, but enough of it to keep one informed as to his true condition is essential to high living and religious progress. It is perilous for any Christian to dispense with his seasons of quiet meditation and heart-searching. Even the Master went apart at times that he might be alone with God.

We are inclined to think that the denunciation of the "stand-patter" has been rather too sweeping and severe. There are some things that are forever settled that should be let alone, and the man who stands for their preservation performs for society a needed service. We hope that the time will never come when the voice of the conservative is not heard in the councils of Church and State along with that of the progressive. We should seek to go forward, but not at a runaway pace. The sound philosophy in the story of the hare and the tortoise is applicable to governments, civil and ecclesiastical, as well as to private individuals.

The mistake that some ministers make is that they want to reap without sowing. We must scatter the seeds, or there will be no harvest. The fruit gathered in the time of revival is generally a result of the quiet planting and cultivating that has been done during the year. It is our everyday work that counts for most. It is because of the steady influences that it brings to bear upon its pupils that the Sunday school contributes so largely to the membership of the Church. The pastor who neglects people within his reach for several months and evinces little or no interest in them until his protracted meeting starts, usually finds his efforts to get hold of them unavailing.

PROVIDING FOR THE PASTOR'S SALARY.

This is the time of the year when the Boards of Stewards in the various pastoral charges are fixing the salaries of their pastors and are making assessments upon the members of the Church to provide for their payment. It is to be hoped that in every instance they will be as liberal as is possible in their provision for ministerial support. The necessity of this is obvious, if one will only take a sufficiency of time to give the matter a little serious thought. The cost of living is higher now than it has been in several decades. A salary of \$1200 at the present time is scarcely equivalent to an \$800 one a few years ago. It should also be remembered that the preacher needs more money to meet his necessities than the average man. If he gives his time wholly to his work, as he ought to do, he has practically everything to buy; and if he has more than one church or has many members in the country, he must have a horse or must pay livery hire if he cultivates his field as he should. Moreover, he must have books and current periodicals if he is to keep informed and improve himself, and good literature is not cheap. Commentaries, encyclopedias, lexicons, histories, and high-class religious and theological publications are quite expensive. It takes a very small library to foot up hundreds of dollars in value. And, besides this, many ministers have children to educate, an outlay which draws heavily upon their meager stipends. Public sentiment also demands that they shall be neat in their dress and that their families shall make a good appearance.

The truth is, it has always been a wonder to us how the average preacher manages to get along so well, and to keep out of debt on an income that is so painfully inadequate. Bishop Galloway used to say that as masters of small finance, the Methodist itinerants have no equals in the world. But our churches should not allow them to stint and struggle and sacrifice where there is no necessity for it. And in most of our charges there is none. We dare say that if an inventory of the property owned by each member of the average Methodist congregation were carefully made and placed in one column, and his contributions for religious purposes placed over against it in another column, the exhibit would present a startling disclosure. Too many in our churches who might contribute small amounts are entirely ignored (we might learn a valuable lesson from the Roman Catholics on this point), and too many who are laying by their hundreds and thousands are giving for the maintenance of the Church a mere pittance, compared to what they ought to pay. Almost anywhere men can be pointed out who are worth \$75,000 or \$100,000 who pay the pastor \$50 or \$75 a year and felicitate themselves on their fancied liberality. Why, when we were pastor at Greenville, Miss., which was the most liberal church that we ever served (and also one of the most spiritual), we had young lady stenographers working for \$60 or \$75 a month who gave annually that much or more to promote the Mas-

ter's cause. They felt that at least a tenth of what they earned belonged to the Lord, and were not content without placing it in his treasury.

We urge the stewards in every charge to confer freely with the members of the Church and to seek to make them realize more fully the weight of the obligation that is upon them to provide an adequate support for the minister who has been sent to serve them. And let the officials be sure to loosen their own purse-strings and set the others a good example. Such action upon their part will carry much more weight than mere words. And when the assessment is made, it should be arranged to pay at least enough of it monthly or quarterly to enable the pastor to meet his current expenses. It is a grave injustice to leave him to flounder along through most of the year without means to purchase the things that he actually needs. He cannot do the best work of which he is capable in the face of such conditions, and it is unreasonable to expect it of him.

MR. WILSON'S SENSE OF HUMOR.

We have been interested to note the exhibition now and then of a fine sense of humor by our President-elect, Governor Woodrow Wilson. We consider this an exceedingly valuable asset for a public man, and it may prove a great service to Mr. Wilson in the trying days ahead, as it did to Abraham Lincoln during the stormy period of his public career. An illustration of how happily the Princeton statesman can give a humorous turn to a conversation when he so desires, is seen in the following brief account of an interviewer's experience with him, which we take from The Outlook:

An amusing sidelight was thrown the other day on another Cabinet officer, when, according to the New York Sun, the President-elect was asked whether he had received any letters favoring the appointment of a woman to the Cabinet. Governor Wilson replied, as reported, "I think I have received only two such letters. They urged the naming of a woman in a general way—and, come to think of it, one of them recommended a particular woman."

"For what office?"

"For Secretary of War—but I ought to add that she was recommended in the interest of peace."

A MAN.

By Edwin Markham.

The color of the ground was in him, the red earth,
The tang and odor of the primal things,
The rectitude and patience of the rocks;
The gladness of the wind that shakes the corn;
The courage of the bird that dares the sea;
The justice of the rain that loves all leaves;
The pity of the snow that hides all scars;
The loving-kindness of the wayside well;
The tolerance and equity of light
That gives as freely to the shrinking weed
As to the great oak flaring to the wind,
To the grave's low hill as to the Matterhorn
That shoulders out the sky.

THE THINKER.

By John Jerome Rooney.

(Upon seeing in the Metropolitan Museum of Art the heroic cast "Le Penseur," by Auguste Rodin.)

Alone he sits upon a barren rock,
His bowed back bare to every scourging wind,
Silent and gnarled, like some old naked oak,
Riven, but still defiant of the storm.
His head hangs low, heavy with too much
thought—

His steady gaze, that seems to search the ground,
Ranges the trackless heavens of the mind,
Pierces the stars and weighs the wheeling suns.

What martyrdoms of spirit scarred that brow!
What demons of the soul beleaguered it!
What ecstasies of hope! What hells of doubt!
He met the ancient shapes of monstrous might.
He met them and o'erthrew them with a thought.

He saw unnumbered hosts of Persia come,
Swarm over Greece and whiten all the seas—
A world in arms against a single man.

And, lo! he shot the arrows of his mind—
Power brandished high his myriad of spears,
And crumbled into dust at Marathon!

The petty tyrant of a hundred towns,
Reeking with spoils of many a pillaged cot,
Reaches red hands to seize a people's life:
When, sudden, he feels a clutch upon his throat,
The grip of one bold word for Freedom's sake
Uttered by this lone watcher on the rock.

Nature rose up and crowned himself the king,
Bade puny man obey his iron rule
And be the voiceless servant of his might.
A flash of light across the heavens ran,
The solitary watcher raised his hand,
Plucked the white bolt from out the blazing cloud,
Harnessed and worked it to his will and whim—
Lo, earth and air bore tribute to his feat.

Yet there he sits upon a barren rock
Seeing his ancient conquests with dim eyes:
Heedless of glory, so his task be done,
His spirit-gaze is on the forward track.
He seeks the path of justice for the weak;
Green fields of plenty for the huddled poor;
Play for the haggard children of the loom;
Light for the mind eclipsed by brooding want;
Peace as a blossom from the thorn of strife.

The outcast and the felon are his care:
Godlike he shares the sorrow of their sins
And in their wounds he pours the balm of love.
This is old Atlas bearing up the world,
The bound Prometheus agonized for man.

—Western Christian Advocate.

A STUDY IN THE FIFTEENTH CHAPTER OF
LUKE'S GOSPEL.

By Rev. John F. Foster.

The Christ man and his living was unrestricted by the social usages of his day; he did not hold to the prejudices of that day nor was he swayed by them. He viewed man as man, and in his daily living in the age in which he lived he was as he has become to all the world—the Universal Man.

The cant of social life was not his shibboleth, and the lordly turned from him because he would not bow in worship before their hard and fast rules, but cut loose from them. This reacted so that when the social outcast and the poor saw him turned against by those who looked down on them, it naturally gave them a bias in his favor. He did not discourage it, but invited it and received them, mingling with them, his view point and his ministry being different from those of his age.

To do thus was, to the lordly, unpardonable and criminal. They gave vent to their disapprobation in disgust and scornful murmurings, saying, "This man receiveth sinners and eateth with

them." It is this withering contempt hurled at him from their assumed position of height which draws forth the words of the Master as hereinafter reviewed.

The first parable is simple. It shows us a phase of Christ's life—the Shepherd's care—but its lesson, which they soon see, reveals them to themselves, illustrating their failure and showing that he, in doing that to which they refer in contempt, is but doing that to which they, as the shepherds of the sheep, the appointed guides, had been appointed and with which they were charged. They, as the shepherds of the sheep, were thus shown to have been false to their duty. This in a shepherd land and spoken to a shepherd people, meant far more than it does to us.

Then follows the second parable. It is the story of the diligent search of a woman for a lost coin. It illustrates, as they soon see, the diligence with which they should have sought for the lost souls of humanity, for which seeking they are condemning him with scorn. To get the real force of it, one must see the cause of the woman's diligent search. The coin was one of ten pieces given her at her wedding, as is the ring in our day. Thus being invested with sanctity, should one of its pieces be lost, it would be regarded as an indication that the possessor had not only been careless, but that also she had been unfaithful to her marriage vow. In the light of this reflection on the woman, should she be careless of the coin, in what light must we view this careless contempt for the poor and the lost of earth? She, failing to guard the coins, was counted unfaithful and cast out as a social outcast; but should they not also have guarded the proof of their plighted love? In thus failing in their trust and openly holding in disdain and contempt those whom they were to keep, as the woman the coins, we see the view of themselves that the Master would have them get.

Having thus shown to them their faithlessness as shepherds in their duty to man in the first parable, the Master then shows to them their faithlessness to God in not guarding and keeping the sheep—the proof and evidence of their love to God.

Now we come to the third parable, called the "Parable of the Prodigal Son." This is a misnomer, for the lesson of the parable is not the prodigality of the son, but the abounding love and abundant forgiveness of the father and the strong and striking contrast between the attitudes of the elder brother and the father. Thus I take it that according to its meaning the parable should be called, "The Parable of the Father's Love and an Unloving Brother." To get the full view of the meaning of this parable, we must understand the younger brother to symbolize the publican and sinner, or broadening it, the whole outcast world, including the Gentiles and all.

For the present we view it as applied to the immediate audience, the scribes and pharisees, and not in its full detail or in its application to us. The prodigal, then, is the publican and sinner, while the elder brother who stayed at home is the pharisee, scribe, etc. Their attitude toward the publican, as shown by their contempt of the Master, is shown to them in the act of the elder brother. The view which God held of it is shown them by the reproof given the elder brother by the father, and also in the striking difference in the manner of the reception of the son upon the father's part from that suggested by the boy supposed to be good for having stayed at home. His goodness, however, is seen as of no avail, for it lacks the spirit and real animus of a goodly, Godly heart.

These parables are an attempt upon the part of the Master to open the eyes of the spiritually blind pharisees. They are also his defense of himself—his arraignment of his arraigners, and the "Magna Charta" of the poor. The greatest lesson to us, or to me as I see it, is its view of the Father. Jesus came with a new and bewildering idea of God, so transcendent that many, many generations were to elapse, and will yet elapse, before the world shall begin to grasp anything like its full meaning. God is a Father. Not the

father of a sect, nor a nation, but the Father of every man and woman who walks the earth, of the publican, of the sinner, and of the outcast, even of all who will return unto him. He is a Father who sees in all the possibility of sonship, no matter into what state of bestiality they may have fallen. The Christ view of man is that any man or woman, however low they may be, whoever they may be, or whatever their relationship in life may be, is not to be turned away from, but sought for. The "I will arise and go to my father," when spoken by any penitent, opens the gates of heaven and restores to the heart of God. Herein we have three thoughts: God's love and the true view of his Fatherhood; secondly, man's possibilities when returning to that Father (this including man under all conditions), and thirdly, our duty to that erring brother. We are thus face to face with the work of the Church, made possible by this revelation of the Father's love, and also made necessary upon the part of the saved son as shown in the reproof of the elder brother—my work and yours in the world.

How shall I do it? This is the question. Must local, current ideas bind my acts, or shall I anticipate the thought of an age yet unborn, and live this glorious, broad, and all-comprehending life, which makes of all mankind one family and each man a debtor to his fellow-man, whoever or whatever he may be?

De Ridder, La.

THE CORONATION OF CHRIST.

The following were the closing remarks of Rev. H. G. Henderson's able Christmas sermon, delivered at the Methodist Church, South, in Lexington, Miss., last Sunday:

This is the One of whom we ask, "What think ye?"

Hear the verdict of the centuries!

"Infidels, what think ye of Christ?" Pilate answers, "I find no fault in him." Julian, the apostate, cries, "O Galilean, thou hast conquered!"

Rousseau in glowing tribute says: "Socrates died like a philosopher, but Jesus died like a God."

Napoleon declared, "Alexander, Caesar, Charlemagne, and myself all founded empires. But on what did we rest the creations of our genius? Upon sheer force. Jesus Christ alone founded his empire upon love, and at this hour millions of men would die for him."

Renan confesses: "Thou, O Christ, shalt become the corner-stone of humanity so completely, that to tear thy name from the world would be to rend it to its foundation."

Jean Paul Richter exclaims: "The holiest among the mighty, the mightiest among the holy, he lifted with his pierced hand empires off their hinges, turned the stream of centuries out of its channel, and still governs the ages."

So we might continue these panegyrics from the skeptical world, only to find that infidelity pays unstinted praise to the lofty character of Jesus.

Christians, "What think ye of Christ?"

The penitent cries, "O that I knew where I might find him!" The new-born convert, flushed with the felicity of his new-found rapture, exclaims: "Bless the Lord, O my soul, and all that is within me, bless his holy name." Zion's pilgrim, as he nears the cypress avenue of death, chants the minstrel's last lay: "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me." The blood-washed throng around the throne sings: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen."

The Christian minister repeats:

"Happy, if with my latest breath
I may but gasp his name,
Preach him to all and cry in death,
Behold, behold the Lamb!"

In all ages men have striven to leave behind

them memorials to give them a posthumous fame. Shaft and shrine, pile and pyramid and other monumental attestants have been erected by the regal and the great, in the vain hope that brass and stone might survive the ravages of time and the mutations of fortune and redeem their names from destruction.

But hoary pillars and ancient arches have crumbled to parent dust and the tooth of time has destroyed the proudest works of antiquity. Not so, with the monument Christ has built. True, he left no book, nor bronze; no autograph nor writing, or other material memorial to perpetuate his name; yet he built a monument more enduring than brass and more impregnable than adamant. It was quarried from the granite of Gethsemane and cemented with the blood of Calvary. It has stood the tests of time and tide, of fagot and fire, of sword and ax, and all the cruel enginery of its enemies; yet despite the hostile onslaughts, it stands to-day as majestic as the immovable rock of the sea, against which billows break and the waves spend their impotent rage.

Jesus! What magic in the name! What music in its accents! It has been emblazoned on our banners; blended in the rhythmic measures of sacred song; woven in the exquisite creations of Christian art; embodied in the folios of philosophy; inwrought in the pages of literature, and associated with all that is purest and best in the world's progress. Jesus is to be crowned Lord of all. Crowns and scepters are to be laid at his feet. See the multitudes coming to the coronation of the King of kings. "From the plains of Tartary, from the ghats of India, from the ancient seats of China, from Africa's sunny fountains," from the isles that gem the sea, and from all the dark places of the earth, they come to unite in singing the marseillaise of Christendom—Coronation:

"All hail the power of Jesus' name!

Let angels prostrate fall:

Bring forth the royal diadem,

And crown him Lord of all."

—Lexington (Miss.) Advertiser.

AN INSPIRING CONFERENCE.

Having been appointed Conference Missionary Secretary at the recent session of the Louisiana Conference, I felt the need of getting some preparation to be able to serve the Conference in that capacity, and found the opportunity of doing so in the "Mid-winter Institute and Leaders' Conference," which is held in the "Methodist Training School" at Nashville during the holiday season each year. The plan of this Conference is to bring together as far as possible Conference Missionary Secretaries, Chairmen of Conference Boards, Presiding Elders and other leaders in missionary work for the discussion of the problems of the work, and inspiration by contact with the great facts and leaders of missionary work and achievement. From over twenty of the Conferences an attendance of some fifty or sixty representatives were regularly present this year, including two, Brother Schuhle and the writer, from the Louisiana Conference. I am sorry that other representatives of the Board and all of our presiding elders could not be present. There were also in attendance many of our connectional leaders, Missionary Secretaries, Bishops and others, a number of missionaries, and great missionary leaders who occupied places on the program.

I feel like trying to bring the message of this inspiring institute, through the Advocate, to the Louisiana Conference. While it is impossible to follow out the program in detail, I shall try to report the features of special interest.

Each day of the session there were practical and earnest conferences of the Conference Secretaries and others, conducted by the General Secretaries, as to such vital problems as the development of the missionary spirit through the Sunday school, the Epworth League, the dissemination of missionary literature, the missionary sermon,

the development of the district and of the Conference in missionary spirit, and practical questions of the home field. In these conferences were reported the great successes which have been won in particular Conferences and individual churches and districts. It was inspiring to hear how the Thomasville District, South Georgia Conference, has advanced until it is supporting, in addition to its assessments, a number of special missionaries, and of how the Virginia Conference has added many thousands of dollars in specials, over and above their assessments in full.

In addition to these conferences, there were two great addresses each day by leaders in world evangelization. Three addresses were delivered by Dr. Chas. R. Watson, Secretary of the United Presbyterian Board, and one of the great missionary leaders of this country, dealing in a masterly way with the great problems; forces and resources of the enterprise of world evangelization, which gave a broader vision of our responsibility and a new hopefulness in meeting them. Bishop Hendrix, in addition to the Conference sermon on Sunday morning on the "Unchangeable Christ," gave an address, based upon a thorough familiarity with the field, on the "Future of Protestantism in Mexico," which indicated great possibilities for the development of Protestant Christianity in that republic on account of the favorable attitude of the present leaders of the country toward our gospel. Dr. I. N. McCash, Secretary of the Home Board of the Christian Church, out of a large experience in Home Mission work, gave two strong addresses on vital questions in reference to this work, as follows: "Creative Forces at Work in America," and "Cities, as Related to the Kingdom of God." Perhaps no address of the occasion was more fruitful than the powerful presentation of the doctrine of "Christian Stewardship," by Dr. Egbert W. Smith, Secretary of the Southern Presbyterian Board. The Institute requested the publication of this address, and no doubt the reading of it by our people would stir them to a new sense of responsibility in the matter of money.

We were fortunate in having several great missionaries present to tell of their fields from first-hand knowledge. Our own T. H. Haden, of Japan, gave two statesmanlike addresses on the present situation in that wonderful country, culminating in the emphatic statement which we may take as the gist of his message, that "there has never been a time when the Japanese were more willing to give a fair hearing to Christianity than now," and the added statement that "the facts point to a much greater success in the next ten years than at any previous time." He pointed out the necessity of our Church meeting this great opportunity by sending out four or five new missionaries each year for five years.

Dr. W. M. Morrison, a well known and heroic missionary of the Southern Presbyterian Board of Africa, gave a thrilling address on his work in the Congo country, telling of the eagerness with which natives welcome the gospel, as illustrated by the fact that he had found a twelve-year-old boy who had heard the gospel and having moved to a village where the missionaries had not gone, was teaching them about Christianity in a chapel which the villagers had erected for the purpose. He told of a great section north of the Presbyterian station inhabited by the Batatas, a very interesting people, which had for years been reserved for our Church to occupy. This is the field recently visited by Bishop Lambuth and Dr. Gilbert, and which our Church in co-operation with the C. M. E. Church is planning to occupy shortly. The natives are eagerly awaiting our coming.

Perhaps no field is at present of greater world interest than China, and it was our good fortune to have several great addresses from Dr. I. T. Headland, of the M. E. Church, who is connected with the Imperial University at Peking. He brought a message of the responsibility of American Christianity for the redemption of the new China.

Such burning messages as these from the world's white harvest fields are a challenge to the genuineness of our faith in the gospel, and call for enlarged vision and increasing liberality on the part of our churches and people. The example of those churches and Conferences which have made such great advances in the last few years ought to suggest that it is time for our Conference to measure up to the assessments, which are the minimum of obligation in the face of the increasing call of the world field, emphasized by the imperative of the Master's last command.

Nothing was more impressive in this gathering of earnest missionary leaders than the note of emphasis upon intercession as the keynote of success in all our plans for missionary advancement. If our preachers and people in Louisiana will spend some time each day in specific prayer for the success of our missionary enterprises and for the opening of the heart of the Church to this great cause, the foundation will have been laid for a great advance in our missionary zeal and liberality.

W. WINANS DRAKE.

Baton Rouge, La.

A NEW DEPARTURE IN EDUCATION.

The High School Board of the State of North Dakota offers to give to high school students a credit of one-half unit toward a high school diploma (sixteen units being the value of the entire course) for the successful completion of a course in the English Bible. An outline of this course is published, and may be had on application to Rev. Walter A. Snow, Fargo, N. Dak., at a cost of 25 cents. Instruction in the Bible course is given outside the high school. It may be given at home, in the Sunday school, or elsewhere. The examination on the course of study is given under the direction of the high school authorities. The following is a statement of interest concerning the matter from a joint committee representing the State Educational Association and the Sunday School Association of North Dakota:

"This makes Bible study an elective in high school. The instruction is to be given outside the high school, of course, and may be pursued privately or under the direction of some religious organization.

"One or two things ought to be made clear in justice to the High School Board. This is not a Protestant movement. A Catholic can carry it on in his own Bible with or without the immediate supervision of the priest or spiritual adviser. Again, it is not really a religious movement, so far as the schools are concerned. The examination will not bear on religion, but merely on Biblical history and literature. Sunday schools or other religious agencies may use it and blend as much religious instruction therewith as they please. From the point of view of the school, the religious instruction is incidental, although from the point of view of the Sunday school, it may be the chief thing."

"Finally, it is wholly voluntary, and is purely outside the work. It is not taught in the school, or paid for with State money.

"It is hoped that this plan of promoting Bible study will meet with the unqualified approval of all those who are interested in religious education, and in the diffusion of a knowledge of the Book which has done more to mold English literature than any other single thing."

STONEWALL ANDERSON.

Nashville, Tenn.

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NEW ORLEANS, LA.

Church News

The Methodists are preaching the Gospel in six languages in Russia.

Bishop W. R. Lambuth and family are now at Oakdale, Cal., where, it is reported, they may spend several months.

An institution known as the Florida Winter Bible School opened at Leesburg, Fla., on Jan. 7, and will close on March 30. Dr. W. R. Newell is the director.

The Florida Conference levied an assessment of \$2500 to aid in maintaining the Florida Christian Advocate. The present editor, Rev. D. B. Sweat, is making a creditable and interesting paper.

Mr. A. D. Vick, a prominent citizen of Camden, Tenn., who died last week, provided in his will for the building of a home for superannuated Methodist ministers. It is to be maintained by a 160-acre farm.

The Virginia Conference reported a net gain in membership of 2040 last year. Its total membership is 113,505. It is the second largest Annual Conference in the Connection, the North Georgia Conference coming first.

At the request of the attorneys for the complainants, the trial of the Vanderbilt lawsuit will not be resumed until January 27. We are not informed as to what prompted counsel for the Church to ask for this delay.

The London Chronicle recently announced the discovery of some interesting manuscripts of John Wesley in the archives at the Wesleyan headquarters in the great world metropolises. These are said to include many letters and a complete diary of the last ten years of Wesley's life, written in shorthand. Any thing new connected with the illustrious founder of Methodism now commands the immediate attention of English-speaking people everywhere.

The Methodists of Texas are a mighty host. According to the Texas Christian Advocate, the five English Conferences and the German Mission Conference have a total membership of 237,000. The aggregate gain of the five English bodies during the past year was slightly more than 6000—a little less than 3 per cent, and an average of less than 3 to every congregation. So small an increase should excite grave concern among our people in the Lone Star State, though doubtless it will compare favorably with the percentage of gain in most parts of our territory.

Bishop M. C. Harris, Missionary Bishop of the Methodist Episcopal Church for Japan and Korea, sailed for the Orient from San Francisco on Dec. 27. After spending a few days in Tokyo, he will visit Seoul, Korea. The Bishop's name has been mentioned in connection with the alleged conspiracy to assassinate the Japanese Governor-General of Korea, but the suggestion that he knew anything of such a plot is regarded by all who know him as absolutely preposterous. Bishop Harris went to Japan as a missionary in 1873, and was decorated by the former Mikado with the Order of the Sacred Treasure.

Robert College (at Constantinople), which has been frequently mentioned in the press dispatches relating to the war between Turkey and the Balkan States, will celebrate its semi-centennial during the present year. This institution is a direct product of missionary enterprise, and its first President was Dr. Cyrus Hamlin. The value of the property is about \$750,000, and its income last year was approximately \$243,000. Its students number 408, of whom 114 are in the college proper. The greater part of them are of Greek nationality,

with Armenians, Turks, and Bulgarians following in the order named.

It is claimed that the World's Conference on Church Unity, in which the Protestant Episcopal Church is leading, is making good headway. The Archbishops of Canterbury and York have announced a committee of twenty to represent the Church of England in arranging for the occasion, and it is stated that twenty denominations have signified their acceptance of an invitation to participate in the proceedings. This movement was started at the Episcopal Conference in Baltimore about two years ago at the suggestion of Dr. Manning, and later Mr. Pierpont Morgan contributed \$100,000 to aid in carrying it forward.

Wofford College (South Carolina) reports an enrollment of 491 students—305 in the College and 186 in the Fitting School. Of these pupils 304 are from homes where the father and mother are both Methodists; 29 from homes where one parent belongs to the Methodist Church and the other to some other Church; and the parents of 112, nearly 25 per cent, belong to some other denomination. Eighty-three per cent of the students are church members; of these about 25 per cent are not Methodists. Persons who are imbued with the idea that Methodist schools are strictly sectarian need to open their eyes and learn a few facts.

The Western Methodist says: "In the forty-five years of the history of Winnfield Memorial Church of Little Rock, Ark., only four ministers have been appointed to that pulpit for the fourth year—Alonzo Monk, A. R. Winnfield, James Thomas, and P. C. Fletcher." This is not a good record for long pastorates, but we should not be surprised if it is quite up to the average. As a rule, there is too much disposition to desire a change upon the part of both our preachers and people. Both need to exercise more patience and forbearance. Hunting for the ideal in either the minister or the charge is chasing after a veritable will-o-the-wisp. Perfection in either men or organizations is not to be found on earth.

The American Messenger, a New York monthly published by the American Tract Society, passed the seventieth milestone of its honored and useful history on January 1. During this time it has grown from a four-page to a twenty-page journal. The work wrought by this Company in the preparation and circulation of Christian literature of all kinds in these three and a half score years has also been a growing one. Its operations have not been confined to the home land, but have extended into practically every field where missionaries have gone, giving to many foreign peoples religious reading in their own tongue. It is estimated that the books, tracts and periodicals scattered gratuitously abroad by this organization are together equivalent to over four billion tract pages, with a value of \$2,500,000. Who can compute the harvest that will be reaped in the last great day from this mighty sowing of the precious seeds of truth?

LAYMEN'S MOVEMENT.

North Mississippi Conference.

What I have done as Conference Lay Leader during the past two years has been an effort to enlist the laymen in the regular work of the Church, rather than in specials. This, I think, is wisest under any conditions. The largely increased assessments have made such a course imperative. Energy expended in regular church channels pans out better than that spent in special spasmodic stunts, and yields more permanent results.

I know instances wherein the organized Laymen's movement saved the situation during these two years; others, where trusting too much to it without wise direction led to disaster. Greenwood and Winona used laymen's banquets with a hap-

py effect and good results in promoting fellowship and in increasing interest.

In securing the interest of men in specific work the children of this world have been wiser than the children of light. I do not say this in either praise or blame of clubs and fraternal orders. Personally I never had time to belong to anything but the Church. I do not censure those who have.

Ever and anon recurs the discussion of the question as to whether men attend church. If any pastor will take note of the number of official members who never miss the lodge and never attend prayer meeting, he will realize that we are at fault somewhere. May we be able to use the Laymen's movement to reach the great mass of men who are scarcely in touch with the great interests of Zion!

I hope that the Advocate readers are reading of the great Missionary gathering to be held at our Southern Assembly grounds next June.

If our District Lay Leaders and Pastors will send names to me, I will see that representatives from every charge in North Mississippi are appointed delegates.

J. R. BINGHAM.

Carrollton, Miss.

A CHANGE IN MANNERS.

Mr. Henry Cabot Lodge, the most literary of our United States Senators, in the January number of Scribner's Magazine, under the caption "Social Changes," writes of the transformation that has taken place in the manners of the people in and about Boston during the course of his life, which covers a period of sixty-two years. He says:

"I was taught in my youth, and very vigorously taught, that it was not good manners to discuss physical ailments in general society, and that it was the height of vulgarity to refer to money or to what anything cost, whether in your own case or in that of other people. I now hear surgical operations, physical functions, disease and its remedies freely and fully discussed at dinner and on all other occasions by the ingenious youth of both sexes. Money is no longer under a taboo. One's own money and that of one's neighbor is largely talked about, and the cost of everything or anything recurs as often in polite conversation as in a tariff debate. I am not concerned to decide which is the better fashion, the old or the new. I merely note the difference. The world of Boston when I opened my eyes upon it, was a very small and simple world as I look back at it now in the glare and noise of the twentieth century. There was an abundance of gayety, but expenditures were small. Everybody knew everybody else and all about everybody else's family. Most people were related, for in the small colonial communities of the eighteenth century the established families had intermarried in a manner most bewildering even to the trained genealogists. Yet the extreme familiarity and ease of intercourse which I now observe among young men and young women entirely unrelated did not then exist. However intimate people might be, a certain formality of address was thought to be demanded by good manners."

Mr. Lodge very discreetly refrains from expressing an opinion as to whether this change in the deportment of Bostonians is an improvement or a retrogression. Perhaps he was afraid of being called a pessimist. Such seems to be the fate of all who do not sing lustily the song that everything existing in this age is the best that the world has ever known. But the question raised by the Massachusetts Senator is scarcely a debatable one. That every person should have about him a circle of decent reserve is a fact too obvious to need the justification of argument. And the regrettable thing is that the apostasy in manners noted by Mr. Lodge is not confined to Boston or New England. The same trend is observable in every part of the American Union. What is needed is the mother's corrective hand. When the wife forsakes the home for what she regards as more important duties elsewhere, many things go awry.

Secular News and Comment

By Rev. A. J. Gearheard.

Almost \$19,000,000 were spent during the last year in the fight that is being made against the spread of tuberculosis in the United States.

A pen holder is now in use that has on it a small electric light bulb and a miniature storage battery, which enables a writer to work in a dark room.

The sod was broken for the erection of the first building of the Panama Exposition to be held in San Francisco in 1915 on New Year's Day. The first structure to be erected will be Machinery Hall.

It is announced that thirty-nine lepers were recently shot by authority of the provincial officers of Nanking, China. Of course, the poor lepers are out of their misery, but that does not lessen the barbarity of the act.

Mr. James Keely, general manager of the Chicago Tribune, has been elected Dean of the College of Journalism of Notre Dame University. He is a man of practical experience, which qualification is too often overlooked in naming college professors.

A police jury in North Louisiana recently declined to grant a saloon license to a man who wanted to operate a saloon in a town where a saloon tragedy had occurred. The jury claimed that its business was to safeguard the welfare of the people, even if the law did permit it to grant licenses.

The United States paid last year an average of one and one-ninth cent for each inhabitant of this country in order to guarantee to all a supply of pure food. Such an outlay of money for the safeguarding of the health of a nation does not seem very large, especially in the face of the statement that most of our ailments are due to impure food.

Postmaster General Hitchcock is said to favor some action being taken by Congress that will enable the Post Office Department to purchase all the franchises now owned by express companies doing business in the United States. He says that the successful operation of the parcel-post department demands the very equipment that the express companies now have.

The State of California pays the highest average salary to public school teachers of any State in the Union, the amount being \$918 per annum, while North Carolina pays the lowest average, \$200 per annum. The national average wage of the school teacher is less than \$1 a day, which makes his profession less remunerative than the work of a coal miner or a common laborer.

A measure has been proposed in Germany making it unlawful to sell or expose for sale what Americans call "dime novels." It is said that the German people have expressed their approval of such legislation. If the bill is enacted, it will also provide that all such books found in the possession of any one must be confiscated and destroyed. Such a law would scarcely be amiss in this country.

A colored department of the Anti-Saloon League has been organized, with headquarters in Baltimore, Md. The organization will not be independent but will be managed as a separate district under the general supervision of the Anti Saloon League of America. Booker T. Washington, whose authority on negro social problems is highly respected, claims that most of the crimes committed by the negro against the white man is due to his use of liquor.

A feature of the Swiss public school system is that the teachers are employed for life, or during good behavior. A teacher thus employed makes his home among his patrons, and has the opportunity of studying the home life and personal traits of each of his pupils. In some respects this is an improvement on our system, under which the frequent change of instructors often results disastrously. Switzerland is a small nation, but it has some big ideas.

The Emperor of Germany once gave to Dr. Emil Rathenau a medal for inventing a device for the protection of human life. The designer of the medal has issued a number of medals in replica of the original, and the first of these was recently presented to Thomas A. Edison in recognition for his service to humanity in inventing a storage battery device to be used as a tester of atmospheric conditions in mines and other places where there is much danger of explosions.

Dr. Alfred Russell Wallace, sometimes known as "The Grand Old Man of Science," has recently declared that mankind has made no advancement since the earliest days of the Egyptians, either in intellect or morals. With such an authority as Mr. Wallace talking like that, what is the hope of that branch of scientists that hold to the doctrine of evolution? Erratic notions and sensational announcements are too often the fruitage of a certain kind of scientific research.

The mortality records of Congress have been broken since the 62d Congress began. A Vice President, six United States Senators, and sixteen Representatives have died in that time, as follows: Vice President Sherman, Senators Frye, the president pro tem., Davis of Arkansas, Heyburn, Idaho; Taylor, Tennessee; Raynor, Maryland; Nixon, Nevada; Representatives Anderson, Georgia; Bingham, Kipp and McHenry, Pennsylvania; Connell and Malby, New York; Foster, Vermont; Gordon, Tennessee; Hubbard, Iowa; Latta, Nebraska; Madison and Mitchell, Kansas; Loudenslager, New Jersey; Utter, Rhode Island; Wedemeyer, Michigan, and Wickliffe, Louisiana.

The proposal to amend the Constitution of the United States by granting Congress the power to levy an income tax has thus far been acted on favorably by thirty-three States. Before the amendment becomes a part of the Constitution two-thirds of the States must favor it, and that means that the votes of but three more States are needed. The States that have officially approved the amendment are: Alabama, Arkansas, Arizona, California, Colorado, Georgia, Idaho, Illinois, Indiana, Iowa, Kansas, Kentucky, Maine, Maryland, Michigan, Minnesota, Mississippi, Montana, Nebraska, Nevada, New York, North Carolina, North Dakota, Oklahoma, Oregon, South Carolina, South Dakota, Tennessee, Texas, Washington and Wisconsin. Unofficially, Ohio and Louisiana.

THEIR FIFTY-FOURTH ANNIVERSARY.

On Monday of this week, Mr. and Mrs. J. A. Lewis, of Houston, Miss., celebrated the fifty-fourth anniversary of their marriage, on which occasion their many friends gave a sumptuous dinner in their honor. The editor acknowledges an invitation to be present at this dining, and regrets that it was not possible for him to attend. Brother Lewis is one of the first citizens of Chickasaw County, which he has represented in the State Legislature, and he is universally esteemed by his neighbors and fellow citizens. He was a gallant Confederate soldier and participated in a number of hard-fought battles in the Civil War. For many years he has been an official in our Church and a faithful Sunday school worker. Referring to his family life in a note published in a local paper, he says: "We have had religious services often in our home, but the card table was

never spread there, nor the intoxicating bowl brought into use." From that home came two effective and influential Methodist preachers—Rev. T. W. Lewis, pastor of the First Methodist Church of Memphis, and Rev. E. S. Lewis, our pastor at West Point, Miss. We extend our best wishes to this worthy couple, who have so long journeyed along the road of life together, and pray that they may yet have many wedding anniversaries before death temporarily breaks their union.

JOURNAL OF THE LOUISIANA CONFERENCE.

The Journal of the Louisiana Conference is being printed by our Publishing Agents in Nashville, Tenn., and the pamphlet will be out before long. Will every member of the Conference whose post office address is not the same as the name of his appointment send to Fitzgerald S. Parker, 810 Broadway, Nashville, Tenn., his correct post office address, giving Rural Route, if any, or street address, if in a city delivery locality. If there are any mistakes in the spelling of names in the previous issues of the Annual, please send corrections. Also, if there are any errors in the data in the Chronological Roll, please inform me of them. It is greatly desired to make the Annual quite accurate in every respect, and the assistance of the brethren will be necessary in order to accomplish this end.

FITZGERALD S. PARKER.

Jan. 8, 1913.

KITCHEN MATRON WANTED.

The Louisiana Methodist Orphanage is in need of a kitchen matron. Good salary. Address P. H. Fontaine, Ruston, La.

Before I commit a sin it seems to me so shallow that I may wade through it dryshod from any guiltiness; but, when I have committed it, it often seems so deep that I cannot escape without drowning.—Thomas Fuller.

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REPORT ON THE SPIRITUAL CONDITION OF THE CHURCH

(Adopted by the Mississippi Conference while recently in session at Hazlehurst.)

We are glad to report that there has been a great revival throughout the bounds of the Conference. The presiding elders sounded an optimistic note, when, at the beginning of this Conference session, they reported that more than five thousand souls had been converted during this Conference year. For this decided spiritual advancement we are profoundly thankful. The reports of the pastors indicate that great stress has been laid upon the necessity of church members presenting themselves as living sacrifices, "holy, acceptable unto God," and that many church members who were not heretofore saved have been born of the Spirit.

The reports of the pastors further indicate that there have been about 4500 members added to the Church on profession of faith during the past year. But we should not be unduly complacent. Much remains undone that should have been done. Every indication of Providence calls the Church to a distinctive forward movement in evangelism. As a means of inspiring the Church to the work of personal evangelism, we recommend that the pastors divide their membership into groups of ten; that each member be caused to enter into a covenant to bring at least one soul to Christ during the year, and that the pastors suggest to their members the necessary steps to be taken to accomplish this end.

We further recommend that, since next year is to be celebrated as the centennial of our Conference, we strive to do earnest and faithful work during the entire year; that we, in the beginning of the year, call our people to effectual fervent prayer for a great revival in the Church, and for the salvation of the lost.

Let us persuade ourselves and our membership that "the effectual, fervent prayer of the righteous availeth much;" and let us pray and work for definite results in advancing the kingdom of God.

As watchmen upon the walls, let us warn sinners of the error of their ways, and lift up a standard for the people in all manner of conversation and conduct, to the end that all may see that the realities and benefits in the religion of the Lord Jesus Christ, and that his Spirit is emanating from our lives as we are thrown in contact with the sin-cursed world.

SOUL WINNING.

Have Methodists lost, in any measure, the art of soul-saving? It is an art, beyond doubt, in which our fathers, lay and clerical, excelled. Time was that very many Methodist laymen were as active and successful in leading men to Christ as were the preachers. And time was that nearly all Methodist preachers were past-masters of soul-winning. In the congregations and along the streets and highways, in the prayer meeting and at the fireside, wherever they had a chance publicly or privately to speak to sinners they sought to save—and succeeded. It is probable that there are not now as many laymen, comparatively, who distinctly set themselves to save men, and, possibly, fewer preachers are extraordinarily gifted in awakening and guiding the lost. It seems that the laity has largely left this work to the preachers; and some preachers have turned over much of it to the evangelists. We have no objection to the use of our faithful evangelists—no, no, if anything we should use more freely those who are aflame with love for souls and alive with genuine loyalty to the Church. But no layman is enjoying his best privileges who is not seeking the conversion of men, and no preacher dare leave to others his highest duty as an ambassador for Christ—calling sinners to reconciliation with God.

Would it be hoping for too much to expect each pastor to pray and work to bring into the Church and into a satisfying experience, one soul per month? Is it too much to dream that in addition

to this, each church officer and Sunday school teacher should bring to Christ and his Church one soul during the whole year? Surely these are not unreasonable expectations of those who are the leaders of the Church, which Church exists only for the salvation of men. And yet if these only—out of all the membership of the Church (and every member should seek to save)—were to bring in the above mentioned sheaves, even the great gain of 1912 would be more than quadrupled!

We are not urging any new or untried effort. The religious history of the world is full of examples. About ten years ago, Dr. (now Bishop) Bashford, of the Northern Methodist Church, wrote as follows in the Northwestern Advocate:

"Surely you can begin praying for one, two, three, or a dozen personal acquaintances whom you already love and who are not yet members of our Church. After praying for a person sufficiently you will perhaps desire to speak to him in regard to an open confession of Christ. You will be surprised to find how tender and receptive your friends are. Even if they do not accept your invitation, they will always honor you and love you for giving the invitation to them. Some of them will surely accept. You may always count upon the Holy Spirit going before you to help prepare the way and tarrying after you have left, in order that He may impress your words upon the heart of your friend. The most blessed work on earth is to win souls for Christ, and anybody who loves people can do this work."—Southern Christian Advocate.

IN MEMORIAM.

Mrs. Holland C. Moore (nee Jagers), wife of the Rev. W. W. Moore of the Mississippi Conference, was born in Kemper County, Mississippi, April 24, 1862. Her father was of Irish descent, and her mother was from a French Huguenot family who settled in South Carolina. Her maternal grandfather, Rev. Jesse LeGette, was a local preacher, and a great uncle, David LeGette, was an itinerant preacher and devoted much of his life as a missionary to the slaves.

Her father, Mr. Arnett Jagers, was a Confederate soldier and was wounded several times in the siege of Vicksburg, and died in the army at Resaca, Ga., when she was only two years of age.

Her education was acquired in the common schools of the country and at Cooper's Institute at Daleville, Miss. Her quick and strong intellectual apprehension, and her amiable disposition won for her high praise from her teachers and a place in the hearts of all fellow-pupils who survive her going away.

Her conversion under the preaching of the Rev. J. M. Gann, was thorough and all-inclusive of her future life. The maternal administration of her young life was quiet and yet strong, mingled with love and hope, and inspired in her young life correct ideals and loving obedience to all constituted authority.

On January 21, 1886, she was married to the Rev. Waldo W. Moore, of the Alabama Conference. This was a union that blended two compatible personalities into one, and carried into the future the smiles of heaven and the benedictions of our Father. With the tenderness of the tendriled vine, she clung to the home with a loving devotion that made her every thought and touch fragrant and beautiful as the dew-besprinkled flower. And yet when Providence opened before her the duties and sacrifices of a life in the itinerancy, not a murmur arose from her heart, not a shadow clouded the smile of approval she always gave to her husband's efforts to meet and discharge his duties to God and to man.

And yet, like "The bruised reed," hers was a life of suffering. Why should it be so? For an answer go ask John of Patmos. For five years she suffered under the knife and medical treatment with the vain hope of the cure of the cancer that was wasting away her consecrated life on earth. And yet no bodily pain nor mental sorrow at parting with loved ones on earth ever dimmed her

NOTICE TO PREACHERS

Beginning January 1, 1913, the rates of subscription to the New Orleans Christian Advocate will be as follows:

Single subscriptions, one year.....	\$1.50 net
In clubs of five or more, each	1.25 net
Eight months	1.00 net
To preachers	1.00 net
To widows of preachers	1.00 net

The commission heretofore allowed has been discontinued, because only a very few of the preachers accept commission, and the great majority we have talked with expressed it as their opinion that a commission has proven a hindrance to them in working up the subscription list on their charges.

In cases where persons are very poor, the pastor may recommend that the paper be sent at a reduction. Remittances should be made by Money Order, Registered Letter, or in Stamps. Preachers may deduct for any expense incurred in remitting. PUBLISHER.

vision of the tearless shore, or hushed her triumphant song. Never demonstrative, her peace flowed with the depth and definiteness of purpose of the great river. While others grieved with a great sorrow around her, she would answer it all by requesting her devoted husband to sing to her one of the sweet songs of Zion. And none of these seemed so much in tune with her confiding spirit, or so nearly expressed her own sense of triumphant hope, as "The Comforter is come."

On the 1st day of October, 1912, the Rev. W. B. Jones led the congregation in long and earnest prayer for her, and from that hour to the close of her life a holy calm settled upon her, like that of an evening sun upon a cloudless day. On the 7th of that month she gently passed to the other shore, leaving her aged mother, who has since joined her, her stricken husband, and her motherless son, Waldo W. Moore, Jr., in that blinding sorrow that only those who have experienced it can know. J. M. WEEMS.

CENTENARY'S TRIBUTE TO DR. CARTER.

At the regular chapel exercises of Centenary College on Friday morning, January 3, 1913, President Felix R. Hill made announcement of the recent death of Dr. C. W. Carter, at one time president of Centenary, and for many years one of the leading ministers of the Methodist Church.

Dr. Hill paid a beautiful tribute to the memory of his friend with whom he had been intimately associated in the work of the Church in New Orleans. For the inspiration of the students he pointed out the many noble qualities of mind and heart which made Dr. Carter a power for good throughout his years.

At the conclusion of his remarks, on motion, a committee was appointed, consisting of one representative from the student body and two from the faculty, to take suitable notice of the death of Dr. Carter. The report of the committee follows:

"In the death of Dr. C. W. Carter, Centenary College has lost one of her staunchest friends, Louisiana one of her most influential citizens, and Methodism one of her greatest representatives. We desire to record our grateful appreciation of the ministry among us of this great and good man. We hold in tender memory the notable and inspiring Commencement sermon he preached for us last June.

"We commend his pure character, his sweet spirit, and his vigorous intellectuality as a worthy example for young men everywhere.

"Resolved, That a copy of these resolutions be furnished each member of the family of the deceased, and that copies be sent to the New Orleans Christian Advocate and the Nashville Christian Advocate for publication.

"Signed: H. T. Carley, J. S. Johnston, T. J. Holladay, Committee."

The Home Circle

TWO ARITHMETICS.

I know a girl who multiplies
Her sorrows by dividing.
Whatever cause she has for sighs
She always is confiding.

And so she adds to other's woes,
And from their joy subtracts—
A strange arithmetic, I know,
But these, my dear, are facts.

I know a girl who multiplies
Her joys by cancellations.
She draws the line through tears and sighs
Of all denominations.

Dividing joys, she multiplies
Her friends and sunny hours,
Now tell me, which arithmetic
Shall we adopt for ours?

—Comrade.

KIND-HEARTED.

The Springfield Republican tells a story of a boy of Boston, aged six. His mother noticed that at bedtime every night he laid his little boots together upon their sides instead of setting them upright. "Please tell me why you always place your boots in that way," she said. "Why," answered the little boy, "it's because they must be tired of walking so much all day. I lay them sideways, so they can rest."

BETTER WHISTLE THAN WHINE.

As I was taking a walk early in September I noticed two little boys on their way to school. The smaller one stumbled and fell, and though he was not very much hurt, he began to whine in a babyish way—not a regular roaring boy cry, as though he were half killed, but a little cross whine. The older boy took his hand in a kind and fatherly way, and said: "Oh, never mind, Jimmy, don't whine; it is a great deal better to whistle." And he began in the merriest way a cheerful boy whistle. Jimmy tried to join in the whistle. "I can't whistle as nice as you, Charlie," said he; "my lips won't pucker up good." "Oh, that is because you have not got the whine out yet," said Charlie; "but you try a minute, and the whistle will drive the whine away." So he did. And the last I saw or heard of the little fellows they were whistling away as earnestly as though that was the chief end of life.—Northwestern Christian Advocate.

SOME BLUE JAY WAYS.

"Tap! tap! tap!" sounded from the front of the house. "Mamma, somebody is knocking at the door," said little Marjory.

Mrs. Green dropped her sewing in haste and went to see who was there. To her surprise, there was no one in sight, but "tap! tap! tap!" sounded again just as she reached the open door. She laughed softly to herself at what she saw, and, stepping back, she motioned to Marjory to come very quietly to see the funny sight.

Near the edge of the porch floor, right in front of the door, were two blue jays. The footsteps had made no noise on the soft rugs, so the handsome birds did not hear them, and they were quite undisturbed by the two people who stood there watching them.

Each jay held in his bill a black and white bairy caterpillar like those that come every summer on the walnut tree by the gate. He would give the poor caterpillar a quick rub on the hard floor one way, then, turning his head, give it another rub the other way. Each time the bird's bill would tap against the floor, making the noise that sounded so much like some one knocking. Presently the birds ate the limp caterpillars and flew away.

"What were they doing, mamma?" asked Marjory, drawing a long breath when she lost sight of the beautiful blue-feathered creatures in one of the maple trees.

"Really, I don't know," answered Mrs. Green. "Perhaps they wanted to kill the caterpillars before they ate them; or perhaps they did not like the taste of hair, and were trying to rub it off. We'll watch the birds every day, and perhaps we'll learn why they do it."

So Marjory and her mamma watched closely, but they did not see the jays eat caterpillars again, though they saw them do many other things just as interesting.

One day Mrs. Green sat by the open window with her sewing, and Marjory sat in her little rocker, pretending to put her best-loved doll to sleep. The room was very still, and a bird began singing a sweet song just outside. It was a soft little warble, and the song went on and on, as if the little bird's heart were brimming over with happiness.

"That sounds like a catbird's song and yet not just like it, either; I wonder what bird is singing so prettily for us," Mrs. Green said in a low whisper. She leaned forward to see, and there on the trumpet vine that grew on a trellis close by the window was perched a blue jay.

Mrs. Green was greatly surprised, for she did not know that the jay could sing. She and Marjory watched him for several moments before the music ceased and the bird flew away.

"I have read that the blue jay can mimic the calls of other birds," said Mrs. Green, "and that they have sometimes been taught to speak a few words quite distinctly. I think this jay was trying to imitate the catbird's song."

One other thing Marjory learned about the blue jays that summer. She saw one fly down on the grass and drop three or four grains of corn out of his mouth. Picking up one of them again, he hopped with it a little to one side, then pushed and poked and pounded until he had buried it in the ground. Then he smoothed the place over, picked up a small dead leaf that lay near, and put it carefully over the spot to hide it. He buried the other grains of corn in the same way.

When the jay had finished his work and flown off, Marjory ran to look for the hidden corn. She peeped under all the dead leaves, but she could not find any spot that looked as if it had been disturbed.

Her mother told the little girl that all jays bury acorns, beechnuts, and other seeds that they like to eat. Sometimes they forget where they have hidden them away, so the seeds grow. In Maine, oak trees often spring up over the lands where pine forests have been cut away. The acorns were planted and forgotten by the blue jays; so, when the pines were cut down, and the sunshine and rain could reach the ground, the acorns grew and made a new forest.—Julia Ellis Edwards, in Little Folks.

A CHRISTMAS CORONATION.

Dear Brother Meek: On December 21, 1912, my precious loved sister, Mrs. Julia Troy, after a lingering illness of sixteen months' duration, slipped away to heaven to keep our Savior's birthday where she will be free from her sorrows and heartaches forever more. How I miss her! my twin sister, from whom I had never before since infancy been separated. I shall go about life's duties and pleasures with ever and anon and always that quiet feeling of something lost. The strains of the songs she loved will have for me always an undertone of sadness. The flowers she loved will bloom in all their luxuriance and beauty, and yet the hand that once tended them so carefully will be plucking asphodels beside the great white throne of God. Ah! it was good to have her within touch of the hand, and to hear her voice in loving counsel and sympathy was pleasure untold; and yet she had suffered so much and so long, that I feel we should be shouting peans of joy over her release, instead of grieving for her. Her little canary bird misses her so as to sing only in the softest and most subdued notes since she went away.

In the last few months of her illness she real-

ized that there was no hope for her recovery and sought comfort in God's Word and precious promises. In childhood we knelt together at the altar, in the old Methodist Church in which you served your pastorate here in Tupelo, and together dedicated our hearts and lives to God. Rev. Gilderoy Porter was our pastor then, and he often spoke of my sister and me as his "spiritual children."

For several weeks before her death she told her loved ones that she was praying for God to take her home. I'm glad, too, that when all earth celebrated the birth of our Savior she stood in his presence in that Celestial City, eternal in the heavens. What a grand thought, that after the fever of living there comes a rest eternal! The prayers of the Church are requested for the two sons and the daughter, just bordering on womanhood.

Sincerely yours,

VICTORIA THOMPSON HOYLE.

Tupelo, Miss.

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Editorial.

THE CHURCH AND THE THEATER.

The attitude of the Church toward the theater has long been under discussion. There have never been wanting church members and even clergymen who insisted that it was a mistake to place all theatrical performances under the ban; that the Church should recognize that there are both good and bad plays, and leave it to the individual Christian to discriminate between them. And ever and anon the view is advanced that there is too much good in the theater for the Church to antagonize the whole institution; that what is needed is to reform the stage and make it an agency for good instead of evil.

Dr. A. C. Dixon, formerly of Chicago, but now occupying the pulpit in London that was made famous by the ministry of the late Dr. Charles H. Spurgeon, in a recent letter to the New York Examiner, engaged in a somewhat extended discussion of this much debated question. It seems that some minister had stated that he occasionally attended the theater, with a view to being able to guide his young people in the selection of performances worth seeing. It appears that this utterance was, in part at least, what inspired Dr. Dixon's communication, and it explains the opening sentences in the following extracts from it, for which we are indebted to The Literary Digest of January 11:

"The minister doubtless means that he would guide them in selecting the best plays and would take them to the best theaters. Well, there may be some good plays, so far as acting a part can ever be good; but, so far as we have been able to learn by rather careful investigation, there are no good theaters. Sir Henry Irving tried to make the Lyceum a good moral theater, and failed. Edwin Booth determined to make his theater in New York such a place morally that parents might take their children to it without fear of contamination, with the result that the enterprise went into bankruptcy and the building was sold for a warehouse. Hannah Moore wrote some good plays, full of Christian sentiment, but they did not pay.

"We have been searching for a theater on earth in which a play that appeals to the baser natures of men and women is never acted, and we have not yet succeeded in finding one. The theater as an institution is bad, as is admitted by its friends, whatever may be the quality of occasional performances. When our ministerial friend leads his young people to the theater occasionally, that they may enjoy together what he considers a good play, he may be assured that he is leading them to the bait which is almost certain to allure them to the bad play also; and even if it should not, he has linked himself and them in association with an avowedly bad institution, and has violated the principle which the Apostle Paul adopted in dealing with the question of eating meat offered to idols. Paul refused to do so, not because it would hurt him, but because it linked him with the great evil institution of idol worship, and would thus lead to his loss of influence for good.

"The purpose of the stage is to teach people how to act a part; the purpose of the Church of Christ is to teach them how to be real. The purpose of the stage is to amuse; the purpose of the Church is to save. The symbol of the Church of Christ is the cross; the symbol of the stage may well be the baby's rattle. The purpose of the stage is to make money, and managers are not slow to do

so, even at the expense of good morals; the purpose of the Church of Christ is to make character, and good morals are not for sale at any price. The stage gives what the people want, and, sad to say, the worst plays often draw the biggest crowds; the purpose of the Church of Christ is to give what people need, regardless of its popularity. The stage ministers to 'the lust of the flesh, and the lust of the eyes, and the pride of life, which is not of the Father;' the purpose of the Church of Christ is to crucify these things. The stage is a caterer; the Church of Christ is a prophet. The stage in its tragedies glorifies revenge; the Church of Christ teaches forgiveness of enemies and the patient endurance of wrong. The tendency of the stage is to make people childish in their feverish desire for diversion; the work of the Church is to make people childlike in their faith and love and simplicity of character. The tendency of the stage is to keep the race in its childhood of self-gratifying amusement; the work of the Church is to lead the race into the manhood of self-sacrificing achievement. The footlights are suggestive of the fact that the lower tendencies of human nature are there brought into prominence; the Church of Christ would magnify the head-light and heart-light that reveal and develop the higher attributes of our being. In a word, the real Church is the incarnation of the spirit of Christ, pure, humble, self-sacrificing, and forgiving; the stage is the incarnation of the spirit of the world, lustful, proud, selfish, and revengeful. And what God hath put asunder, let no man join together."

A FACETIOUS EDITOR.

The Baltimore Southern Methodist makes much ado over a recent paragraph in the New Orleans Christian Advocate hearing on the question of the election of a Chaplain for the United States Senate, because incidentally it was stated that we did not know to what Church Dr. John Polsal Hyde, who is a candidate for that position, belonged. In order, if possible, to whittle down a bit the wonderment of our contemporary, we will state that we knew of Dr. Hyde and were under the impression that he is a Southern Methodist minister, but exercising our usual care in such matters, we turned to the Directory of Southern Methodist preachers in the General Minutes of 1911 (the latest edition), and, to our surprise, found that no such name appeared in the list for the Baltimore Conference or anywhere else. This raised a doubt in our mind which we did not hesitate to express. As an editor, we have not yet acquired the habit of affecting to know everything, and we hope that we never shall. It may appear to our learned confrere that we ought to have been informed as to why Dr. Hyde's name was not in the official directory of Southern Methodist preachers, but we beg to remind him that the world is large, and that, though a part of the territory which he serves is in Virginia, the eyes of all men are not fastened continually upon it. A few things are going on elsewhere.

PRESIDING ELDERS' ANNOUNCEMENTS.

When the Publishing Committee of the Advocate met last October, the question as to what is the best method to pursue in making quarterly conference announcements was gone carefully over, and it was decided to print them in full once, and after that to carry the dates of each presiding elder for one month in advance. This is now our rule, and we are satisfied that it is a wise one. Space in the Advocate is valuable, and if the question were viewed merely from a financial standpoint, the carrying of these announcements in full all the time would result in the loss of a considerable sum of money. Nor do we think that there is any real advantage in having the full list in every issue of the paper. The great majority of the stewards do not take the Conference organ, and an energetic presiding elder would hardly undertake to hold a quarterly conference without giving the officials a written notice of the meeting. Moreover, the tremendous pressure upon us for space from our various Conference and General Boards and other working agencies makes it necessary for us to keep open to them every column that we possibly can. At any rate, it seems to us that the appearance

In every issue of the Advocate of each presiding elder's slate for four weeks ahead ought to meet every requirement and satisfy all the parties interested.

BOIL IT DOWN,

We are pleased to have the brethren write for the Advocate, but we do not desire long contributions. The scribe who would secure readers in this busy age must be brief and to the point. The best writing is that which states what is to be said clearly in the fewest possible words. An excess of verbiage frequently spoils an otherwise very creditable piece of composition. It takes more genius to condense than it does to spread out. If you cannot say all that you wish to say in a comparatively small amount of space, you had better let part of it go until another time. In reporting your work, do not go into commonplace details. What can be written on a couple of pages of note paper should be the maximum amount of matter ordinarily offered as tidings from the field. There are persons who are as tedious with the pen as others are with the tongue. And they are soon sized up and tahoed by the reading public.

SUNDAY SCHOOL INSTITUTES POSTPONED.

A telegram just received from Rev. P. O. Lowrey states that Dr. H. M. Hamill has informed him that he cannot come to Louisiana before March, and that in consequence the Sunday School Institutes announced on Page 11 of this week's Advocate are called in. This does not mean that Dr. and Mrs. Hamill will not make their itinerary at all, but only that it is postponed. The time of their coming and a full schedule of their appointments in Louisiana will be published later.

PERSONAL AND OTHER NOTES.

Rev. Wm. Schuhle, presiding elder of the Monroe District, requests us to announce that his address is Monroe, La.

Rev. W. H. Lewis has been delightfully received at Brookhaven, Miss., and has entered hopefully upon his pastorate in that cultured and progressive city.

All communications addressed to Rev. H. W. May, the presiding elder of the Alexandria (La.) District, should be directed to No. 216 Thirteenth Street, Alexandria, La.

The District Stewards' Meeting of the Lafayette (La.) District has been announced by the presiding elder, Rev. R. H. Wynn, to be held in Crowley on Jan. 23, at 10 a.m.

Rev. J. E. Craig, who was assigned to the Shongaloo Circuit at the recent session of the Louisiana Conference, has been changed and given charge of the Ashland Circuit. His address is Chestnut, La.

In renewing his subscription to the Advocate a few days since, Mr. James Simrall, of Pochontas, Miss., took time to express his appreciation of the Conference organ. We are grateful to him for his kind words.

We are in receipt of a postal card from Rev. F. N. Sweeney, of Wilson, La., announcing the death of one of his most faithful members, Brother W. A. Thompson, which occurred on January 5. We extend sympathy to the bereaved.

The wives of the New Orleans preachers will hold a meeting the latter part of this week at the home of Dr. and Mrs. J. W. Moore for the purpose of organizing an Association of Preachers' Wives.

Rev. J. W. Faulk, who did excellent work for the Church on the East Feliciana Circuit last year, has reached his new appointment at Sibley, La., and reports that he has been pounded in a most generous manner.

Rev. S. L. Pope, of Itta Bena, Miss., writes that the work is progressing favorably in his charge. This is not surprising, since Brother and Sister Pope are efficient leaders in the Master's service and have quite a number of capable assistants in their present field.

Rev. J. M. Lewis, who has been returned to serve the last year of his quadrennium on the Vancleave (Miss.) charge, announces that he was cordially received upon his return from Conference, and made to feel that the Vancleave people really want him as their pastor.

Rev. J. H. Hoffpauir, who is beginning his fourth year as pastor of the Vermillion Circuit, has moved

from Henry, La., to Abbeville, La., at which place he will receive his mail. The Vermilion Circuit is Brother Hoffpauir's first charge, and he has done a fine work in a very difficult field.

Rev. Wm. Schuhle, the presiding elder, requests us to announce that the Monroe (La.) District Stewards' meeting has been postponed to Feb. 8.

Rev. W. F. McCrory, who served the Rocky Springs Circuit in the Mississippi Conference last year, has been appointed to supply the Bell City charge in the Lafayette (La.) District. He has reached his new field, and reports that the people are very spiritual, and that he has three Sunday schools and three Epworth Leagues.

Miss Ada Parker, who is a graduate of the Scarritt Bible and Training School, and who spent five years as a missionary in Brazil, has accepted work with the McDonoghville Church of this city as visiting missionary. She has already begun her work, which promises to produce good results in that field.

Rev. C. C. Miller, in a business note to the Advocate office, adds the following postscript: "I have arrived at Monroe and have met with a most cordial reception. I am very much pleased with the field and am promised the co-operation of all the good people of Monroe. We are anticipating a splendid year, and shall strive earnestly for the advancement of the kingdom of our Lord."

Rev. J. T. Lewis, our pastor at Clarksdale, Miss., contributed to The Daily Register of that city, just before the opening of the new year, a bright and helpful article, entitled "New Year Resolutions." Brother Lewis knows how to use his pen as well as his tongue. He is beginning his fourth year at Clarksdale, where he has done an excellent work.

Rev. T. J. Norsworthy, who located at the recent session of the Louisiana Conference in order to engage in evangelistic work, paid our office an appreciated call last Monday. He reports that Rev. C. C. Miller has made a good beginning at Monroe. Brother Norsworthy's family is now in Yazoo City, Miss., where they will remain until the meningitis situation in Monroe has improved.

Rev. Geo. A. Baker has been moved from Mantachie, Miss., and has been placed in charge of the Mooresville Circuit, North Mississippi Conference. He has already reached his new appointment and been the recipient of a liberal pounding. He reports that he has been royally received, and that the prospects are favorable for a good year's work.

Rev. T. J. O'Neil, President of the Mississippi Conference Training School at Montrose, Miss., is pleased with the status of things and the outlook at that institution. He reports the entrance of four new pupils since the Christmas holidays. This school is meeting a felt need in South Mississippi, and deserves the hearty support of all our pastors and people.

We have before us a copy of Dr. J. W. Lee's "New Year's Letter" to the members of his church and congregation (St. John's) in St. Louis. Like everything else that comes from Dr. Lee's pen, it is a noteworthy production. Dr. Lee is one of the great men of Southern Methodism. Though a profound student, he is a diligent and successful pastor, which often is not the case with clerical men of letters.

From Shubuta, Miss., Dr. B. F. Jones writes as follows: "The lines are fallen unto me in pleasant places for a fourth time in Shubuta; 'yea, I have a goodly heritage.' We dare say that the people are equally as well pleased with the continuance of Dr. Jones as their pastor. It speaks well for both the preacher and the people when their pastoral relations are maintained for a full quadrennium."

Rev. J. D. Simpson, of Pickens, Miss., writes: "Dr. W. M. Clanton, a prominent citizen of this town, died of pneumonia on January 10. He had been a member of the M. E. Church, South, for many years, and had practiced medicine for fifty-seven years, making a great reputation in his profession. He was 81 years of age. He leaves two children, one sister, and many friends to mourn his departure."

The McDonoghville Church of this city has undertaken to open and conduct a mission on the Lower Coast. There is already an organization at Daisy, La., and other points will be opened as rapidly as possible. Mr. W. H. Black, a member of the McDonoghville Board of Stewards, who is recognized as a man of considerable platform ability, will conduct religious services in the Daisy church once a month.

Mr. George T. Walton, a layman residing at Big Cane, La., in a letter containing his renewal to the Advocate, says that the place where he lives is without a preaching service, and that because there are so few members of the Church and of the fact that they are divided among several denominations, the field is being neglected by all, and that there is danger of the young people go-

ing astray. He requests the prayers of all Christians for the people of Big Cane.

Rev. S. L. Riggs, who was recently assigned to the Oakdale (La.) charge, after having served the St. Francisville charge for four years, has reached his work, and reports that he has a great opportunity. He will begin at once the completion of a parsonage, and then erect a church building at Oakdale. The board of stewards has fixed the salary for the pastor at \$1000, and has provided a parsonage for his use until the new one is completed.

Rev. K. W. Dodson is now happily domiciled in the parsonage at Lake Charles, La. He reports that he has there the most enthusiastic Board of Stewards he has ever had. We are not surprised, for Lake Charles is the home of Brother A. M. Mayo, the President of the Louisiana Conference Auditing Board, and a member of the Conference Sunday School Board, who has the happy faculty of inspiring any body with which he is connected with enthusiasm.

Note the re-arrangement of the Quarterly Conference dates in the Port Gibson District, a full list of which we publish on another page. Rev. T. W. Adams, the new presiding elder, already has the harness on, and is meeting regularly his engagements. Brother Adams has before shown his metal in this responsible office, and if the charges under his jurisdiction fail to prosper this year, it will not be for the lack of vigorous and capable leadership.

Rev. R. P. Neblett is having large congregations at Houston, Miss., where the work of the new year has started well. Every department of the church is active, and the kindness of the people to the pastor and his family is unceasing. The first quarterly conference was held on Monday night, Dec. 23, the presiding elder, Rev. J. W. Bell, being on hand and rendering most acceptable service. The various reports evidenced a healthful condition of things, and the stewards showed their appreciation of their pastor by raising his salary.

In our editorial last week, entitled "Not Left in the Dark," the brief poem quoted should have been credited to Mrs. Corinne Roosevelt Robinson, instead of to "Miss" Robinson. It is strange how one's fingers can strike the wrong keys on the keyboard of a typewriter or on a linotype machine, and how errors can be overlooked when once they are in type. The explanation in the latter case, of course, is found in one's habit of reading a whole line at a glance, instead of taking it word by word.

Dr. I. W. Cooper left New Orleans for Havana, on board the steamship Chalmette, last Saturday morning. He expects to be joined en route by Bishop Candler, who has gone to Cuba on his annual official visit to our churches and missions there. The Editor had been invited to become one of this party, but found it impracticable to go. We wish our esteemed friends a pleasant visit to the Pearl of the Antilles, and a safe return home when their mission shall have been fulfilled.

Rev. Paul D. Hardin, the new presiding elder of the Capital District of Mississippi, promises to be a live wire. One of his latest moves was to have some cards printed and sent to each pastor, with a view to securing from him a monthly report of his work. It is manifestly the purpose of this enterprising sub-bishop to keep in touch with every part of the territory under his supervision, in order that he may re-enforce the preachers where his assistance is needed. He has a large opportunity in his present field, and we predict that he will measure fully up to it.

We were delighted to receive a few days ago a letter from Bishop Hoss, written with his own hand from Muskogee, Oklahoma, where he is resting for a time in the home of his son, Dr. Sessler Hoss. Referring to his physical condition, he says: "My health is growing a little better, so I think, all the time; but I am not yet out of the woods." Let earnest prayer continue to be made for the speedy and complete recovery of this faithful servant of the Church, than whom there is no greater figure in American Methodism. We are sustaining a considerable loss every day that he is out of the active service.

We were pleased to have as caller at our office last Thursday afternoon Rev. Felix R. Hill, Jr., the new pastor of the Rayne Memorial Methodist Church of this city. Dr. Hill has already taken up the work of his new appointment, and has made a most excellent impression. He was stationed at the Noel Memorial Church of Shreveport for the past two years, and in a letter to the editor a few days ago, a gentleman in that city who is a competent judge of good preaching stated that he has pulpit gifts of a high order. It was under Dr. Hill's leadership that the institutional annex to the Crawford Street Church of Vicksburg, Miss., was erected.

Rev. M. B. Sharbrough, after four strenuous years on the Hattiesburg District, finds it delightful to be again in the pastorate. In a note to our office, he makes the following reference to his present charge: "Columbia is an excellent little city. It is charming in its social life, and our church here is great. A most kindly reception has been given us." We are grateful to Brother Sharbrough for an invitation to spend a Sabbath with him, and we may wander over his way when the bright spring days put in their appearance. We have long desired to lay eyes on Marion County's attractive capital, of which we have heard not a little.

Mr. Fred Clark and Miss Rebecca Graham, both of Cleveland, Miss., were married at that place on Sunday night, January 5, Rev. L. A. McKeown officiating. Mr. Clark is a son of the late Hon. Fred Clark, who was widely known in Mississippi as a lawyer, and a grandson of the Hon. Charles Clark, the war governor of the Magnolia State. He is a young man of fine business capacity, who for several years, before he was of age, largely conducted the business of the Chancery Clerk's office of Bolivar County. The bride is a charming young lady, who has many friends and admirers in the Mississippi Delta. We extend to the happy couple our congratulations and best wishes.

Rev. J. W. Dorman, the capable presiding elder of the Sardis District (North Mississippi), writes as follows: "I am beginning the rounds again, hoping for a year of progress and good results. All the pastors are at their posts and are doing well. Brother Randolph is at last at work again. He will soon go into one of the best churches at Como that can be found anywhere in this section. The erection of this fine structure is a great achievement, and all acknowledge that Brother Randolph's management has had much to do with making it possible." The news that Brother Randolph is again able to put on the harness will delight his friends throughout North Mississippi and elsewhere. We trust that he will soon be quite himself in every respect, if he is not already so.

On January 6 those members of the Louisiana Conference residing in Shreveport, La. (twelve in all), formed themselves into an organization known as The Methodist Ministers' Association, and elected the presiding elder of the Shreveport District, Rev. Paul M. Brown, president. The Association will hold monthly meetings. It has made arrangements to purchase a tent that will seat 500 people, and has engaged Rev. A. W. Turner, one of the Louisiana Conference evangelists, to conduct an evangelistic campaign. All of the Shreveport pastors, together with the choirs of the several churches and the best of their trained workers, will assist Brother Brown, who will be personally in charge of this forward movement.

To Rev. O. L. Tucker, our promising young pastor at Jonesboro, La., belongs the honor of sending us the first club of subscribers since the opening of the new year. We extend him our hearty thanks, and pray that his labors for the Master may be crowned with a large measure of success. We trust that this first club may prove to be the harbinger of many others that will come from the brethren within the next few days. Why not? If our calendar is not wrong, the holidays are well behind us, though our meager receipts do not indicate it. Let every pastor and friend lend us a helping hand. We need it. We never have "poundings" in the Advocate office, except those administered by scribes whom we have in some way displeased. While feasting on your sausages and spareribs and backbones, dear fellow-worker, do not forget your lean and hungry brother on the tripod. The way to assist him is to boost the Advocate and send in subscriptions.

Dr. J. W. Beeson, President of the Meridian Female College, reports an excellent revival held for that institution and the Male College located in the same city, of which Dr. M. A. Beeson, his brother, is the official head. It was under the direction of Rev. C. M. Dunaway, of Atlanta, Ga., whose preaching is said to have been most spiritual and searching, and who as a revivalist knows how to lay hold of the hearts of the unsaved and bring them to Christ. Valuable assistance in the meeting was also rendered by Rev. John Paul and Rev. A. S. Stewart, the two college pastors, as well as by many of the consecrated teachers and students. There were a number of conversions and many were lifted to higher heights in the Christian life. The Drs. Beeson are setting a good example in seeing that a vigorous revival campaign is annually conducted at the institutions under their control. Before leaving Meridian, Brother Dunaway held two other successful meetings in that city.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

ISAAC BLUME was born in South Carolina September 3, 1847, and died at Minden, January 4, 1913. From 1849 Bienville parish, La., was his home, until he came to Minden in 1907. In 1894 he united with the Baptist Church and was a member at the time of his death. He leaves his wife and eleven grown children—six sons and five daughters—to mourn his loss. These have the sympathy of a great host of friends in their great bereavement. The local Masonic lodge buried him with the honors of the order, on Sunday afternoon, January 5, 1913.

C. A. WESTBROOK.

JOHN ALVIN SAUCIER was born May 8, 1909, and died November 24, 1912, aged 3 years, 6 months and 16 days. Little Alvin was the only son of Mr. and Mrs. Daniel Saucier and was the pride of the family. Though his stay on earth was of short duration, he endeared himself to all. But he did not come on earth to stay. He was only as an angel pointing to heaven's glory. Dear loved ones, little Alvin will never return to earth to live; but, as David said, "He will not return to us, but we can go to him." Grieve not, for little Alvin is with the angels in heaven. He is beckoning you to come. Rejoice, ye hosts of earth, for God is love! Look to God, for we can join loved ones where there is no death, sickness or sorrow.

L. FAYARD, P.C.

Miss LUCINA CHAPMAN was born in Pointe Coupee Parish, La., February 7, 1890, and died at the home of her mother, Mrs. Susan Chapman, in Melville, St. Landry Parish, La., Dec. 21, 1912. The deceased lived the greater portion of her life in St. Landry Parish. She professed religion and joined the Church in Melville under the pastorate of Rev. S. H. Whatley. During the last years of her life she suffered much, but she bore her afflictions patiently, realizing that the end was not many years off. Notwithstanding her afflictions, she was always cheerful and happy, except when actually in the grip of severe pain. During the years of the acquaintance of this pastor with her, the Church and its interests were matters of vital concern to her, and we feel safe in saying that another Christian woman has gone. Her remains were laid to rest in the Melville cemetery after a religious service, conducted by this writer.

P. A. SWAN, Pastor.

Mrs. MARY A. GREER, nee McClen-don, was born Dec. 24, 1842, and died, after eight days of painful illness, at Antioch, La., Dec. 7, 1912, aged 69 years. In 1878 she was married to Mr. R. W. Green, who preceded her to his eternal rest twelve years. To them were born three children—two daughters and one son. Mother was born of Christian parents and as a product of a Christian home she developed into a noble Christian woman; she united with the Methodist Church at Lisbon, La., at an early age. For sixty years she lived a consecrated Christian life. The funeral service was conducted by her pastor, Brother J. B. Williams, in the Lisbon church, after which she was laid to rest in the Lisbon cemetery. She had been a

reader of the New Orleans Christian Advocate for a number of years. All that medical skill and loving hands could do was done to heal and restore her, but God in his wisdom lifted her out of the pain and suffering of bodily affliction and took her to her beautiful home in heaven. She is now safe in the "home of the soul." Let us meet her there.
 HER DAUGHTER.

PREACHERS' AND STEWARDS' MEETING.

At a joint meeting of the District Stewards and Preachers of the Brookhaven District, Jan. 8, the plans and aims as set forth by the Presiding Elder were agreed to by the adoption of the following paper:

Having the best interests of the Church we love at heart, and believing that the plans and aims of our presiding elder stand for the intellectual, material, and spiritual growth of the Church within the bounds of the Brookhaven District, we hereby commit ourselves to a determined effort to strive for the realization of all these aims, as follows:

I. That every pastor be diligent in looking after the interest of the Church—by administering the Sacrament and holding church conferences—in stations once a month, and on circuits once a quarter; by a careful revision of Church Registers where needed; by an increased circulation of the Conference organ; by stimulating an interest in the reading of our church literature; and by becoming better acquainted with the Discipline.

II. That every pastor get in close touch with the homes of his people, striving to secure the conversion of their inmates, the attendance of our people upon all the services of the Church, and an aroused conscience upon the matter of church loyalty and family worship.

III. That every pastor, with the aid of his official members, begin the first of the year to meet the assessments on his charge ordered by the Annual Conference, with a view of having these assessments paid by the middle of the summer.

IV. That the Presiding Elder appoint an Evangelistic Committee, the duty of which shall be to direct the work of evangelism in the district, thus affording a good opportunity for the district to take a large part in securing the conversion of ten thousand souls this year, which is the centenary year of the Mississippi Conference.

The following Committee was appointed: W. H. Lewis, J. A. Moore, L. L. Roberts, J. V. Bennett, J. A. Wells, W. H. LEWIS.

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REPORT OF ADVOCATE PIANO CLUB.

Some idea of the magnificent success which has attended the Club during the past year may be had from its annual report which shows that it would require a railroad train of over thirty-five large freight cars to carry the pianos and player pianos which were distributed to Club members. Hundreds of readers have expressed their desire and determination to join the Club during 1913, and it is expected that this year will far surpass 1912 in the number of pianos and players that will be required.

The office was almost flooded with letters from Club members just before Christmas and the President and his assistants had to work day and night in order to give prompt service to all members.

The Club's catalogue with full particulars can be had by addressing the Managers, Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.

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Washington Street, Vicksburg.

The people of this charge gave us a cordial and hearty welcome on our return for the fourth year, and our friends in the city also gave us a warm reception. It makes our hearts glad to feel that we are able still to serve the Master's cause in this field, and we hope to be able to accomplish more this year than in all the three preceding years. If our plans materialize, this will be the case. The church and the pastor are planning to do the best in the history of this charge.—W. H. Saunders.

Jackson District, Mississippi Conf.

Dear Doctor Meek: You will be pleased to know that the work in the Jackson District starts off well. The pastors are all at their posts and at work. The District Stewards' meeting yesterday (the 8th) was a very pleasant and harmonious occasion. The presiding elder's salary was made the same as last year, and a satisfactory apportionment was made of the assessments ordered by the Annual Conference. The brethren present spoke enthusiastically of the encouraging outlook for the new year.—P. D. Hardin.

Tyro, Miss.

The good people of Tyro have not quit their old-time ways. On our return to take up our second year's work during the Christmas holidays, the inmates of the parsonage were not forgotten. Many articles for the pantry, besides individual presents and fireworks were given to us. We have a sufficient supply of good things to eat to load the table for many days, and the boys of the manse, from the oldest to the youngest, a lad just ten months old, have already enjoyed the fireworks. Indeed, these good people have given us a most cordial reception, and we feel encouraged to press the battle with greater zeal than ever before.—Mrs. T. E. Gregory.

McCool, Miss.

I reached my new work on Saturday morning after Conference adjourned, and was met at the train by Dr. J. J. Howell, a son of Brother F. A. Howell, of Durant, who carried us to the home of Mr. and Mrs. Fletcher Taylor, where we were royally entertained while the ladies set the parsonage in order. We moved in late in the evening and found the larder well filled. When I made inquiry to find to whom we were indebted for the filling of the larder, I found that Methodists, Baptists and Presbyterians had all had a hand in it. We have been kindly received everywhere I have gone, and I am looking forward to a successful year.—C. Wesley Bailey, P. C.

Richton, Miss.

We arrived in Richton on Thursday after Christmas. That princely layman, Mr. C. H. Stevens, met us at the depot and conducted us to his attractive home where we partook of a fine dinner. Sister Stevens then accompanied us to the parsonage, where we found an abundance of good things, put there for us by the ladies of the Woman's Home Mission Society. We have a neat parsonage that is very well furnished. These people have given us a splendid reception. Our congregations are large and appreciative. Everybody seems to be optimistic. We are looking for a great year

in Richton. There is plenty to do, and we are willing to do it.—M. L. White, P. C.

THE LOUISIANA CONFERENCE SUNDAY SCHOOL INSTITUTES.

The Louisiana Conference Sunday School Institutes will be conducted at the following places on the dates indicated:

Monroe District, at Rayville, Feb. 4-5; Ruston District, at Ruston, Feb. 6-7; Shreveport District, at Mansfield, Feb. 11-12; Alexandria District at Alexandria, Feb. 13-14; Lafayette District, at Crowley, Feb. 17-18; Baton Rouge District, at Hammond, Feb. 20-21; New Orleans District, in New Orleans, Feb. 22-23.

Dr. H. M. Hamill, of Nashville, Tenn., Institute Conductor and Teacher Training Superintendent of the M. E. Church, South, Mrs. H. M. Hamill, Elementary specialist, Miss Elizabeth Kilpatrick, Field Secretary of the North Mississippi Conference and Adult Bible Class specialist, our local Sunday school workers, and our Field Secretary, will conduct these Institutes.

An important feature of the program will be the perfecting, or at least the completing, of our District Sunday School Conferences in the several districts, and the planning of local Institutes in various parts of each district. The most vital question now is to get a large attendance of our pastors, superintendents and teachers, and all prospective workers, that they may sit under these specialists and gather information and inspiration to give out to the local schools, and to enable them to be of service in local institutes. The State requires its teachers to attend institutes regularly and to read prescribed books. Ours is as important an educational responsibility, and for the sake of magnifying our sacred work as Sunday school teachers we should gladly avail ourselves of these institutes that are brought within easy reach of all. We are limited in our equipment for sending out large quantities of advertising matter, and must trust our pastors, presiding elders and the readers of The Christian Advocate to see personally and plan with our Sunday school workers to attend, and to announce the institutes in their local papers. This is a brotherly request that this be done, in the interest of one of our most important works. We shall expect the hearty co-operation of all our leaders.

Believing that a great Sunday school year is upon us, I am fraternally,
P. O. LOWREY.

BIBLE BEES.

The "Bees of the Bible" are very numerous. They never sting; they yield a great deal of honey, and it is their nature to be found together in swarms. Here is a specimen of them:

"Be kindly affectioned one to another."
"Be sober and watch unto prayer."
"Be content with such things as you have."
"Be strong in the Lord."
"Be courteous."
"Be not wise in your own conceit."
"Be not unmindful to entertain strangers."
"Be not children in understanding."
"Be followers of God as dear children."—Southern Churchman.

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SAN FRANCISCO

WEEKLY--COMMENCING JAN. 2, 1913

WEST BOUND
Lv. New Orleans 12:30 p.m.

THURSDAYS

Ar. Los Angeles 8:45 p.m.

SATURDAYS

Ar. San Francisco 11:00 a.m.

SUNDAYS

EAST BOUND
Lv. San Francisco 6:00 p.m.

TUESDAYS

Lv. Los Angeles 8:15 a.m.

WEDNESDAYS

Ar. New Orleans 7:20 p.m.

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Solid all steel train of latest modern construction. Standard Pullman sleepers, with sections, compartments and drawing rooms. Dining and observation cars. Electric lights and fans throughout. Stenographer, barber shop, shower bath, ladies' maid, manicurist and hair dresser, clothes pressing outfit and vacuum cleaner.

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"GILT EDGE" the only ladies' shoe dressing that positively contains OIL. Blacks and Polishes ladies' and children's boots and shoes, shines without rubbing. 25c. "FRENCH GLOSS," 10c.

"STAR" combination for cleaning and polishing all kinds of russet or tan shoes. 10c. "BARDY" size, 25c.

"QUICK WHITE" (in liquid form with sponge) quickly cleans and whitens dirty canvas shoes. 10c. & 25c.

"BABY ELITE" combination for gentlemen who take pride in having their shoes look A. I. Restores color and lustre to all black shoes. Polish with a brush or cloth, 10 cents. "ELITE" size, 25 cents.

If your dealer does not keep the kind you want, send us the price in stamps for full size package, charges paid.

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Catarrh

The accompanying illustration shows how Dr. Blosser's Catarrh Remedy reaches all parts of the head, nose, throat and lungs that become affected by catarrh.

This remedy is composed of herbs, leaves, flowers and berries (containing no tobacco or habit-forming drugs) which are smoked in a small clean pipe or made into a cigarette tube. The medicated fumes are inhaled in a perfectly natural way.

A five day's free trial of the remedy, a small pipe and also an illustrated booklet explaining catarrh will be mailed upon request. Simply write a postal card or letter to DR. J. W. BLOSSER, 204 Walnut St., ATLANTA, GA.

DROPSY cured with a vegetable remedy. Relieves shortness of breath in 36 to 48 hours. Reduces 15 to 20 days. Write for symptom blank. Dr. J. W. Blosser, 204 Walnut St., Atlanta, Ga.

STOMACH TROUBLES. Try our **LIVER** Remedy (No Oil). No more indigestion, gas, flatulence, Colic, G. Write for Symptom Blank. Dr. J. W. Blosser, 204 Walnut St., Chicago.

The Sunday School.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Here are six absolute necessities for class growth and ideals: increase in numbers; use of the Bible in class; give to missions; training of workers to become teachers; to be of service to the community; and to carry on personal evangelism.

During the holidays beautiful and thoughtful service was done for Home Department shut-ins by quite a number of Women's classes, and the radiant appreciation was so visible that it is passing strange that more people did not get the glory left over from the star in the East.

The Young Men's Bible Class of Stewart has for president Dr. Harris. Dr. McKnight is the vice president and Miss Moore is the teacher. Great things are expected of them. All over the Conference such classes are springing up. Two years ago there were not a dozen such classes in the Conference, and now quite two hundred are doing good work for the Master.

On Monday before Christmas Rev. S. A. Brown and his fine Sunday school at Boonville filled 60 stockings with things they would have really liked themselves for the children at the Orphanage. These were hung all about the altar and brought the real Christmas spirit very close to each participant. Then, these same Sunday school people filled a stocking each for Mr. and Mrs. Williams and gave them the fine pleasure of receiving gifts from Santa Claus along with their 200 children.

A New Year resolve that every teacher should make is that he will take a Teacher Training course and learn how to teach, who to attempt to teach, and strive to realize the great why of teaching. Pastors and superintendents alike agree that the very greatest reason our Sunday schools are not the successes they should be is on account of the lack of on-time, trained, willing-to-work, and consecrated teachers. "You cannot teach what you do not know. You cannot lead where you do not go."

"Will you be in town Sunday morning? If so, you are cordially invited to attend the Junior Baraca Class meeting at the First Methodist Church at 9:30 a. m. You will be a stranger there but once. Give us a trial. Mot to: You can if you will. Hobby: Meet Me at Sunday School Next Sunday." This attractive card is handed to every young man who reaches Water Valley, and then he is given a rousing good welcome at the First Methodist Sunday school. This class started with about a half dozen members and last Sunday had 32 present. Organization, team-work, mottoes, and babies count.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

By Rev. R. A. Maddox.

Do not fail to write for the Field Secretary if you need help. Don't wait for him to ask you to let him come to your charge. He likes to have an invitation.

Remember that the Sunday school superintendent and pastor who are the most successful are not the ones who do the most work, but the ones who get others to do the most.

Keep in mind the slogan of the Mississippi Conference: "Ten Thousand Souls for Christ." How many of the ten thousand will you lead to Christ? Try for at least one.

Let every Sunday school have the following: An organized Wesley Bible Class, a Home Department, Cradle Roll, and the Intermediate and Senior classes organized. Stick to our Methodist names for the classes. Why have a name and not use it?

The Louise Sunday school, of which

Mr. A. B. Kelly is superintendent, gave a beautiful Christmas tree. The school very properly gave to every child in and out of the Sunday school a present. Let those on the outside know that you think of them at least once a year.

Summary of my report for the three months' work before Conference: I traveled 1637 miles, organized 25 Teacher Training Classes, with 217 members; organized 12 Home Departments, 8 Cradle Rolls, and 14 Adult Bible Classes; put the Graded Lessons in 7 schools, visited 36 Sunday schools, made 49 talks or addresses, and organized 3 new Sunday schools.

There are ten points in our Standard of Excellence or Model Sunday School, as follows: Cradle Roll, Home Department, Wesley Adult Bible Class, Teacher Training Class, Graded Instruction, Decision Day, Children's Day, Good Records (such as the O. K. Record System), Missionary Instruction, and a Session Every Sunday. How does your Sunday school measure up to these points? If it does not come up to this Standard and you cannot work it out, you need the Field Secretary. Write to him that you want his help.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

"The Woman's Bible Class" of the Felicity Street church of New Orleans has the record of having furnished eight teachers to the Sunday school since its organization, and it still grows in numbers. This is according to the divine law. "Give and it shall be given unto you." Miss Alice Wynn is the consecrated teacher, and it is no little compliment to the work of her class that the demand upon them for teachers is so great. We do not need our adults in the class any longer than they are qualified and needed for service, and however much the teacher may dislike to part with them, no complaint should be made when they are thus taken away. This plan of building up the class in spite of the drain upon it for teachers is ideal. Thus does the lumber mill gather its raw material and continue to give out its finished product to bless the world. This class also has a record of good works in the way of ministering to the bodies of people. On Thanksgiving Day it sent eleven baskets of edibles to the eleven Methodist old ladies of Saint Anna's Home. Here the Master's example both of teaching and serving is carried out by a growing class of Sunday school workers. Miss Corinne Wilson is the Secretary.

The Apple Street Mission, in connection with the Carrollton Avenue Church of New Orleans, has grown since its organization seven years ago to seventy pupils. There is in the school, too, a Missionary Society and a sewing circle. Brother L. Herman is at present Superintendent, and Miss Emma Clauset is one of the leading teachers. The Carrollton Avenue Church is also the mother of the Epworth mission, which has grown into a church and is taking the lead in the new Ursulines Avenue Mission that is now being conducted by the New Orleans City Epworth League Union. If we mistake not this is more in a missionary line than any other Methodist church in the city has done in the same length of time. This is carrying out the principle of "every church working itself out into a mission, and every mission working itself up into a church." If this standard were lived up to by New Orleans Methodism it would soon double its membership and influence.

One of our Presiding Elders, who operates in the lumber manufacturing section of our State where there have been labor troubles, testifies that as a rule where the proprietors and managers of these plants have been

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church-goers and supporters, no serious labor disturbances have occurred. Thus is the efficacy of the Golden Rule again demonstrated as the best law for settling the disputes of men, Jesus himself being a bringer of peace and good will. Can the imagination of man conceive of what would be the effect of having our capitalists and their employees studying in the same Sunday school class, hearing the same gospel of love preached, and engaged in the same work of ministering to the needy? And in this day of rush and competition, were it not for these principles that are adhered to directly by so many, and which indirectly affect so many more, what would the social consequences be? Verily, the reflected light that is in the disciples of the Light of the World is "giving light to all that are in the house," and though unobserved, the "little leaven is leavening the whole lump."

Quickly Disperses Stomach Distress

Whatever the Trouble, it Disappears in Five Minutes After Taking a Stuart's Dyspepsia Tablet.

All of the unpleasant sensations attendant upon eating too heartily are almost instantly relieved by a Stuart's Dyspepsia Tablet.



Heaviness of the Stomach from Undigested Food Quickly Relieved by a Stuart's Dyspepsia Tablet.

When you take food into a stomach that is tired and over-taxed, the gastric juices do not form fast enough to digest it properly. So the food becomes sour and at once begins to throw off gases. Your stomach becomes inflated just as surely as if you attached a toy balloon to a gas jet. Then the gases and foul odors issue forth and pollute your breath. Your tongue quickly becomes coated and you can taste the foulness that is within you.

Now all this condition is changed almost instantly by a Stuart's Dyspepsia Tablet. This little digester gets busy at once—supplies all the digestive elements that were lacking—digests the food in a jiffy and sweetens and refreshes the mucous lining of the stomach and bowels and restores peace and content.

One grain of a single ingredient in Stuart's Dyspepsia Tablets will digest 3,000 grains of food. This saves your stomach and gives it the rest it needs. All muscles require occasional rest if they are ever over-taxed. The stomach is no exception to this rule.

Try a box of Stuart's Dyspepsia Tablets and you will wonder how you ever got along without them. They are sold at 50 cents by all druggists everywhere.

Do you observe why the wise men saw the King when all the others that night at Bethlehem were blind to Him? The simple reason is that they were seeking Him, and just because they were seeking Him, they saw Him.—G. H. Morrison.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Monroe District—First Round.

Calhoun	Feb. 1, 2
Monroe, p. m.	Feb. 2
Mer Rouge	Feb. 8, 9
Oak Grove	Feb. 15, 16
Lake Providence	Feb. 22, 23
a. m.	WM. SCHUHLE, P. E.

Ruston Dist.—First Round.

Ashland, at Ashland	Feb. 1, 2
Elmore, at Wesley	Feb. 5
Bernice, at Bernice	Feb. 8, 9
Gibbsland, at Gibbsland	Feb. 15, 16
Ruston	Feb. 17
Haughton, at Haughton	Feb. 22, 23
Jonesboro, at Jonesboro	Feb. 26

District Stewards will meet at Gibbsland, February 15th, 10 a. m.

BRISCOE CARTER, P. E.

Alexandria District—First Round.

Melville	Feb. 1, 2
Simsport and Evergreen, at	
Simsport	Feb. 2, 3
Boyce and Lecompte, at	
Boyce	Feb. 8, 9
Columbia	Feb. 12
Campti	Feb. 15, 16
Bunkie	Feb. 19
Colfax	Feb. 22, 23

H. W. MAY, P. E.

Baton Rouge Dist.—First Round.

Ponchatoula, at P.	Jan. 26, 27
Port Vincent, at Huff's Ch.	Jan. 29
Tickfaw, at T.	Feb. 1, 2
Hammond	Feb. 2, 3
Amite City	Feb. 9, 10
Kentwood	Feb. 16, 17
St. Helena, at Days	Feb. 22, 23
Pine Grove, at Pine Grove	Mar. 1, 2
Mt. Hermon, at Varnado	Mar. 8, 9
Franklinton, at F.	Mar. 11, 12

W. H. COLEMAN, P. E.

Shreveport Dist.—First Round.

Shreveport Mission at Texas	
Ave	Jan. 14
Pleasant Hill, at M'ville	Jan. 18, 19
Pelican, at Pelican	Jan. 20
Grand Cane, at G. C.	Jan. 21
Noel Memorial	Jan. 22
District Stewards' meeting	
at City Hall, 10 a. m.	Jan. 23
Logansport, at L'street	Jan. 24
Anacaco, at Holly Grove	Jan. 25, 26
Leesville	Jan. 27
Many	Jan. 28
Zwolle	Jan. 29
M'port and Viv., at M.	Jan. 30
Greenwood, at G.	Jan. 31
Coushatta, p. m.	Feb. 1, 2
Wesley at C. Creek, a. m.	Feb. 1, 2
Lachute, at Atkins	Feb. 4
First Church, Shreveport	Feb. 5
Ida, at Ida	Feb. 6
Mansfield, at S. Mansfield	Feb. 8, 9
Sunday School Institute at	
Mansfield	Feb. 10-12

PAUL M. BROWN, P. E.

MISSISSIPPI CONFERENCE.

Port Gibson District—First Round.

Vicksburg, Washington St.	Jan. 11, 12
Port Gibson	Jan. 13
Hermanville, at Herm'nville	Jan. 15
Utica, at Utica	Jan. 17
Centerville	Jan. 19, 20
Wilkinson, at Macedonia	Jan. 21
Amite, at Mt. Olive	Jan. 23
Gloster	Jan. 24
Natchez, Jefferson Street	Jan. 25, 26
Natchez, Pearl Street	Jan. 25, 26
Nebo, at Nebo	Jan. 29
Rolling Fork	Feb. 1, 2
Mayersville, at Mayersville	Feb. 4
Harriston, at Harriston	Feb. 8, 9
Hamburg	Feb. 11
Fayette	Feb. 13
Rocky Springs	Feb. 15, 16
Oak Ridge	Feb. 18
Vicksburg, Crawford Street	Feb. 19
Anguilla, at Anguilla	Feb. 20
Silver City	Feb. 22, 23

The District Stewards will please meet in the Methodist church at Harriston, at 10 o'clock a. m., Monday, Feb. 10. All pastors invited to attend.

T. W. ADAMS, P. E.

Meridian Dist.—First Round.

Vimville at Pleasant Hill	Feb. 1, 2
Waynesboro Circuit, at	
Fedora	Feb. 8, 9
Waynesboro	Feb. 9, 10

Buckatuna, at Chicora	Feb. 11
Scoba at Scoba	Feb. 16, 17
Lauderdale at Lauderdale	Feb. 23, 24
Daleville, at Daleville	Feb. 25

J. T. LEGGETT, P. E.

Jackson Dist.—First Round.

Terry	Feb. 2, 3
Benton, at Midway	Feb. 5
Flora	Feb. 7
Madison	Feb. 8, 9
Mendenhall	Feb. 12
Sharon	Feb. 15, 16
Canton, 7:30 p. m.	Feb. 14, 16
Edwards, 7:30 p. m.	Feb. 19, 20
Harrisville, at Rexford	Feb. 22, 23
Fannin at Oakdale	Feb. 26

PAUL D. HARDIN, P. E.

Sea Shore District—First Round.

Biloxi, Main Street	Feb. 2, 3
Long Beach	Feb. 5
Moss Point, Q. C. p. m.	Feb. 6
Americus, at Pleasant Hill,	
a. m.	Feb. 7
Escatawpa, at Escatawpa	Feb. 8
Moss Point, a. m.	Feb. 9
Pascagoula and Ocean	
Springs, at P. p. m.	Feb. 9
Hub and Oakdale, at O.	Feb. 13
Columbia	Feb. 14
Lumberton	Feb. 15, 16
Poplarville	Feb. 22, 23
Derby	Feb. 24
Carriere and Picayune, at P.	Feb. 25

W. H. HUNTLEY, P. E.

Gulfport, Miss.

Brookhaven Dist.—First Round.

Buford at Summer's Chapel	Feb. 1, 2
Adams at Adams	Feb. 3, 9
McComb-Centenary	Feb. 9, 10
Tylertown at Tylertown	Feb. 15, 16
Pleasant Grove at Pleasant	
Grove	Feb. 22, 23
Brookhaven, Monday	Feb. 24

ROBT. SELBY, P. E.

Port Gibson Dist.—First Round.

Utica at U	Feb. 1, 2
Hermanville at H.	Feb. 4
Harriston	Feb. 8, 9
Nebo at Nebo	Feb. 11
Rolling Fork	Feb. 15, 16
Anguilla at A.	Feb. 18
Waynesville at W.	Feb. 22, 23

T. W. ADAMS, P. E.

Hattiesburg District—First Round.

Summerland	Feb. 1, 2
Taylorville	Feb. 2, 3
Mt. Olive	Feb. 3, 4
Eucutta	Feb. 8, 9
Vosburg	Feb. 9, 10
Ellisville	Feb. 10, 11
Purvis	Feb. 15, 16
McLain, at Merrill	Feb. 21, 22
Leakesville	Feb. 23, 24
Lucedale	Feb. 24, 25
Estabatchie, at Lux	Feb. 27
Richton	March 1, 2

GEO. H. THOMPSON, P. E.

Newton District—First Round.

Louin, at Louin	Feb. 1, 2
Morton and Pela, at Morton	Feb. 8, 9
Shiloh, at Shiloh	Feb. 14
Trenton, at Polkville	Feb. 15, 16
Neshoba, at Sand Town	Feb. 21
Philadelphia	Feb. 22, 23
Homewood, at Homewood	Feb. 28

C. F. EMERY, P. E.

NORTH MISSISSIPPI CONFERENCE.

Corinth District—First Round.

Sherman, at Sherman	Feb. 1, 2
Mantachle, at Hebron	Feb. 7
Guntown, and Baldwin at S	Feb. 8, 9
Booneville, at Carolina	Feb. 15, 16
Booneville	Feb. 16, 17
Iuka, at Harmony	Feb. 22, 23
Iuka	Feb. 23, 24
Kirkville, at Marietta	Feb. 28

J. H. MITCHELL, P. E.

Holly Springs Dist.—First Round.

Potts Camp, at Potts Camp	Feb. 1, 2
Byhalia, at Byhalia	Feb. 2, 3
Pine Valley, at Pine Valley	Feb. 8
Coffeerville, at Coffeerville	Feb. 9, 10

Waterford, at Waterford	Feb. 11
Paris, at Paris	Feb. 15, 16
Abbeville, at Abbeville	Feb. 17
Randolph, at Randolph	Feb. 22, 23
Toccapola, at Toccapola	Feb. 23, 24
Cambridge, at Liberty Hill	Feb. 25
Ashland, at Salem	Feb. 28

R. A. TUCKER, P. E.

Winona Dist.—First Round.

Bellefontaine, at Walthall	Feb. 1, 2
Eupora & Mabon, at Eu-	
pura	Feb. 2, 3
State Springs at S. Spr.	Feb. 4
North Carrollton, at Valley	
Hill	Feb. 8, 9
Carrollton Ct., at Carroll-	
ton	Feb. 9, 10
Winona ct. at New Hope	Feb. 14
Minter City	Feb. 15, 16
Webb ct. at Summer	Feb. 16, 17
Schlatter ct., at Schlatter	Feb. 18
Belzoni ct. at Belzoni	Feb. 19
Mars Hill ct. at Hopewell	Feb. 22, 23
Kilmichael ct. at Kil-	
michael	Feb. 23, 24

BEN. P. JACO, P. E.

Sardis Dist.—First Round.

Arkabutla	Feb. 1, 2
Senatobia	Feb. 2, 3
Sardis Ct., at Davis C.	Feb. 6
Eureka, at Pisgah	Feb. 8, 9
Courtland	Feb. 9, 10
Wall Hill, at Channahoma	Feb. 14
Tyro, at Fredonia	Feb. 15, 16
Como	Feb. 16, 17
Batesville	Feb. 22, 23

J. W. DORMAN, P. E.

Columbus Dist.—First Round.

Mayhew	Feb. 1, 2
West Point	Feb. 3
Sturgis	Feb. 8, 9
Starkville	Feb. 7, 9
Cochrane	Feb. 15, 16
Columbus Circuit, at Mount	
Pleasant	Feb. 22, 23

J. E. THOMAS, P. E.

Greenville District—First Round.

Clarksdale	Feb. 2, 3
Friars Pt., a. m.	Feb. 8, 9
Lula, p. m.	Feb. 9, 10
Merigold	Feb. 16, 17
Jonestown, a. m.	Feb. 22, 23
Coahoma, p. m.	Feb. 23, 24

H. S. SPRAGINS, P. E.

Durant District—First Round.

Hesterville, at Shiloh	Feb. 1, 2
Kosciusko Ct., at Marvin	Feb. 8, 9
Sallis, at Sallis	Feb. 9, 10
Black Hawk, at B. H.	Feb. 15, 16
Rural Hill, at R. H.	Feb. 22, 23

15, at 1 p. m. W. S. SHIPMAN, P. E.

Aberdeen District—First Round.

Houlka, at Wesley	Feb. 1, 2
Houston Mission, at Thorne	Feb. 5
Verdeman, at Ellzey	Feb. 7
Calhoun City, at Pittsboro	Feb. 8, 9
Buena Vista, at Buena Vista	Feb. 15, 16
Fulton, at New Salem	Feb. 21
Smithville, at Antioch	Feb. 22, 23
Trenton, at New Hope	Feb. 27

JNO. W. BELL, P. E.

THOSE BAD SPELLS.

Lebanon Jct., Ky.—Mrs. Minnie Lamb, of this place, says: "I believe I would have been dead by now, had it not been for Cardui. I haven't had one of those bad spells since I commenced to use this medicine." Cardui is a specific medicine for the ills from which women suffer. Made from harmless, vegetable ingredients, Cardui is a safe, reliable remedy, and has been successfully used by weak and ailing women for more than fifty years. Thousands of women have been helped back to health and happiness by its use. Why not profit by their experience? A trial will convince you that Cardui is just what you need.

TWELFTH ANNUAL STATEMENT

—of the—

COMMERCIAL National Bank of New Orleans

At the Close of Business December 31, 1912.

RESOURCES.

Loans and discounts	\$3,631,331.54
U. S. Bonds at par	301,000.00
Other stocks and bonds	118,155.00
Furniture and fixtures	8,500.00
Cash and sight exchange	1,799,752.99
	\$5,861,739.53

LIABILITIES.

Capital	\$300,000.00
Surplus (earned, now increased by \$50,000)	450,000.00
Undivided profits	23,678.19
Circulation	297,500.00
Dividend No. 14	18,000.00
Deposits	4,772,561.34
	\$5,861,739.53

OFFICERS.

J. H. FULTON	President
I. M. LICHTENSTEIN	Vice President
WILLIAM J. MITCHELL	Cashier
W. W. MESSERSMITH	Asst. Cashier

DIRECTORS.

Abe Blum	Alex Laird
Edgar H. Bright	I. M. Lichtenstein
L. C. Fallon	Edwin T. Merrick
J. H. Fulton	Wm. Mason Smith
Adam Gamble	

ANNUAL STATEMENT

—of the—

Interstate Trust and Banking Company

At Close of Business December 31st, 1912.

RESOURCES.

Loans, discounts, etc.	\$4,514,139.18
Banking-house, furniture, fixtures and other real estate	423,720.15
Cash on hand and with banks	1,086,233.33
Total	\$6,024,092.66

LIABILITIES.

Capital stock	\$750,000.00
Surplus	400,000.00
Profits, less taxes and expenses	54,305.73
Dividends unpaid	90,000.00
Deposits	1,529,786.93
Mortgage on building not due	200,000.00
Total	\$6,024,092.66

OFFICERS.

LYNN H. DINKINS	President
SAM HENDERSON, JR.	Vice Pres.
I. C. ENOCHS	Vice Pres.
MARCUS WALKER	Cashier
H. M. YOUNG	Sec'y and Trust Officer
P. M. LAMBERTON	Assistant Secretary
B. HOWE	Assistant Trust Officer
CLAUDE D. LIEBMAN	Mgr. Bond Dept.
H. F. OWSLEY	Mgr. Insurance Dept.

ROYALINE OIL is a GOOD PAIN MEDICINE as well as a GOOD ANTI-SEPTIC. Its greater strength gives it GREATER POWER TO Ease Pain, inside or outside, man or beast; also makes it go further, and therefore give LARGER VALUE FOR THE MONEY. Pleasant, clean, safe, 10c, 25c, 50c. Money back if not satisfactory.

LA GRIPPE BAD COLDS

For their speedy relief you should take a medicine containing no dope, no alcohol and without bad after effects. You get it in

JOHNSON'S TONIC

A warranted remedy. 25c and 50c sizes at dealers or direct. Trial bottle 10c. The Johnson's Chill and Fever Tonic Co., Savannah, Ga.

That's It!



Woman's Missionary Work

Edited by Mrs. R. F. Harrell, 1329 Josephine St., New Orleans
Conference Press Superintendents:

Louisiana Mrs. A. C. McKinney, Ruston, La.
Mississippi Mrs. H. L. McCleskey, Hazlehurst, Miss.
North Mississippi Mrs. A. C. Yeager, Water Valley, Miss.

All communications for this department should be sent to the Editor at the address given above.

A LETTER FROM OUR LOUISIANA GIRL.

Kansas City, Mo.,
Jan. 1, 1913.

Dear Mrs. Harrell: On this bright New Year's morning, my thoughts turn homeward to fair Louisiana, and to my friends of the Conference Missionary Society, whose representative I am in our beloved Scarritt. My prayers ascend to the Father's throne for them all, and I wish them a very happy New Year, and an entire year of success and great joy to all.

We have the New Orleans Christian Advocate, among other papers, on the library table, and I enjoy, especially, the missionary page. It is a pleasure to keep in touch with home by this means when so far away.

This has been a very happy Christmas at Scarritt, and as Louisiana women have part ownership in the training school, I am sure they would like to hear something of our way of celebrating this happy season.

We were told before Christmas that we would have the best day of our lives on this anniversary of our Lord's birth, a day which we would remember ever afterward when working in the dark slums of the city, or away on the foreign field. This prediction was fulfilled, for, commencing at five o'clock in the morning and ending late at night on Christmas day, the house echoed with sounds of joy and mirth.

We were awakened at five o'clock by sweet carols sung by a chorus of seniors passing up and down the long halls. Never has the hymn, "Long Years Ago, o'er Bethlehem's hills," sounded as heartful to me as when caroled in the early Christmas dawn by our elder sisters. This was a fitting preparation for the day, and we praised God and reconsecrated our lives to him because of the birth of his son. The rising bell rang shortly afterward and we were down stairs at 6 o'clock in response to an invitation to a home-coming of all the nieces of our five maiden aunts, Patricia, Penelope, Agatha, Eunice, and Josephine. When we reached the reception hall, there were our dear aunts (seniors suddenly grown older), with powdered hair and wearing handsome satin and lace gowns. They very graciously welcomed us back to the "old Southern manor where so many famous belles had been entertained in years gone by."

We were then ushered into the drawing rooms where a gaily decked Christmas tree reminded us of happy, care-free childhood. At its base were piles of tissue-paper packages and boxes of happy surprises to gladden our hearts. For a week before Christmas all packages received by mail or express were carefully stowed away by one of our teachers, and these were brought out on Christmas morn and distributed to the nieces of our fond "aunts." Many were the exclamations of joy and delight as remembrances from friends and loved ones at home were opened, adding to the flood-tide of Christmas spirit of our big family. Then the gifts were carried upstairs to be examined and admired more at leisure.

At 8 o'clock breakfast was served in the dining room, which had been transformed into a veritable fairyland, the result of thoughtful planning and skillful work by a committee of students. The tables were arranged in the shape of a large Greek cross, with a small Christmas tree in the center of the cross, and on each arm of the cross was a small house, snow-covered

and set in a bank of glistening snow, while Santa with a full pack rode on the roof. Gay polusetias, wreaths, and sprays of holly completed the decorations; while high up on the wall at one end of the dining room were the words, "Glory to God in the Highest," reminding us of the anthem of the heavenly choir nearly 2000 years ago. Breakfast was a happy meal, further extending the Christmas joys by the breaking of bread together.

The entire day, so beautifully begun, was full of love and good-cheer, the result of the Christlike spirit in our home. At seven o'clock we gathered in the chapel for our Christmas service. After singing some of the beautiful hymns in the Methodist hymnal we listened to an inspiring talk by Mrs. B. W. Lipscomb, of Mississippi, who has been visiting us. Her subject was, "Our Gift to Christ—The Consecration of Our Lives Fully to His Service." Following this beautiful message the students were given the privilege of testifying for our Master, and our hearts glowed with new life and new purposes as each one spoke of the great peace in her soul because of her fellowship with Christ and because she was giving her life in response to the great commission. This is the largest blessing which comes to us at Scarritt—gaining a clearer knowledge of Christ and learning to have sweet fellowship with him.

This is the twenty-first session of the school, and in order to celebrate the attaining of her majority it was decided to have a linen shower, as the supply of linen was very limited. Accordingly, we wrote to our friends, who responded readily, sending bed linen, table linen, hand-embroidered doilies and center-pieces from north, south, east and west. These we presented to Miss Gibson, our Principal, on Christmas evening, in two large clothes-hampers, which were decorated in green and white crepe paper, Scarritt's colors. Another gift to the school from generous friends was a chest of silver containing six dozen knives, forks, and tablespoons, and twelve dozen teaspoons. Besides these, other friends from Texas and Georgia sent barrels of preserved fruit and jelly, which we appreciated and enjoyed very much. We did not know that Scarritt has so many friends. We sang with grateful hearts, "Praise God from whom all blessings flow."

I wish more of Louisiana's daughters might share with me the wonderful opportunities and privileges of this beautiful school and home, and might know the joys of giving their lives in definite service for the Master.

With best wishes for a happy New Year,
CORA F. GODAT.

MRS. E. B. CHAPPELL'S PLAN.

The McKendree Church in Nashville has adopted a plan which has proven not only a help to the Treasurer of the auxiliary, but has acted as a stimulus to its members. One member is appointed to assist the Treasurer by giving an object lesson monthly on the blackboard. Right here we make an urgent plea for a more general use of the blackboard in our missionary meetings. Facts written upon them make lasting impressions upon the mind. Can we fail to embrace any plan or method which will appeal to our women and thus gain their interest? This is a digression, we know, but it seemed such an opportune time

FOR BACKACHE, RHEUMATISM
KIDNEYS AND BLADDER

FOLEY KIDNEY PILLS

Contain No Harmful or Habit Forming Drugs



EARN MORE MONEY SELLING GRIFFING TREES

We want energetic men of good address to sell Griffing's Trees everywhere. It's pleasant, profitable work. Some of our salesmen make from \$200 to \$300 a month.

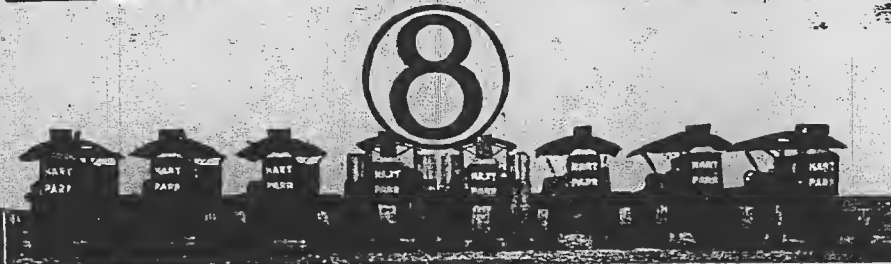
Farmers, school teachers, clerks, and others have an exceptional opportunity to increase their incomes and build up a substantial, permanent growing business. Our liberal premium offer makes sales easy, and enables you to interest every man or woman owning a home or land.

Every Tree Guaranteed—Sales Outfit Free

You can sell pecans, oranges, grapefruit, figs, peaches, pears, persimmons, grapes, shade trees, palms, roses, ornamental shrubbery, and all other kinds of trees and plants for the orchard and garden. We grow all these in five nurseries in Florida, Alabama and Texas, and every tree is guaranteed. A handsome sales outfit is sent free. Have your banker look us up and write now for full particulars.

THE GRIFFING BROTHERS CO., NURSERYMEN, 313 B Forsyth St., Jacksonville, Fla.
MOBILE, ALABAMA PORT ARTHUR, TEXAS

SEED FOR SOUTHERN HOMES
Fresh and True to Name.
BRUCE POULTRY and SEED COMPANY,
NEW ORLEANS, LA.
Incubators Feeds Poultry



On One Ranch

The A. H. Pierce Estate, Pierce, Texas, uses 8 Hart-Parr Oil Tractors on that vast ranch.

Their first tractor, purchased in August, 1909, did such excellent work in threshing rice and breaking black, waxy sod land, they bought 7 more in less than three years' time.

They depend on these 8 tractors to do all their important farm work—plowing, seeding, harvesting, threshing and hauling. Their experience has proven to their entire satisfaction that Hart-Parr Oil Tractors are a big paying investment. That's strong evidence of Hart-Parr Tractor efficiency, reliability and economy.

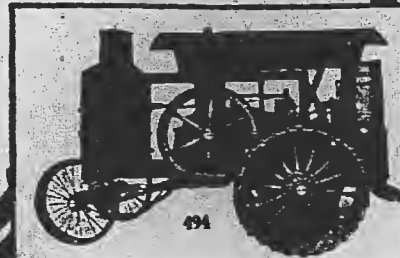
A. P. Borden, executor of the estate, says: "Hart-Parr Engines are the best on the market today and I recommend them to anyone wanting an Oil Tractor for farm work".

What Hart-Parr Oil Tractors are doing on the great Pierce ranch in Texas, they will do on your ranch. No matter if you farm 160 acres or 1000 acres, a Hart-Parr Oil Tractor furnishes you big, reliable power for every kind of work, both traction and belt. Dependable power that enables you to get your work done on time. Power that saves you money every day. This MODERN FARM HORSE uses cheapest KEROSENE for fuel, takes the place of 15 to 30 horses or mules and is easily operated by one man. You owe it to yourself to investigate.

Write for catalog and other interesting literature.

Hart-Parr Company

330 Lawler Street
CHARLES CITY, IOWA.



to say a few words along this line. Now, let us go back to this plan, which we hope will be used by many of the auxiliaries throughout the connection. It is as follows:

- The amount of dues paid to date and deficit.
- The amount of pledge paid to date and deficit.
- The amount of Conference expense fund paid to date and deficit. And so on with all funds. Let

this be placed conspicuously before the members each month, and it will keep the entire membership fully informed of its financial standing. Isn't it an excellent plan, and one worthy of trial? We wish every auxiliary would put it to the test. If the auxiliaries do not care to appoint an assistant for each month, this could come under the supervision of the Press Superintendent. How varied are her duties!

Hood's Sarsaparilla

Eradicates scrofula and all other humors, cures all their effects, makes the blood rich and abundant, strengthens all the vital organs. Take it.

Get it today in usual liquid form or chocolate tablets called **Sarsatabs**.

A BUSY AND SUCCESSFUL YEAR.

(The report of Miss Elizabeth Kilpatrick, Sunday School Field Secretary of the North Mississippi Conference, to the Conference Sunday School Board for the year 1912).

In closing the year's work for 1912 the Field Secretary wishes, in making her annual report, first, to express thanks for the uniform courtesy received at the hands of the Sunday School Board and each and all the members of the North Mississippi Conference, as well as the teachers, superintendents and interested friends all over our good territory.

Besides the trunk of Publishing House samples carried to so many places, the use of our church periodicals, plans and helps has been urged and emphasized, and their larger usefulness accentuated. The value of hearty co-operation between superintendents, pastors and teachers has been emphasized also, as well as a wholesome awakening as to the use of better teacher-training methods.

The Secretary has been ready at all times and places to render assistance by letter, personal conference or address, and finds the personal touch as ever the "open sesame" to greater helpfulness. Numbers have been added to every department, a higher type of efficiency has been attained in many schools, graded instruction has been accentuated, Home Departments and Cradle Rolls have attained a larger usefulness. Teen Age visions have been widened, and our Standard of Excellence has made many strive to reach its helpful requirements. Definite statistics can not be given because of the difficulty in securing such information.

It has been earnestly desired to push the Adult Class registration to 100 classes, in order to arrange an Adult Bible Class Federation for our whole Conference, looking to a unified effort to put all our workers in a rhythmic and determined effort with a definite social service program.

The Sunday school work is really the greatest religious activity of the century, utilizing, as it does, people of every age and station and every type of mental and spiritual ability, and as such should receive our highest and best attention.

As an incentive to Bible study, the building of a higher type of citizenship, and as a training for pupils of lesser years in higher paths, as well as a reservoir from which come members, money and enthusiasm to fill our churches, this great work demands our skilled leadership, our earnest prayers, and above all our hearty co-operation and interest. Shall we not have this?

Detailed Report.

Miles traveled, 7721; Pastoral charges visited, 63; Churches visited, 105; Sunday schools visited, 31; Pastors conferred with personally (by letters and circulars), 90; Superintendents conferred with personally (by letters and circulars), 160; Meetings conducted for Officers and Teachers, 54; Institutes conducted, 27; County Sunday School Conventions attended, 8; Addresses made in Conference, 175; Addresses made outside of Conference, 60; Districts visited, 8; Dis-

trict Conferences visited, 8; Letters written, 3905; Postage, \$79.48; Printing (including Year-book), \$112.00; Traveling expenses and Hotels, \$189.40; Office incidentals, \$8.25; Amount received in Field, \$125.60; Articles written for New Orleans Advocate, 51; Articles written for general Sunday school work, 50; Year-Books sent out, 850; Adult Bible Classes (31 registered in Nashville), 200.

Our Cradle Rolls, the Home Departments and the Teacher-training Department have been doubled this year.

ELIZABETH KILPATRICK,
Field Sec'y., North Miss. Conf.

INTERESTING MEETING AT GREENVILLE, MISS.

Dear Brother Meek: We have just returned from a most pleasant and profitable meeting of the preachers and district stewards of the Greenville District. The Conference was held in the Methodist Church at Greenville on Jan. 7.

The devotional exercises at these meetings are always helpful. A committee of five was appointed to consider the apportionment of the Conference claims, which committee recommended that the apportionment be on the basis of last year, with only a few minor adjustments. The report was accepted.

The district parsonage being in rather bad condition, a committee was appointed to investigate its needs, devise means for its improvement, and make a report to the District Conference.

A sum amounting to one per cent of the pastors' salaries was assessed for repairs on the district parsonage, and the Woman's Home Mission Societies of the district are asked to appoint representatives, whose duty it will be to keep informed as to the needs of this property and report the same to the several societies that they may assist in its upkeep. The good ladies who are so considerate of the preachers, we are sure, will appreciate an opportunity to manifest that same consideration for the presiding elder and his family.

There were interesting and helpful discussions on various subjects of interest to the district; and we heard a good sermon in the evening. We returned to our charges feeling better for having come together—for having exchanged experiences, received words of encouragement, felt the warm hand-grasp of fellowship, and for having worshiped in conference.

The prospects for 1913 look bright in the Greenville District.

E. NASH BROYLES,
Secretary.

Shaw, Miss.

WORTH ITS WEIGHT IN GOLD.

S. T. Trigg, Richton, Miss., says: "I had a sore on my leg for nine years, and tried everything I could get and two doctors, and all failed to cure me. Then I decided to try Gray's Ointment and three boxes cured the old sore sound and well. It is worth its weight in gold." No wonder this man feels grateful towards Gray's Ointment. Think of the suffering caused by a chronic sore for nine years. If you are troubled with old sores of any nature, ulcers, boils, bruises, carbuncles, burns, tumors, etc., try Gray's Ointment. You will recommend it ever afterwards. It is one remedy that can be absolutely depended upon to effectually relieve skin diseases. A free sample can be had from Dr. W. F. Gray & Co., 806 Gray Building, Nashville, Tenn. 25c a box at druggists or by mail from manufacturer.

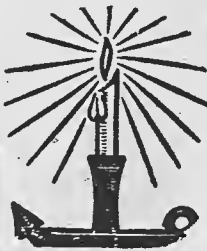
It would take a ready pen plus a merrily clinking typewriter to even name the classes whose motto has been "loving service" this holiday season.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. YOU know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

Severe Cold? Go To Your Doctor

You could not please us better than to ask your doctor about Ayer's Cherry Pectoral for coughs, colds, croup, bronchitis. Thousands of families always keep it in the house. The approval of their physician and the experience of many years have given them great confidence in this cough medicine.



The New Orleans Light House

(FRIEDRICH MERCANTILE CO.)

638 CAMP STREET : : NEW ORLEANS

—Jobbers—

Hollow Wire System of Gasoline Lights;
Incandescent Coal Oil Mantle Lamps;
Welsbach, Lindsay, and Other Gas Lights;

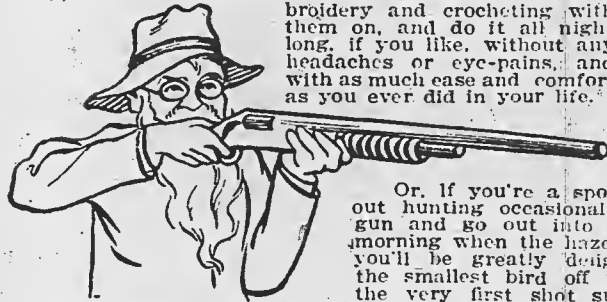
FULL LINE OF SUPPLIES



Don't Send Me One Cent

when you answer this announcement, as I am going to mail you a brand new pair of my wonderful "Perfect Vision" glasses (known in the spectacle business as "lenses") absolutely free of charge as an advertisement.

As soon as you get them I want you to put them on your eyes, sit down in front of the open hearth one of those cold wintry nights, and you'll be agreeably surprised to discover that you can again read the very finest print in your bible with them on even by the dim firelight; you'll find that you can again thread the smallest-eyed needle you can lay your hands on, and do the finest kind of embroidery and crocheting with them on, and do it all night long, if you like, without any headaches or eye-pains, and with as much ease and comfort as you ever did in your life.



Or, if you're a sportsman and like to go out hunting occasionally, just shoulder your gun and go out into the woods some early morning when the haze is yet in the air, and you'll be greatly delighted when you drop the smallest bird off the tallest tree-top at the very first shot sure, with the help of these wonderful "Perfect Vision" glasses of mine. And in the evening, when the shadows are gathering in the twilight, you'll easily distinguish a horse from a cow out in the pasture at the greatest distance and as far as your eye can reach with them on—and this even if your eyes are so very weak now that you cannot even read the largest headlines in this paper.

Now Don't Take My Word For It

but send for a pair at once and try them out your self for reading, sewing, hunting, driving, indoors, outdoors, anywhere and everywhere, anyway and every way. Then after a thorough tryout, if you find that every word I have said about them is as honest and as true as gospel, and if they really have restored to you the absolute perfect eyesight of your early youth, you can keep them forever without one cent of pay, and

Just Do Me A Good Turn

by showing them around to your friends and neighbors, and speak a good word for them whenever you have the chance. Won't you help me introduce my wonderful "Perfect Vision" glasses in your locality on this easy, simple condition?

If you are a genuine, bona-fide spectacle-wearer (no children need apply) and want to do me this favor, write your name, address and age on the below four-dollar coupon at once, and this will entitle you to a pair of my famous "Perfect Vision" glasses absolutely free of charge as an advertisement.

Write your name, address and age on the below coupon at once.

4	DR. HALL—The Spectacle Man—ST. LOUIS, MO.	\$4
I herewith enclose this four-dollar coupon, which you agreed in the above advertisement to accept in full and complete payment of a brand new pair of your famous "Perfect Vision" glasses, and I am certainly going to make you stick to that contract.		
My age is.....		
Name..... Postoffice.....		
Rural Route and Box No..... State.....		
4		\$4

Methodist Benevolent Association

The Connectional Brotherhood of Ministers and Laymen. Life or Term Certificates from \$250.00 to \$2,000.00. Benefits payable at death, old age, or disability. \$125,000.00 paid to widows, orphans, and disabled. \$18,000.00 reserve fund. Write for rates, blanks, etc. J. H. Shumaker, Secretary, Nashville, Tenn.

ZELON Dry Cleaning Co

Baronne and Julia Sts.,

NEW ORLEANS, LA.

CLEANERS AND DYERS OF MEN'S, WOMEN'S

—Children's Garments—
Rugs, Draperies, Curtains,
Etc.

WE REFER TO

Maison Blanche Co., Mayer Israel Co.,
Gus Mayer Co., Godchaux Co.,
R. Cohn Co., Graesswald Hotel.

We pay transportation charges on orders amounting to \$15 or more. Give us a trial.

NOTICE

To Louisiana Pastors and Sunday School Superintendents

We are arranging for the printer a directory of our Sunday schools and all their organizations, including the District Sunday school officers and chairmen of departments and all the superintendents of departments of all local schools, and such other information as will show the status of our Sunday school work. We simply want a directory of all the organizations and their officers, so that any one who wants any information concerning any of our Sunday schools may get it at a glance, and we are planning to put copies of this directory in the hands of all our superintendents and pastors.

But we are dependent upon the pastors for this information, and less than half of them have returned the statistical blanks mailed them before Conference. So we call on you again, brethren, to fill out the blanks and send them in, or if they can't be found, simply tell us the names of your Adult Bible Class presidents and teachers, your Teacher Training leaders, your Home and Cradle Roll Superintendents, assistant Superintendents, Adult, Elementary, and Missionary superintendents, and whether or not your school uses graded literature, is graded, and whether it comes up to our Standard of Excellence. The Directory will be printed immediately after the close of Dr. and Mrs. Hamill's round of Institutes.

Feeling sure of your sympathy and co-operation in this enterprise of our Sunday School Board (the expense of which will be borne by a business firm for the advertising privilege), and that you will help us to make the directory complete, I am faithfully yours,
P. O. LOWREY.

AMERICAN TRACT SOCIETY.

This Society was organized in 1825. Its work is interdenominational and international in scope, and is commended by all evangelical denominations.

It has published the Gospel messages in 175 languages, dialects and characters. It has been the pioneer for work among the foreign-speaking people in our country, and its missionary colporters are distributing Christian literature in thirty-three languages among the immigrants and making a home-to-home visitation among the spiritually destitute, both in the cities and rural districts, leaving Christian literature, also the Bible or portions of the Scriptures.

Its publication of leaflets, volumes and periodicals from the Home Office

totals 791,354,461 copies. It has made foreign cash appropriations to the amount of \$784,795.39, and grants of electrotypes to the value of \$61,120.12, by means of which millions of copies of books and tracts have been published at mission stations abroad.

The gratuitous distribution of the past year is to the value of \$18,399.77, being equivalent to 31,951,215 pages of tracts. The grand total of its gratuitous distribution has been to the value of \$2,566,572.25 which is the equivalent of over four billions of tract pages.

The total number of family visits made by the Society's colporters during the last year is 254,910; the total number of volumes distributed by sale or grant is 77,582, making the total number of volumes circulated by colporters in the past seventy years 17,650,163, and the total number of family visits in the same period 17,616,521.

Its work is ever widening, is dependent upon donations and legacies, and greatly needs increased offerings.

WILLIAM PHILLIPS HALL,

President.

JUDSON SWIFT, D. D.,

General Secretary.

Remittances should be sent to Louis Tag, Asst. Treasurer, 150 Nassau St., New York City.

THE FIRST KOREAN TYPEWRITER

Among the many signs of progress in things Korean is the announcement that for the first time in history a typewriter has been built to write the Korean language. This machine is a curiosity among writing machines, and its completion required the assistance of native Korean talent.

Unlike the Chinese and Japanese languages, the Korean language has an alphabet which was invented by the great King Seijong about five hundred years ago. It was built upon purely phonetic principles, and, being made complete at one time, is free from the inconsistencies resulting from the gradual evolution of an alphabet or the adoption of the alphabet of one people to the speech of another.

The Korean language is based upon one of the simplest yet most perfect linguistic systems known. The Korean alphabet proper consists of twenty-five letters: eleven vowels and fourteen consonants. From these twenty-five letters nearly five thousand different sounds can be evolved. The whole system of Korean writing is made from the combination of three elements: one line, one dot and one circle.

The fact that the Korean alphabet is composed of just twenty-five characters seems to make the problem simple from the standpoint of the typewriter maker. But there are other practical difficulties. Each of these letters has two or three different positions, and enough other characters are used to overcrowd the keyboard of the average machine. All these difficulties, however, have been surmounted and the Korean typewriter is now a fact.

Of the eighty-four keys of this typewriter seventy-two are Korean letters, eight are numerals and four bear miscellaneous signs. Forty-six of these keys are "dead," which means they do not space when struck, and this leaves only thirty-eight "live" keys on the entire keyboard—certainly a strange and unusual typewriter compared with those in common domestic use. Four thousand six hundred and twenty-seven different syllabic combinations have been actually written from the seventy-two characters of the Korean machine.

The significant fact about this typewriter is that it has been built in response to a strong Korean demand, and so far as the writing machine is concerned Korea is now ahead not only of China, but of Japan, for neither the Chinese nor the Japanese languages have yet been conquered by this latter-day time-saver. This machine will doubtless be of inestima-

ble service to the missionaries in the prosecution of their literary work.
—The American Messenger.

ONLY TO-DAY.

The coming year will have three hundred and sixty-five days in its calendar, but really will have only one working day, and that is called "To-day." Serve your Master by the day. Each four and twenty hours brings its own duties to be done, its own temptations to be conquered, its own loads to be carried, and its own progress to be made heavenward. There never was a Christian yet strong enough to carry to-day's duties with to-morrow's worries piled on top of them. God takes care of us, and yet we can not tell just what to-morrow or the next year will bring forth.

—Christian Work.

IF YOU HAVE

CATARRH

C. E. Gauss Will Send
You Free a Treatment
of His New Combined
Cure to Try.



Trained Nurses Strongly Recommend Gauss Catarrh Cure to All Sufferers. The Remedy Has Proved So Marvelously Successful that Mr. Gauss Offers to Take Any Case of Catarrh, No Matter Where the Patient Lives, or What Stage the Disease is in, and Prove Entirely at His Own Expense That It Can Be Cured.

Send Today for the FREE TREATMENT

C. E. Gauss says you cannot cure Catarrh with the old time methods, because they do not reach the real source of the disease. Catarrh is not simply an affection of the nose and head, but it involves the Throat, Bronchial Tubes, Lungs, Stomach and various other organs of the body, and the only way you can effect a cure is to cleanse the system of every trace of the disease—THAT'S THE GAUSS WAY.

Send your name and address at once to C. E. GAUSS, 4401 MAIN ST., MARSHALL, MICH., and he will send you the free treatment referred to. Simply fill in name and address on dotted lines below.

Financial Independence FOR WOMEN

Our representatives make from \$15 to \$35 per week. Can work all or part of your time. An excellent opportunity. Light but very remunerative work among ladies. Experience unnecessary. Write to-day for full particulars. CHAS. REIF CO., 209 Cherry St., Chattanooga, Tenn., U. S. A.

SELL TREES Fruit trees, pecan trees, shade trees, roses, ornamentals, etc. Easy to sell. Big profits. Write today.
SMITH BROS., Dept. 40, Concord, Ga.

Marriages

At the Kitchell Hotel, in Greenwood, Miss., on December 30, 1912, by Rev. H. L. Spencer, Mr. EDGAR L. PRESSON, of Carrollton, Miss., and Miss MATTIE G. HILL, of Vaiden, Miss.

At the home of the bride's mother, Mrs. Mollie Naff, near Beekman, La., on January 5, 1913, by Rev. George Fox, Mr. J. F. ALBRIGHT and Miss CECIL NAFF.

At the home of the bride in Montpelier, Miss., by Rev. A. A. Martin, Mr. W. L. DEXTER and Miss LOCKIE HINES.

On Dec. 29, 1912, at the residence of the bride's parents near Ethel, Miss., by Rev. C. W. Bailey, Mr. J. A. BOND and Miss BEATRICE OLIVER.

DON'T WORRY—EAT.

Memphis, Tenn.—Mrs. Emma D. Looney, of this place, says: "I suffered misery for nearly eight years, but since taking Cardui, I am much stronger, and I haven't missed a single meal. I hardly know how to express my gratitude." Don't worry about your symptoms—Cardui doesn't treat them. What you need is strength. Cardui helps you to get it. Take Cardui, because other tonics and medicines do not contain its peculiar and successful ingredients, imported especially for its manufacture. Half a century of success has stamped Cardui with the seal of public approval. During this time, Cardui has benefited a million women. Why not you? Try it, to-day.

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Mormonism Exposed.....15c
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How to Keep Well.....10c
All four to same address, for only 64c. Not many left. Send at once to Rev. J. E. Mahaffey, Box 1030, Batesburg, S. C.

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Roch V. T. Co., Winona, Minn.
MENTION THIS PAPER

NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 60—No. 4.

"Prove All things: Hold-Fast That Which is Good."

WHOLE No. 2970.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, JAN. 23, 1913

CHAS. O. CHALMERS, Publisher.

Editorial

"Straight is the line of duty;
Curved is the line of beauty;
Follow the first, and thou shalt see
The second ever following thee."
* * *

Happy is he who keeps the commandments of the Heavenly Father! The path of obedience leads to all good things—to increasing knowledge, increasing holiness, increasing usefulness, and increasing nearness to the everlasting home of the redeemed. Indeed, it is the only forward and upward way for the millions of mankind.

The Bulgarians are said to have among their sayings the following proverb: "Who lives in sin is buried alive." There is profound truth in this aphorism. The Scriptures call the emerging of the soul from a sinful state a resurrection. Before that takes place it is fettered and entombed, and knows nothing of the larger and more glorious life in Christ.

A Meridian (Miss.) dispatch states that the "aristocratic Stonewall Club" of that city has barred the "turkey trot" and "grizzly bear" stunts, and will allow in its new home only dances that are "refined." This regulation properly applied would leave them without any dancing at all, or at least would force them to go back to the stately minuet and other square figures of our forefathers, for a round dance that is REFINED is something unknown on the planet.

We quote the following dispatch, taken from a daily not a thousand miles away, as a sample of how the secular papers frequently give church news: "Laurel, Miss., Jan. 15.—The Mississippi annual conference of the C. M. E. Church, which embraces all the churches of that denomination in South Mississippi, will convene at St. Paul's M. E. Church here to-morrow. Bishop Wilbur P. Turkel will preside." What a "mixtry!" Yet there are Methodists who say that they do not need their Conference or General Organ, because they can get the church news from the secular daily or weekly that they take.

Ours is neither an unheroic nor saintless age. Every day deeds of heroism are wrought equal to any recorded in the annals of the past. Scarcely any community is without its good men and women—its shining lights. Wicked as are our modern cities, they have in them many whose garments are undefiled and who are seeking to throw out the life-line to those who are going down beneath the black waves of sin. As bad as things sometimes look, there is no cause for despair. True, the world is in the Church, but the Church is also in the world. And, best of all, God is with his people now, as he has ever been. Let those who think that the Church is worse to-day than in any former period, as a cure for their pessimism, read intelligently the epistles of Saint Paul to the churches of his day.

"THE CHURCH PAPER AND THE HOME."

The following, which we take from Zion's Herald, the vigorous organ of New England Methodism, is most suggestive:

"We might draw attention to the fact—which all pastors will substantiate—that in every home in which they visit where Christian Science is making headway, they find Christian Science publications. Thus it is with every other institution that is gaining ground at the present time—they do so by circulating the printed page. Methodism neglects her church paper at her peril. The Bishops, realizing this, are determined in every way possible to bring about a different condition of things from that which now exists. Bishop Anderson wants the name of every man who will not throw himself into the movement to increase the circulation of his denominational organ. And well he may, for that church where the Methodist paper does not circulate is a point of weakness in our economy. The Bishops have come actively to the help of this situation none too soon. Their action is timely."

No recent action of the authorities of the Methodist Episcopal Church has evinced greater ecclesiastical statesmanship than the organized effort which they are making to strengthen and circulate the church papers of their denomination. The point that our contemporary makes as to Christian Science is true, and, as is stated, it also holds good concerning all the other modern fads and cults. The fact is, while the orthodox Churches have been moving along complacently, paying comparatively little attention to what their people were reading, the great Enemy has been sowing tares among them, poisoning their minds and hearts and perverting their faith.

We predict that great good will result from the active assistance which the Northern Bishops are now giving their various organs, and we sincerely wish that our Bishops would follow their example in this respect. If they would inquire carefully as to the circulation of our periodicals in every charge at the District and Annual Conferences, and pointedly stress the importance of placing them in the homes of our members, in our judgment, the effect would soon be felt in every part of the connection. Too often it is the case in the gatherings where our work is under review that every other agency and form of religious activity is emphasized, while the church paper is scarcely mentioned. Yet no part of our machinery is more indispensable to the prosperity of Zion and the upbuilding of the Divine Kingdom.

A REVIVAL OUR MOST URGENT NEED.

The holidays are now well behind us, and the pastors in our patronizing territory are beginning to form their plans for the work of the new year. Their duties are varied and complex, and many things will demand their attention; but we hope that each of them will resolutely determine to put their chief emphasis upon the need of reaching the unsaved in his charge and deepening the spiritual life of those who claim to be Christians. Beyond any question, this is our most urgent and

imperative call. Far too many of our people are moral, and nothing more. They need such a conscious knowledge of salvation as will make them happy in Christ and set them earnestly to work to extend his kingdom among men.

The one cure for all our ills in Church and State is the dominance of pure and undefiled religion. When employer and employee have caught the spirit of Him who lived for others, our labor problems will have been solved. When every man sees in every other man a brother, the rich will open their purses to relieve the necessities of the poor, and armies will no longer engage in bloody battles. When Jesus shall reign in the hearts of the people who make up our congregations, they will cease to be stingy and worldly, and will become liberal and have a passion for unselfish service. To see and know the Master is the only thing that can transform men and enkindle in their bosoms the true light that shines out as a beacon to earth's benighted ones, groping in darkness.

We are living in the most remarkable age of the world's history. The sublimest opportunities of all time are challenging the Church, yet we are but poorly responding to them. We are wasting more money upon mere trivialities than we are giving to carry the gospel to the appealing millions in heathen lands. Our institutions at home, which ought to be strengthened to meet the increasing demands of the present and future, are struggling and languishing for the want of means. The pews in many of our churches are painfully empty, and penitents at our altars are distressingly rare. Like a drouth-stricken land in which the springs are flowing feebly, the crops are standing still, the plowboy has ceased to sing, and the unplanted fields wait in vain for the coming of the sower, is the appearance which Zion presents in this day. What she needs is refreshing showers from above.

The truth is, all the activities and enterprises of the Church at this time are waiting on a revival, and there will be no truly great forward movements until it comes. Shall we not, therefore, recognize this fact and make the securing of it our chiefest aim? Let every pastor get the burden more fully on his heart; let every Christian, in his secret devotions, pray for it with all the earnestness of his soul; let every saved man and woman strive by personal work to hasten its arrival; and let the beseeching cry of every congregation be that of the Psalmist, "Wilt Thou not revive us again, that Thy people may rejoice in Thee?"

God will not fail to pour out his Spirit upon us if, with a profound consciousness of our urgent need, we will call upon him in true penitence and faith and surrender ourselves unreservedly into his hands for service. The "All Power" that stood behind "the Great Commission" in the beginning may still be ours, if we will but meet the conditions of its bestowment. With it, we can take the world for our Lord; without it, we shall continue to dally and do little, in the face of open doors that would thrill the heart of an archangel.

THE SAPPERS AND MINERS.

By William Watson, in The Spectator.

In lands that still the heirs of Othman sway,
There lives a legend, wild as wildest tale
Of birds that haunt the Arabian waste, where rolls
Tigris through Bagdad to the Persian Sea.
Tis fabled that the mighty sorcerer,
King Solomon, when he died, was sitting aloft,
Like one that mused, on his great lion-throne;
Sitting with head bent forward o'er his staff,
Whereon with both his hands he leaned. And
tribes
And peoples moved before him, in their awe
Not venturing nigh, and tawny fiercenesses.
Panther and pard, at timorous distance couched;
While Figures vast, Forms indeterminate,
Demons and Genii, the Enchanter's thralls,
Cloudily rose, and darkly went and came.
But so majestic sat he lifeless there,
And counterfeited life so perfectly,
That change of hue or feature was by none
Seen, and none guessed him dead, and every knee
Rendered him wonted homage, until worms
Gnawing his staff, made fall that last support,
And with it fell the unropt Death, divulged
In gorgeous raiment to the wondering world.
So may an Empire, from whose body and limbs
The spirit hath wholly fled, still seem to breathe
And feel, still keep its living posture, still
Cheer with semblance of glory and power
The fading Earth, until the evil things
That batten in secret, and by night destroy,
Unseen the grandiose semblance, and man's heart
Hastes to forget the obsequies he made
To a jeweled corpse, long ripe for sepulture.

OUR COLLEGES SHOULD REPRESENT THE CHURCH.

The Vanderbilt suit is in its last stages before the Chancellor's Court. The testimony has all been submitted. It is generally thought that the Church will win the suit in the lower court, but counsel for the majority of the trustees have said that they expect to win in the Court of Appeals.

There has been talk of a compromise. It has been suggested that the Board of Trustees agree to recognize the trustees elected by the General Conference at Asheville, and allow them to act as members of the Board, with the agreement that the General Conference will not elect any more trustees, but that the Board of Trustees be given the right to fill all vacancies, subject to the confirmation by the General Board of Education acting for the General Conference. This method would be entirely acceptable had this issue of the ownership of the University by the Church, and the right of the General Conference to control never been raised. But now that the issue is squarely before the courts for settlement, it is probably better to let the exact relationship be determined and the authority of the Church be defined.

It is better for the Church to lose the University than for the present status to continue. The University, outside of the Theological Department, is not representative of the Church. The ideals and standards are not Methodist, and it is better for it to be clearly understood that the University is not under the control of the Church, and that the Church is in no wise responsible for its management, unless there is a decided toning up of the spiritual life of the University to make it to conform to the Church's standards in spiritual things. If a compromise should mean the maintenance of the present status, then it ought not to be made, but the suit should be pressed, and the question of Church control be definitely settled.

And what is true of Vanderbilt is true of all our Church schools and colleges. If they do not maintain Methodist ideals and standards, then they are of no value to Methodism, indeed they are probably a distinct damage and the Church would be better off without them than with them.

So long as they call themselves Methodist schools they attract students from Methodist families who take it for granted that they are truly representative of Methodism, and send their children there to receive their education under Methodist influences, and are sorely disappointed, when their children return, by the lack of the very thing which was chiefly considered in the choice of a school. Our Annual Conferences owe it to our people to give them the facts in the case as to the moral and spiritual condition of schools which come up to the Conference for recommendation. What value is it to the Church to speak of "our schools," or of institutions "as belonging to us," if they do not strengthen the Church, or the Kingdom of God, by turning out well-trained, spiritually-minded, efficient, Christian young men and women.

I have made a study of these questions for twenty years, and a more intensive study since my own children have been of college age, and my honest conviction is that there is not the intensity of spiritual life that there should be in our schools and colleges. If there is any reason for their being, it is that Scriptural emphasis shall be placed upon the spiritual. It must be recognized, indeed taken for granted, that "the heavens do rule," that the spiritual life is the dominating factor in the institution, and that the body and the mind have no reason for their being except as instruments of the soul. It should be a matter for surprise and alarm when this is not the case, and those in positions of responsibility in our institutions should be made to realize that the institutions are failing in the purpose of their being unless the spiritual life is recognized as the naturally dominant life of the institution. The oratorical spirit, and the athletic spirit, and the literary spirit, and the scientific spirit are all well enough in their place, but over all, controlling and shaping the entire life of the institution, should be the spirit of Christ. The student body should understand that the president and faculty set more value upon the fruits of the Spirit than upon the products of the hand or brain, and that they truly agree with the Master, when he said, "What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?"

I do not think a college course is simply a prayer meeting, or a Sunday school, but I do believe that the proper emphasis must be placed on the spirit life: it must be the dominating thought, or the institution will be a delusion and a snare, and lead men to the destruction which comes from intellectual pride and vainglory.

Let us have institutions which represent Methodism, in the stress they place upon spiritual life, and when a school fails at that point, let it be admonished, and if there is no amendment, let us demand a change in the management, and if that is not possible, let us decline to recommend it or to assume any responsibility for it.—James Cannon, Jr., in the Baltimore and Richmond Christian Advocate.

PROF. EUCKEN IN BOSTON.

Dr. Rudolph Eucken, the distinguished professor of Philosophy at Jena, who is delivering lectures for some time this winter at Harvard University, greatly favored our Boston Preachers' Meeting and our Theological Club (or Alpha Chapter of the Convocation of Berlin University) by appearing before them recently. To the latter company of ministers, which meets once a month in the rooms of the City Club, he spoke in the very highest and most appreciative terms of Prof. Borden P. Bowne's philosophy in its relations with ethics and religion. To the former (in Wesleyan Hall) he spoke, Professor Perrin interpreting, on Christianity. He discussed first the status of religion in the world, dwelling on the perilous degree to which the spiritual was being smothered by the material in the tremendous rush of modern culture, invention, and civilization with its imposing, visible results which make so strong

an impression on the human mind. Nevertheless, the soul's life is a very real one. Humanity craves something more than mere culture or outward show, feels that there is a deeper truth, that behind all the changes abides the Unchangeable, who alone can satisfy the hunger for true life. Hence religion. There is a longing in the heart for the Divine. Man can not respect himself unless he has respect for something higher than he. Christianity has before it the great task of strengthening this stream of religious feeling flowing toward the Eternal. It has a great past, but a still greater and more wonderful future, and this future we must do our best to make, as soon as possible, the present. Professor Eucken has a profusion of gray locks in admirable disorder, a gray beard, a piercing eye, is of small stature, and speaks with very great earnestness. It was a rare privilege to listen to one whose words have made so strong an impression in the world of thought—"Sagamore," in the Western Christian Advocate.

AN OPEN LETTER.

Corinth by the Sea.

Dec. 1, 1912.

To the Women of Southern Methodism.

My Dear Sisters: As a friend and well-wisher would I address to you this open letter. Were I not in the heartiest sympathy with you in your great work, and had I not been closely identified with you from the beginning of your labors, I would not have the courage to address you at this time. Knowing your consecration and your desire to do the very best for our Lord's Kingdom, I would modestly make a few suggestions. I do not believe, as has been said, that "the women are more eager to exercise the prerogatives of the episcopacy than to secure the rights of the laity." I am convinced that if this desire obtains at all it obtains amongst a few ambitious spirits, and that it has no hold on the rank and file of the women of our Church. Most of our women have as the upmost desire in their hearts the advancement of the kingdom of Christ and the salvation of their sons and husbands. By the side of this consuming passion, "seats amongst the mighty" sink into insignificance.

In a kindly loving spirit I wish to offer you the results of my study and investigation. In reaching my conclusions, I have insulated myself from preconceptions and have sat down before the facts to learn calmly what they would teach me.

Both Jesus and his great apostle and inspired expositor, St. Paul, recognized that the spheres of activity of men and women were not co-incident in the Church. They reached their conclusions, not from the narrow view of local customs and prejudices, but from a profound knowledge of human nature. Hence they gave certain duties to men to perform and certain duties to women, whilst together they formed one homogenous organization called the Church. This assignment was not arbitrary, but was reasonable and was based on a perfect knowledge of our nature.

The student of sex psychology is struck by two facts, namely, sex-attraction, and sex-repulsion. I do not like the term "sex-repulsion," which I have just used, but my meaning will become apparent in the course of this argument. That there is a powerful attraction between the sexes any love-lorn youth or fancy-struck maiden can abundantly testify. Even old maids, and suffragettes at that, will also bear abundant testimony. That there is an opposite tendency, a tendency to separation and segregation is also apparent to every philosophic mind. Even in childhood we find an expression of this latter tendency when the boy refuses longer to play mere girl games, and the girl becomes more deeply interested in dolls, and thinks balls and tops rude and boys but vulgar barbarians. In the Sabbath school we find it necessary to have the boys and girls in separate classes if we wish to hold either. In children of larger growth we find men in clubs and lodges across whose threshold no woman may come, ex-

cept for a limited time and that on sufferance; and women organized to death in clubs and leagues, until one's head seems dizzy in trying to unravel the intricate skein of association. A man in their midst would create almost as much consternation as a mouse.

We find the same expression in the great business and educational world. A few weeks ago I asked a shoe-merchant why he did not carry a stock of women's shoes? He replied, "I could put them in and build up a good trade, but in three weeks' time I would lose three-fourths of my men's trade. Men will not trade where women trade." In the industrial world, those occupations into which women have entered in numbers, men have practically abandoned.

A great experiment has been recently made in mingling the sexes in co-educational institutions. College presidents tell us that the tendency is for the boys to go to those schools that maintained the old idea and to turn the co-educational schools over to the girls. Leland Stanford had to limit the number of girls admitted so as to maintain a male patronage. Chicago University, after years of trial, introduced a form of segregation. In many places a prejudice between the sexes developed in these institutions where co-education has been in vogue, sometimes going to the extreme of social ostracism.

Just why the Almighty Father constructed us this way it would be presumption in me to say. I frankly tell you I do not know, unless it was that he might preserve man eternally masculine and woman everlastingly feminine. But it was in recognition of this fundamental fact in our constitution that St. Paul legislated. Let us not quarrel with Omniscience, but the rather find out his will as revealed in nature and his Word.

Now, my dear sisters, I would call your attention to a chapter in the history of the Church that, so far as I am informed, has been almost entirely overlooked. Did women ever exercise greater privileges than those she enjoys to-day? A study of the fourth and fifth centuries will be enlightening. These centuries have much in common with the social conditions obtaining to-day. Chrysostom, the golden-mouthed, has left us a picture of that age. Wealth had accumulated in the great centers with consequent luxury. If any man thinks that blondined hair, rats, and painted shirt-waists are modern devices of the devil, he has another guess coming. It was before the day of automobiles, but even then women of fashion and church members would not so much as exert themselves to walk across the street to church, but must have a conveyance. The women of the world had hunting scenes painted upon their silken garments, whilst Christian women, equally as worldly, had scenes from the life and miracles of Jesus adorning their dresses. They were peripatetic picture galleries. Nor was the paint entirely confined to their dresses, as witness the confessions of Paula. At church they "were to be seen with their necks, heads, arms and fingers loaded with golden chains and rings, their persons breathing precious odors, and their dresses of gold stuffs and silk." To use a slang expression, "they have not gotten anything" on their Western sisters. It was the golden age of the suffragette. There were quite a number "who affected masculine attire and seemed to blush for their womanhood, cutting their hair short and presenting faces like eunuchs."

At this time women began to minister at the altar as priests and preachers. Rights of laity did not satisfy, and will not satisfy, her. Clerical rights were assumed. Now, what was the result? The men took to the tallest of the tall timber. In a brief period of time the deserts of Egypt were peopled with anchorites and studded with cells. A mania for monasticism seized all classes. "A morbid aversion to woman ensued and married life fell into contempt." St. Anthony said that the "devil appeared to him in the form of a woman," and Chrysostom had some remarks to make that I am too gallant to place in print. Basil forbade his monks "to speak to a woman, to touch

one, or to look on one if it were possible to avoid it." Simeon Stylites mounted his pedestal, ate his one meal a week, but was safe. The Church became thoroughly feminized.

What was the result? An effeminated Church began to worship a woman, Mary, just as an effeminated Church to-day is worshipping Mrs. Eddy. Mariolatry began to curse the world and has cursed it ever since. Then Mohammedanism arose and nearly swept this enervated type of Christianity from the face of the globe. Before forcing a similar issue, it were well to look ahead and count the cost.

Very many thoughtful men and women are of the opinion that the Church in its ideals is already too feminine. Benjamin Ide Wheeler, in a recent address, pointed out the fact "that the Church was cultivating the female side of religion." The Church is so largely now composed of women, that unconsciously the preacher, in some instances, types his sermons to suit their tastes and mingles so much with them in the work of the church that he becomes a regular Miss Nancy. For virile, strong men he has no message, and these men linger with the "Morning Sewer," which at least does not part its hair in the middle. Mahan recently addressed the students at West Point, and during the course of his lecture said, "The masculine and military side of religion as portrayed in the Bible is overlooked, because women are more religious than men." Now, at this juncture, when the thought of the world is being turned toward evangelizing men, does it not appear inopportune for you to further effeminate this institution, even modifying the divine chart and constitution of the Church in so doing?

Now, in conclusion, dear sisters, I would observe that you can take entire charge of the Church and all of its work, if you have the mind to do so. Our men have been accustomed in this realm to give you whatever you may desire. Furthermore, you now compose more than 60 per cent of the membership. But when you take the Church over in all of its departments and assume full responsibility for its welfare, know well that then you will part company in church life with the men. Even under present conditions, men are seeking the expression of their religious and social life in lodges guarded by a sacred oath from female intrusion. Unless human nature can be revolutionized and man made completely over from what he has been since the creation, such a result as predicted will follow. Where the invasion of man's sphere has been granted as a theory and withheld in fact, the hurt has not been so apparent. But it is only a step from theory to fact. Southern Methodism is to-day the most successful and aggressive branch of the Church, and no denomination has a stronger hold upon its men. Is it wise now to abandon the plan of Jesus for the dreams of some obsessed by a great ambition that would revolutionize both Church and State? These vagaries of a decadent civilization will soon pass away in a time of stress which is sure to come.

I believe, my dear sisters, that you would rather choose the salvation and the church fellowship of your husbands and sons and brothers, than the doubtful honor of collecting money for the preacher and of answering Question Eight in the Quarterly Conference, or even voting to "non-concur" at the General Conference. I know our Southern womanhood and how truly and unselfishly their hearts desire the good of the Church. I have other features that I would like to write you about, but you have not the time to listen to me now.

With an abounding love for you through whose instrumentality I was saved, and believing in your unselfishness and devotion to the Christ, I subscribe myself,

Your true friend and brother,

JOHN WESLEY ROGERS.

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PERSONAL EVANGELISM.

Converting an Infidel.

By Rev. H. P. Lewis.

It was in July, 1874. I had been more than two years in charge of a work near where I was born in 1836. Here (at China Grove) I gave my hand for membership in the Church in 1846. Here I made my first pulpit effort, under difficult circumstances, and failed, in 1856. It was here I went to school when a boy. I knew nearly everybody in the neighborhood. I loved my people. A revival was needed. I saw and felt it, and had been praying for it all the year. My heart was burdened on account of the indifference of so many people—some of my officials included. How hungry I was to witness an old-time Methodist revival! Scores, if not hundreds of times, I had been on my knees all alone with God, talking with him about the matter. Somehow I felt sure it was coming. My third quarterly meeting was held by my presiding elder Saturday and Sunday. It was a cold affair. One man went away after Sunday and said: "They won't have a revival; Lewis is cold, Ball is colder, and the presiding elder is the coldest of the three." All this did not discourage me. I wanted a revival and was intent on having one, or of doing my part of the work. The devil got uneasy. He stirred up one of my officials against me. This official said we did not need a revival, and that the people did not have the time to devote to the work of a revival—that they were "too badly in the grass." A man in the community, who claimed to be an infidel, said that if I attempted to run the meeting on after Sunday, he would announce Sunday that he would let off the water in his mill-pond, and invite everybody to come and help catch and eat fish. He said he knew that people would rather go to a "fish-fry" than to a protracted meeting. I paid no attention to it all. I was intent on having a revival. I felt sure the Lord was on my side. Then I knew I had some faithful standbys in the person of Brother William Connerly and in a few good women. Brother Connerly was a power for good when the Holy Spirit had him in charge. No better man ever lived in that country. I felt safe with the good Lord and Brother Connerly backing me up.

The people saw I was in earnest—meant business—so many of them got to thinking and talking about the meeting. The devil got busy. One of the devil's pets said, "Lewis is pulling one way and I am pulling the other." The Lord saw, and heard, and answered. He caused a bone-felon to appear on one finger of the infidel. He had the doctor to lance it. About that time a felon appeared on another finger of the same hand. The man was kept busy nursing his pet fingers—too busy to make ready for his fish-fry, so that "fry" was a failure, while the interest in the meeting increased. I never felt more like throwing my whole soul into the good work of saving sinners! I begged the people to let me go where the Holy Spirit indicated I ought to go. I asked the Lord to take me, use me for his glory, and guide me where I ought to go.

I never felt more completely in the hands of God, under the guidance of the Spirit. I ate but little, I slept but little, but did a vast amount of earnest knee-work. Let me say to the younger brethren of the ministry, note this. Your business is to save souls. You cannot do it without God's help. I don't care how well you may be able to sermonize, your work in soul-saving will prove an utter failure if God the Father, God the Son, and God the Holy Ghost is not in charge of the work. Don't forget this. Keep in touch with the Lord, if you want fruit. "Without me ye can do nothing." (John 15:5.) Too many trust too much to their learning, skill and other things and not enough in the Lord; hence they fail.

I attended a meeting in one of our principal cities some years ago. I was only a visiting brother. All the preachers were invited to a

certain brother's to dine one day. I went. Being only a visitor, I had but little to say. The brethren talked, and talked, and laughed, cracked jokes, etc. They talked politics more than anything else. Not a word was said during the time I was there about the meeting that was in progress. Not a word said about prayer while I was there. I was troubled. About all the good I got out of the social gathering was a good dinner, and I really think that was all the good any of the brethren got out of it.

Back to my revival meeting. I think it was on Wednesday, the fifth day of the meeting. My infidel friend, who had been to the services regularly, and was becoming interested, came to me while I was still in the pulpit, after the benediction, put one hand on my shoulder, looked me squarely in the face, and said, "You must go home with me this evening." "If I can, I will," was my reply. "You must," said he: "it is essential that you go." "All right," I said. "I will be there about sun-down." It was then about 4 p. m. I visited some families where, as a pastor, I was needed, and quieted some troubled hearts. By sunset I was in the home of my friend. I found him in great agony of soul. He had a genuine case of conviction, and I rejoiced to know it. We sat up until a late hour, during which time he had me to kneel in prayer twice for him. The day following he and his wife were the first ones at the altar, and the last to leave. Both were saved. He was wonderfully saved, but not until he had decided to let the Lord have his way with him, and to do just what the Lord wanted him to do. He went to work, raised money to buy some Sunday school literature, organized a Sunday school, and did good Sunday school work as long as he was in that neighborhood. He left the Sunday school in good hands when he moved away several years afterwards.

How it pays one to surrender himself fully into the hands of the Lord, ready for service and sacrifice! A large number were converted; fifty joined the Church.

Jackson, Miss.

Church News

The Methodists of Philadelphia have purchased for Bishop Berry an episcopal residence at a cost of \$25,000. The building was formerly the residence of a banker, and was built at a cost of \$28,000.

Dr. C. M. Sheldon, who still owns the copyright to his book, "In His Steps," has declined to allow it to be dramatized unless the managers will guarantee that every actor that plays the part of one of the characters shall be a recognized Christian. This the managers refused to do.

The proposal to change the name of the Protestant Episcopal Church to the American Catholic Church seems to have gained a considerable following. Those favoring the change are mostly members of the High Church party of that denomination.

The Missouri Wesleyan, an institution located at Cameron, Mo., has just brought to a successful termination a canvass for \$200,000 for its endowment fund. This school, which has hitherto ranked as a College, will from now on be known as the Missouri Wesleyan University.

The Grace Methodist Episcopal Church of New York City gives a moving picture entertainment every evening (except on Sunday) and on Saturday afternoons. It hopes thus to keep the children of the church from attending questionable moving picture shows. We doubt the wisdom of such an undertaking.

Bishop Luther B. Wilson and Rev. Allan MacRossie, the district superintendent (presiding elder) of the New York City District, are leading in a revival campaign in the great American

metropolis. All of the seventy Methodist churches of the city are co-operating, the services being conducted at several convenient centers.

A modest layman, who refused to allow his name to be made public, recently gave \$75,000 as an endowment to the Foreign Missionary Board of the M. E. Church, the proceeds from its investment to be used to care for worn-out missionaries, their widows, and orphans. An effort will be made to increase this endowment to a half-million dollars.

The Board of Bishops, at its semi-annual Conference in Toledo, pledged its co-operation in increasing the circulation of the Advocates, and also appointed three of its members—Bishops Cranstoun, Smith and Wilson—to meet with the Book Committee at its next meeting, in order that this pledge of co-operation may be made effectual in the largest measure.—Pittsburg Christian Advocate.

Five thousand persons connected with the Holy Name Society of the Roman Catholic Church paraded the streets of New Orleans last Sunday afternoon. With many things that the Romish Church undertakes we are not in sympathy, but with her warfare against profanity we are in most hearty accord. Christians of every denomination should join hands in combating this widespread and most inexcusable vice.

The Missionary Review of the World for January reports that there are now 24,092 missionaries, including the wives of missionaries, in active service in the various foreign fields, and 111,862 native helpers. It also states that there are in these fields 15,393 organized churches, and 2,644,150 communicants. It is gratifying to note that the work of the foreign missionaries is beginning to show such large visible results.

The Canadian Council of the Laymen's Missionary Movement has tabulated the 1912 gifts to missions from the Protestant bodies of Canada, the total of which is \$2,499,315, being an increase of slightly more than 66 per cent in five years. The larger denominations contributed as follows: Methodists (numbering 338,500), \$570,493; Presbyterians (290,000), \$898,037; Anglicans (150,000), \$303,762; Baptists (135,000), \$292,842.

The year 1913 will witness four important religious gatherings, besides the usual number of annual conventions and conferences. The four large convocations referred to are as follows: A meeting of representatives of the assemblies of both the Northern and Southern Presbyterian Church in Atlanta, Ga.; the Episcopal General Convention in New York City (a triennial body); the World's Sunday School Convention in Zurich, Switzerland, in July; and the Congregational National Council in Kansas City, Mo., in October—also a triennial body.

The interdenominational character of The Moody Bible Institute of Chicago is shown in the composition of its faculty, which includes six Methodists, four Congregationalists, three Presbyterians, three Baptists, two Episcopalians, one United Brethren, and one United Evangelical. While all these denominations hold and teach the fundamental truths of Christianity, this variety in the church relationship of the instructors gives opportunity for an even balance, while, properly emphasizing the important tenets of all the larger Protestant religious bodies of the United States.

The mission that is being conducted by the Baptist Church in Russia is meeting with great difficulties. All the churches in the Province of Lavonia have been closed with padlocks by the secret police, working under the sanction of the Holy Orthodox Synod, and by the authority of the Czar. Also at Omsk, in Siberia, a number of farmers have been evicted from their lands simply because they do not belong to the Greek Catholic Church of Russia, but are Baptists. The Examiner, of New York, recently published a de-

tailed account of the persecutions of the Baptists in Russia.

The following utterance of Dr. James Cannon, Jr., was contained in the Baltimore and Richmond Christian Advocate of January 9: "Were it to happen by any chance that the Church should lose in the Vanderbilt lawsuit, I should favor the sale of the Publishing House and the removal of our connectional officers from Nashville, for I do not think that city seems to appreciate how much Methodism has helped to build it up, and it does not seem that our great corps of secretaries and professors carry the weight in the city life that would naturally be expected." We do not think Dr. Cannon is alone in the sentiment which he has expressed. We heard a gentleman not long since who had swung the round of the Conferences and had touched preachers in all parts of the connection predict that the loss of the Vanderbilt lawsuit would result in the removal of the Methodist Publishing House from Nashville, and the establishment of the headquarters of the Church in some other city.

A NOTE FROM DR. WATKINS.

Dear Dr. Meek: Of course, you have heard about our disastrous fire in the dormitory of the Training School. We have suffered a severe loss, but were not disheartened for a moment. The main building has supplied all needed study halls and recitation rooms, and with scarcely an interruption of an hour, we took up the work the next morning, and within a short time all the students had settled down to their accustomed tasks as if nothing had happened. The cottages and boarding houses on the campus, and in the immediate vicinity, have provided adequate boarding and lodging facilities, and with a single exception, not a boy has gone home.

We are grateful that not a student was hurt and but a few of them lost anything. We have not a sick boy in the institution and scarcely a discontented one. The loss has seemed to give expression to a more enthusiastic college spirit than I had supposed existed, and I believe the disaster will in the end prove a blessing to us.

The roof and upper stories of the building were entirely destroyed and the basement and lower floors very much damaged by water and breakage. It is impossible just now to estimate the amount of the loss; but as soon as the insurance has been adjusted we shall take up without delay the work of rebuilding. We should build a larger and more up-to-date structure, and I hope that some of our friends in Mississippi will feel moved to help us in the work of building up a greater Millsaps. Such calamities furnish the opportunities for, and should prove the incentive to, the doing of the things for the cause of God that a grateful heart has long felt constrained to do. There is no more important or needed work in the whole field of Christian education than just such work as is being done by the Millsaps Training School, and we are happy in the thought that this great work is not to be interrupted by the fire. Would that some man, whom God has richly blessed, would say, "This is my opportunity!"

We are in the midst of our mid-session examinations, and are expecting a number of new boys within the next two weeks.

A. F. WATKINS.

Millsaps College, Jackson, Miss.
Jan. 18, 1913.

THE LOUISIANA CONFERENCE SUNDAY SCHOOL INSTITUTES.

A letter from Dr. Hamill fixes March 16-31 as the date of his and Mrs. Hamill's Institute tour in Louisiana, and we are rearranging our schedule for the places formerly announced so as to reach all the districts in the time given us. Some of the dates will not, perhaps, be so convenient as the former ones, and some of the visits to local schools between institutes must be omitted because of the shorter time the workers can be with us, but we shall have more opportunity to advertise, and with spring weather, we expect to do a fine work in behalf of our Sunday school interests. A definite schedule will be presented later.

P. O. LOWREY.

Secular News and Comment

By Rev. A. J. Gearheard.

The Chicago Record-Herald announces that the world of letters has entered upon a new era, which is to be an era of poetry. It claims that not for many years has there been such a demand for poetry as now, and that the poet is at present receiving better pay for his productions than ever before.

During the year 1912 \$327,000,000 was given for philanthropic work in the United States. Mr. Andrew Carnegie led the world's list of benefactors, while Mr. J. D. Rockefeller and Mr. J. P. Morgan were very close seconds. In England the total amount given for benevolent purposes was but \$20,000,000.

President Emeritus Charles W. Elliott, of Harvard University, in a recent speech, predicted that in the future physicians would be able to give preventive medicines that would be capable of doing away with poverty and misery. Such a prediction does not harmonize with a certain inspired statement of the Master, "The poor ye have with you always."

According to the report of the Director of the Census, Mr. E. Dana Durand, the white population of the United States, aside from immigration, increased during the decade from 1900 to 1910, 14 per cent; the Indian population, 12 per cent, and the Negro population, 11 per cent. During the same period the Chinese population decreased largely and the Japanese increased three-fold.

Recently in Chicago a number of families of wealth were stirred at the sight of so much poverty. These families decided to relieve the situation by giving a charity ball. Their combined wealth was \$500,000,000. The dancers, for the evening spent \$29,000 for their own pleasure, \$10,000 of which was for drinks served in style. The poor of Chicago received \$14,000. Comment is unnecessary.

President Taft has announced that, in view of his election to the Kent Law Professorship in Yale University, he will retire from the Board of Management of that institution. Mr. Taft has obviously adopted the only proper course. There is a manifest impropriety in a president of a college or any of its instructors sitting as a member of the body that is charged with the duty of supervising their work.

A news dispatch from Hastings, Neb., reports that two lads of that place were awarded prizes for having led in a corn-growing contest, one having raised 33 bushels and the other 16 bushels per acre. Such a record does not well compare with that made by an Alabama boy last year, who produced 234 bushels on an acre of ground. After all, is not the statement that the South is America's greatest agricultural section a conservative one?

The order forbidding the use of opium in Shanghai, China, was recently enforced with the death penalty, when on Jan. 9 a woman was shot by order of the provisional governor for having been caught smoking. It appears that the Chinese know how to make prohibition prohibit. In reality, such punishment was brutal in view of the fact that the government may have been partly responsible for this woman's formation of the opium habit.

Harvard University will soon establish a Chair of Prints. It has already secured \$100,000 of the \$150,000 required for the endowment of the new department. In fact, a somewhat general effort to arouse more interest in art in this country

seems to have been started recently. The Boston Museum of Fine Arts has secured a new curator for its Print Department—Mr. Fitz-Roy Carrington, who is one of the best known print connoisseurs in America.

A year ago the science of surgery announced to the world that by an operation a confirmed criminal had been cured. The criminal was released from a New York prison. Recently he suffered a "relapse," and is again in the tolls of the law for stealing. Leading psychologists are now said to be veering toward the opinion that criminality cannot be cured by surgery. Certainly not; sin never was cured by anything less than the grace of God.

On Jan. 13 the presidential electors met at the various State capitals and formally announced the votes of their respective States for President and Vice President. The vote was as follows: Wilson and Marshall, 435; Roosevelt and Johnson, 88, and Taft and Butler, 8. The returns will be canvassed before a joint session of both houses of Congress on Feb. 12, at which time the candidates receiving a majority will be officially declared elected President and Vice President of the United States.

The former Commissioner of Indian Affairs, Mr. R. G. Valentine, recently recommended that the American Government leave the Indians alone and allow them the same right to manage their own affairs that all other inhabitants of this country have. His request seems fair enough, but this writer's experience in business dealings with Indians causes him to believe that, because of their inherent disposition to live in ease, they would soon spend their substance in dissipation and become a public charge to the nation.

A press dispatch dated Jan. 16 states that President-elect Wilson has written a letter to Mr. W. C. Eustis, who is in charge of the plans for his inauguration, requesting him to omit the usual inaugural ball. It is quite comforting to know that there is about to enter the White House a man who will reflect the true principles of Christianity. It would look somewhat incongruous for Governor Wilson, the son of a Presbyterian minister, and himself for many years a teacher in Methodist and Presbyterian church schools, to be the guest of honor at a dance.

The popular vote in the recent Presidential contest is set down as follows: Wilson, 6,293,454; Roosevelt, 4,119,538; Taft, 3,484,930; Debs, 900,672; Chafin, 206,275; Reimer (Social labor candidate), 28,750. The Roosevelt and Taft vote combined was 74,380 less than the Taft vote in 1908; the Wilson vote was 115,650 less than that of Mr. Bryan four years ago; the Chafin vote was 47,535 less than that of Mr. Swallow, the prohibition candidate, in 1908. But Mr. Debs received 360,907 more votes than were cast for himself, Watson and Hisgen combined in the preceding Presidential race. These figures would seem to indicate that Socialism is growing rapidly in the United States, and that it is gaining recruits from all the other parties.

A LETTER FROM CUBA.

We left New Orleans at 11 o'clock Saturday morning, Jan. 11, on the steamship Chalmette for Havana. The trip was a delightful one as far as the weather was concerned. The officers were all one could desire—polite and attentive. It was very gratifying that not an oath was heard on the entire trip. Swearing is an abominable habit and no gentleman should have to suffer the humiliation of hearing vile language. The first morning at sea only a few were at breakfast, and those who were, appeared as if they had been in a wreck. The writer felt as if he were leaving the United States to escape punishment for some crime. The charms of the sea had then

all disappeared. There were several newly married couples on board, and to their credit each couple was dignified. Neptune has great power to calm the mind and heart, and we most ardently recommend a sea trip to those who are starting out on "life's tempestuous voyage." There is no land in more perfect harmony with the joys of early married life than Cuba. With flowers on which the touch of frost has never fallen, with the breath of the lemon and orange blossoms in the air, with the songs of countless birds, and the company of the Cubans whose life is one of constant childhood, Cuba is an ideal place for bridal couples.

Monday, Jan. 13, at 11 o'clock a.m., our steamship passed into the Havana harbor under the shadow of Morro Castle. President Bardwell of Candler College gave us a gracious welcome. The college, now in new buildings, is enjoying a most prosperous season. The main building has been completed at a cost of approximately \$40,000. The institution is located on the outskirts of the city of Havana and is on a high hill overlooking the sea. No more beautiful place could have been selected for its site. This college will play an important part in giving to the inhabitants of this beautiful country proper views of home life, of government, and of God.

The name of Candler will give an added interest to this school. Few men are loved here as Warren Candler is. He has been most intimately connected with our Church on this island from the beginning. If he lived in Cuba he would be known as the leading statesman. Candler College will be dedicated on Tuesday, Jan. 21. To attend this service is the object of my visit.

The Conference is now in session at Santa Clara, the capital of Santa Clara Province. The capitol building is new, and is one of the most attractive structures to be found in any country. The city has 20,000 inhabitants; it is on the Cuban Railroad, 200 miles from Havana.

Bishop Candler has been coming to Cuba for sixteen years. The Conference sessions are very spiritual. Indeed, it is a spiritual tonic to be with these missionaries. The year has been an unfavorable one for our Church work. The revolution and presidential election have tended to divert attention to other things, and have hindered the efforts of our laborers in this field.

The election of President Menocal seems to have given great satisfaction among the people. They call him the man of destiny.

Among the Methodists of Cuba there is the spirit of optimism. No Conference ever had a truer body of men. With Baker, Clements, Parker, Smith, Gilbert, Bardwell, Stewart, Muller, Hopkins, Hill, Alonso, Caperton, Neblett, and Hester to lead, the Church goes forth to war with victory in sight.

I. W. COOPER.
Santa Clara, Cuba, Jan. 16, 1913.

KITCHEN MATRON WANTED.

The Louisiana Methodist Orphanage is in need of a kitchen matron. Good salary. Address P. H. Fontaine, Ruston, La.

OUT-OF-TOWN CUSTOMERS

Now brought into closer touch with
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Purchases made from Holmes' will be delivered free of cost to the purchaser, just as to residents of New Orleans, and out-of-town customers will no longer have to figure the added expense of postage or expressage on a purchase as previously, for we will deliver, free of charge, merchandise weighing 11 pounds and less, and not over 72 inches length and girth combined, as per Parcels Post Regulations.

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SOME RULES FOR THE NEW CHURCH YEAR.

1. Spend no less than thirty minutes each day in the devotional study of the Bible and in prayer.
2. Try if possible to speak to at least one person each day about his soul; and invite him and as many others as you can to the church service.
3. Bring one or more new scholars to the Sunday school every Sunday.
4. Attend the Wednesday evening prayer meeting, and take part whenever there is opportunity.
5. Endeavor by God's help to persuade one or more persons each week to definitely accept Christ as a Savior.

If a person keeps the above rules he will spend during the next twelve months one hundred and eighty hours or more in Bible study and prayer; he will invite three hundred and sixty-five or more souls to Christ and the Church, he will bring fifty or more to the Sabbath school; he will attend fifty prayer meetings, and he will probably lead fifty or more persons to Christ. If all our members would adopt the same or similar rules, and by God's help live up to them, what great things might be accomplished by our Church during this new year!—Pittsburg Christian Advocate.

CHRISTMAS AT THE SCARRITT BIBLE AND TRAINING SCHOOL.

Sometimes our dreams come true. This is what happened to me when I enjoyed the good fortune of spending the Christmas holidays in that institution which should be the pride of every woman in Southern Methodism, the Scarritt Bible and Training School, in Kansas City, Mo. A daughter in training for mission work, and a sister who has been for many years the beloved Bible teacher in this school, furnished an occasion for the visit, which occasion I was quick to take advantage of. These dear ones gave me a warm welcome, to which was added a gracious greeting from Miss Gibson and the other members of the faculty to a humble fellow-worker for the cause of missions, and yet another by the young women of the student body to the mother of one of their number.

It would be impossible in this brief space to do justice to all the pleasures of those happy days, but I feel I would be depriving my sisters in the Mississippi Conference of inspiring information, and my Scarritt friends of the due acknowledgment of their courteous hospitality, were I not to attempt at least a brief description of the school and the life there as I saw it during that memorable Christmas week.

Beautiful for situation is the Training School, built as it is on the high bluff overlooking the Missouri River. Kansas City is built on more hills than Rome was, and Scarritt is built on the highest point in the city. The buildings are attractive and most admirably suited to the purpose for which they exist. The site, with \$25,000, was the gift of Dr. Nathan Scarritt of Kansas City to the women of Southern Methodism for the establishment of a school in which young women should be trained for Christian service. This session makes the twenty-first year of its existence.

After a week's observation of the methods and management which are in force at this institution, I am confident that nothing is being omitted in the training of these young women that would aid in fitting them for the highest degree of proficiency. The religious training is deep and helpful. The quiet morning watch before the gong sounds for breakfast, the family worship around the breakfast table, the constant expressions of love and sympathy for each other, the busy ministries for the needy ones outside, and the vesper service with which the day closes, all testify that "Christ is the head of this house."

I saw the institution during the holiday period, but I discovered that the training given in the classroom is of the highest order. Each member of the faculty is a specialist in her department, and the course of study and methods pursued are admirably adapted to the needs of those who desire to become skilled workers in our Master's

vineyard. Miss Mabel K. Howell, the teacher of Church History and Sociology, is a university woman, and brings to her work a rich endowment of personality and scholarship, which she gives most lovingly for the equipment of these young women. Miss Gay, teacher of Religious Pedagogy, is from New England, and has been at Scarritt but a few years, but her efficient instruction and beautiful spirit have won for her a large place in the life of the school. Mrs. Mary Lipscomb Hargrove is not only the able teacher of the Bible, but is the tender, sympathetic friend and wise counselor to the students during these days of testing for service.

Over all, as the presiding genius of the home and school, the mother of the household, is Miss Maria L. Gibson, who from the beginning has been the Principal. Too much praise cannot be accorded Miss Gibson for the standards she has set and maintained and the results obtained. With great joy she read to me a card written by a friend traveling in the East, on which were these words: "Everywhere, your Training School girls shine as lights in the dark." This is what she has labored and prayed for, and God has richly blessed her labors and answered her prayers.

A course in domestic science is required of all students, and the housekeeping, presided over by Mrs. Jackson, is one of the most attractive features of the Training School life, and in itself constitutes a thorough course in household economics. The young women do all of the housework, and the most painstaking care is exercised to secure not only the most perfect cleanliness, but beauty. I am sure that in many mission fields and in Wesley Houses where graduates from this institution are in charge, there is a grateful acknowledgment of the benefits of this feature of the life there. Business training, without which women are so often hampered in their work, is supplied by a course in bookkeeping under Miss Elizabeth Billingsley, the accomplished Secretary and Treasurer.

I should like to describe all the days spent at Scarritt that every reader might see how the social instinct is trained and developed by the home life, but I will only attempt a short description of Christmas Day. Nowhere could the Christmas celebration be more in accord with the spirit of Christ than here, where every heart is His dwelling place. For days a spirit of mystery and joyous anticipation had enveloped the household, the meaning of which was fully revealed when on Christmas morning we saw the beautifully decorated parlors and dining room and the great number of gifts. We were awakened in the early morning by a group of seniors singing a carol in the halls. In the parlors we were greeted by another group of them dressed in costumes of long ago, and these gave us a most stately welcome to the home-coming at the "Laying Manor." After we had all sung "Joy to the World," they delivered the gifts with merry speeches. While the personal gifts brought much joy, there was one for the Scarritt Bible School which swallowed up all individual joys in a great flood of household joy, and that was a gift of silver from the Board of Managers and local friends in honor of the twenty-first anniversary of the founding of the school. This consisted of six dozen each of knives, forks and tablespoons, and twelve dozen teaspoons and eight carving sets. "Praise God from whom all blessings flow" was spontaneously sung by the happy family. The Christmas dinner was truly a feast of good things, most exquisitely served. The company lingered long around the table in merry conversation. An appropriate story, charmingly read, and a Christmas song brought this part of the day's pleasures to a close.

On this day the vesper service was another feature worthy of special mention. Many were the testimonies to the nearness and preciousness of Christ on this anniversary of his birth. Miss Gibson read many letters and cards from the Training School's daughters whose hearts turned back to the happy Christmas seasons spent here. These written messages mingled harmoniously with the words of those present, who said, "This

NOTICE TO PREACHERS

Beginning January 1, 1913, the rates of subscription to the New Orleans Christian Advocate will be as follows:

Single subscriptions, one year.....	\$1.50 net
In clubs of five or more, each	1.25 net
Eight months	1.00 net
To preachers	1.00 net
To widows of preachers	1.00 net

The commission heretofore allowed has been discontinued, because only a very few of the preachers accept commission, and the great majority we have talked with expressed it as their opinion that a commission has proven a hindrance to them in working up the subscription list on their charges.

In cases where persons are very poor, the pastor may recommend that the paper be sent at a reduction. Remittances should be made by Money Order, Registered Letter, or in Stamps. Preachers may deduct for any expense incurred in remitting.

PUBLISHER.

is the happiest Christmas I have ever spent," and I realized that the Training School's daughters at home and out in the world at work for the Master are one family in Christ.

The last event of the day was rather an overflow of pleasure, as there had been as much crowded into the previous hours as could be contained; but on the twenty-first birthday of "Miss Scarritt," she must have gifts showered upon her, and this time it was a linen shower. Mrs. Jackson and the juniors were responsible for this, as they had several months before presented to the auxiliaries in the different Conferences the great privilege of making gifts of linen on this occasion, and this privilege had been most eagerly embraced. While we enjoyed music and conversation in the drawing rooms after vesper service, there was a sound of horns heralding the entrance of the juniors bringing two hamper baskets of linen which they presented to Miss Gibson, who so truly embodied "Miss Scarritt," with a most appropriate speech. Out of the fullness of a happy heart Miss Gibson responded most feelingly. Bishop Hendrix, who is often an honored guest, and always a valued friend and counselor to the members of the Training School family, gave in a humorous way a sketch of "Miss Scarritt's" beginning and twenty-one years of life. The linen shower was a most worthy one, and contained many beautiful and useful pieces, which represented the loving thought of many women in far away auxiliaries.

I shall always cherish the memory of this beautiful Christmas as one of the best gifts of my Heavenly Father, and shall carry its precious influence through all my future days. I would that all the women of Southern Methodism could know the school and what it stands for, from the viewpoint of one who has seen into its heart, as I had the pleasure of doing during these days.

BESSIE W. LIPSCOMB.

Whitworth College, Brookhaven, Miss.

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CAUSE GRANDMA CUDDLED ME.

Each morning soon as I'm awake
Before my prayer is said,
Or 'fore I'm ever dressed at all,
I climb in grandma's bed,
I put my arms about her neck
And she puts hers 'round me,
And I just lie so comfy there
While grandma cuddles me.

She talks to me so soft and low
About "this clean, new day,"
And what I'd ought to put in it
Of study, work, and play.
It really is the queerest thing,
But true as true can be,
It's easy to be good all day
'Cause grandma cuddled me.

—Lillie G. McDowell, in Chicago Record-Herald.

THE RIGHT KIND OF BOY.

A boy who had thoughtlessly hurt the feelings of a friend called in the evening and said: "Is Theodore in? I want to see him." The two had a few moments' earnest talk, after which Theodore came back to the living room with a very bright face. "Kenneth is a good fellow," he said, as his mother looked up inquiringly. "He was rather horrid to me to-day when I made an error on the third base, and he came around to-night to apologize. He said he was sorry that he had been rude and he thought he had been unfair. There are not many fellows who take the trouble to ask your pardon when they have been in the wrong." "Kenneth is a manly boy," said Theodore's father. "Yes, and a generous one," the mother added. "We are glad to have you cultivate the friendship of a boy such as Kenneth. You won't go far astray when in his company."—The Comrade.

NAMES OF THE MONTHS, THEIR ORIGIN AND MEANING.

January—After the Roman god, Janus—deity with two faces—one looking into the past and the other gazing into the future.

February—Latin ferruaro, to purify. The Romans observed the festival of purification during this month.

March—Named after an old god of war. Among the Saxons this month was known as Lenet, spring. This is the origin of our word Lent.

April—Latin, aperio, to open, opening of the flowers. The Saxons called the month Eastre, in honor of their goddess of spring, whence our word Easter.

May—Named after Roman goddess Maia, the mother of Mercury, to whom the Romans sacrificed on the first of the month. It was the third month of the old Roman calendar. The Romans considered it unlucky to marry in this month, on account of the celebration of the Lemuria.

June—So called in honor of Juno. Ovid also gives derivation as juniores, while others connect his name with Junius, or with the consulate of Junius Brutus. It may have an agricultural reference as, originally, it denoted the month in which crops grow to ripeness. Originally it had twenty-nine days. Caesar added the thirtieth.

July—Named in honor of Julius Caesar.

August—Gets its name from Augustus Caesar.

September—From the latin, septem, seventh month according to the old Roman calendar.

October, November and December retain the names they were known in the old Roman calendar, when there were but ten months in the year: Octo, novem and decem, meaning, eight, nine and ten.—Presbyterian.

SARAH JANE, ASSISTANT M.D.

Sarah Jane lived with Dr. Knipe, and in some of his cases even the kind and wise physician would not have known how to get along without her assistance. She never looked at people's tongues, nor felt their pulse, like the doctor did, but she was often worth more than medicine to some of his patients. Indeed, Sarah Jane might have been regarded as medicine, since it is some-

thing that helps to cure people when they are sick; for sometimes medicine is fresh air, or sunshine, or exercise, or even a good laugh.

Sarah Jane was a little black-and-tan terrier, so small that in very cold weather the doctor carried her in the pocket of his great fur coat. Often when the doctor and the fathers and mothers of the sick boys and girls were unable to get them to do what was needful for their recovery he would say: "Oh, I understand this case; all he needs is a dose of Sarah Jane," and she would always come to their assistance.

There was Helen Bath, who would not take the milk the Doctor had ordered; so the next morning when he came he brought Sarah Jane with him.

"Sarah Jane, you show Helen how a little lady takes her milk when the Doctor orders it." And Sarah Jane sat up on a chair beside the Doctor, looked very obedient as he fastened his handkerchief about her neck. Then the doctor took from his medicine-case a little glass and a tube, poured some milk into the glass, and as he held it Sarah Jane slowly drank it through the tube.

Helen laughed, and thought she might drink some, too, if she had a small glass and a tube like Sarah Jane used.

"Why, here are both in my case," said the Doctor: "and now you show Sarah Jane how you can drink it."

Helen really got to like the milk, and she would ask for it every hour, but she couldn't drink it without the little glass and tube.

Harry Wagner had the measles, and did not want to take his medicine; so the Doctor had to call in his assistant.

"Sarah Jane, you show Harry how to take it, will you?" and she jumped up on a chair, opened her mouth, and the Doctor gave her some out of a special bottle. Harry laughed, and opened his mouth, and thought it great fun to take it every time the clock struck the hour.

Charlie Lewis had broken his leg by a fall, and when it was taken out of the cast he was afraid to try to put his foot to the floor, for it hurt him every time he attempted to do so.

"Well, never mind to-day, Charlie; I'll bring my assistant with me to-morrow, and she will show you how to do it."

The next morning the Doctor and his assistant came to see Charlie.

"Charlie, this is my assistant," said the Doctor. "Speak to Charlie, Sarah Jane." Sarah Jane stood up on her hind feet and said, "Bow! wow! wow! wow!" which the Doctor said meant "How do you do?"

"Now, Sarah Jane, show Charlie how you walk when you are lame." And she started off on her two hind feet, limping a bit as she went.

"You try it, Charlie, and see if you can do as well," kindly urged the Doctor. Charlie tried, and though it hurt him some, he persevered, and was soon able to run about as well as ever.

All the boys and girls wanted the Doctor to give them Sarah Jane, but he always said, "I'd almost have to go out of practice, as far as boys and girls are concerned, if it were not for her, she is such a valuable assistant. Come, Sarah Jane, we must go to some one else who needs us." And the Doctor would open his big pocket, and Sarah Jane would slip into it, and away they would go. Always, as they left the room, the patient would say: "Bring Sarah Jane to-morrow, will you, Doctor?"—Frank E. Graeff, in Pittsburg Christian Advocate.

HOW TO ASK FAVORS.

"I want to ask a favor of you, Mr. Carson."

The youth who said this entered Mr. Carson's office in the early morning and hung about for some time as if he had some mighty burden upon his mind which he was unwilling to confess. When he managed to say the few words that revealed his object in coming, his tone said: "I don't believe you'll do what I want you to do."

"What a woe-begone face you wear," said the good gentleman briskly. "And you speak in such a doleful way that I suppose you think, of course,

I'm the last man you would ask if you had your choice. It is a poor compliment you pay me, asking a favor after that fashion, let me tell you. What do you want? Out with it in a manly manner, and if it is a reasonable request I'll grant it if I can."

At this the young petitioner's face brightened, and he made his request in a straightforward manner. It was fear of refusal that had influenced him in the first place. It proved to be a groundless fear, but he saw clearly afterward that however he felt, it was a mistake to ask for anything as if he did not expect it.

"Here is an old saying for you to remember," said Mr. Carson, after granting the desired favor: 'A cheerful asker is the next thing to a cheerful giver.' Don't ask as if your request were the last resort and a forlorn hope. That will go far to make it so. Don't claim a favor as a right, but ask for it hopefully, if it is reasonable. Be a cheerful asker.—Young People's Weekly.

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North Mississippi Conference—Rev. W. W. Woolard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial.

SHALL THE CANTEEN BE RESTORED?

The following press dispatch, bearing date of January 8, was sent out from Washington, D. C.: "Secretary of War Stimson and a number of high officers of the Army, including Major General Wood, Chief of Staff, and Surgeon General Tawney, are expected to appear before the House Committee on Military Affairs to-morrow to advocate the Bartholdt Bill for the restoration of the army canteen. Among others to be heard by the Committee will be Mrs. Alice G. Burbank, who has led the wives of many Army officers in an effort to have the canteen restored."

We publish this dispatch that the friends of the temperance cause in Mississippi and Louisiana may see the importance of doing what they can to defeat this movement to open saloons again in connection with our various Army posts; for, stripped of all deception, that is really what the canteen is. It should be remembered that by no means all of the Army authorities are favorable to the legislation proposed by Mr. Bartholdt. The late General Frederick D. Grant, who had abundant opportunity for observation, and who was noted for his sound judgment, was an uncompromising opponent of the army canteen; and it has been but a short time since we printed in the Advocate a statement sweepingly condemning it from many eminent physicians and scientists who have had opportunity to observe its effects.

But we do not need to argue this question with the readers of the Advocate. The morals and behavior of the men in the Army may need to be improved, but to place intoxicants easily within their reach would be a poor way to better conditions. The notion that our soldiers must have stimulants because of the kind of life they lead in reality has nothing to sustain it. Robert E. Lee, the greatest soldier that the English-speaking race has ever produced, and one who saw something of hard campaigning, uttered the following memorable words: "My experience through life has convinced me that, while moderation and temperance are commendable in all things and beneficial, abstinence from spirituous liquors is the best safeguard to morals and health." We dare say that if the Chaplains in the Army were to express their views as to the effect of the canteen, it would be quite different from that of the officers whose names appear above. The truth is, the influence of the liquor forces in the affairs of our Government is far-reaching and powerful. Indeed, it is not unlikely that if an honest investigation were made to show to what extent they are shaping legislation, disclosures would result even more startling than those which have followed from uncovering the secret doings of the money magnates and trusts.

If you are interested in keeping the canteen out of the Army, write the Congressman from your district and the Senators from your State, asking them to oppose the Bartholdt measure, or what would perhaps be better, get up a petition from your community urging them to stand

against it. True, the bill is yet before the Committee, but there is no wisdom in waiting to see if it is favorably reported. Even if it should not be recommended for passage, it will do no harm to let our national legislators see that the prohibitionists among their constituents are wide-awake and watchful.

THE BALKAN WAR.

At this writing there seems to be but little prospect of the ambassadors representing Turkey and the Balkan States, who have been in Conference in London for some weeks, agreeing upon terms of peace. Indeed, their sittings have ceased and they have stated that they are only tarrying as a matter of form and courtesy until the Governments at home, to which the questions at issue have been referred, shall have officially recognized the futility of further negotiations. The chief points of disagreement have been as to the disposition of the beleaguered city of Adrianople and the Aegean Islands, the Allied Powers insisting that Turkey must surrender them, and the latter stubbornly refusing to do so.

The six great Powers of Europe, which through accredited representatives also gathered in London but sitting as a separate body, have been parties to this consultation, seem, in the main, to have pursued a conciliatory and commendable policy. We mean, of course, that so far as their actions have been in the open they appear to have done this. But, as ex-Senator Beveridge pointed out in our recent Presidential campaign, there is such a thing as "invisible government" which often is more potent than that which is visible, and what the jealous and suspicious European nations may have done in secret it is now impossible for the general public to know.

The civilized world will regret to see Turkey and the Balkan States again unsheathe the sword. Already, if we may believe the statements of the newspaper correspondents who are near the scene of hostilities, this has been one of the bloodiest wars of modern times. Mr. Frederick Palmer states that, with a population of only 4,000,000, Bulgaria alone has put an army of 300,000 in the field. And of these soldiers he estimates that in two months of fighting 75,000—one out of every four or five—have been struck by bullets or shrapnel. He places the number of the slain at 15,000, and the number dying from disease at 5,000. He figures the number killed and taken off by sickness in all the armies in the field, on both sides, at more than 60,000. The number of the wounded, some of whom will yet die, and many of whom will be left hopelessly crippled and maimed, is, of course, many times that large. When the short period that the conflict was in progress is considered, this is indeed an appalling record.

We can scarcely conceive of anything more horrible than war, yet sometimes it is the only recourse left a suffering people. It is our opinion that the Balkan States had just grounds for an appeal to arms. The cruel oppression of Turkey has long been one of the blackest outrages of the modern world. Her cup of iniquity was full and running over. The Allied Powers should have the sympathy and prayers of the good people of all lands, and if they succeed in driving "the bloody butcher" out of Europe, they will be entitled to the applause and gratitude of mankind.

A FIRE AT MILLSAPS COLLEGE.

On Thursday night, January 16, at 7:30 o'clock, while the students were assembled in the study room and engaged in the preparation of their lessons, fire broke out in the attic of Founder's Hall on the Millsaps Campus, and by 10:30 o'clock had practically destroyed that substantial three-story brick building. This structure was erected about twenty years ago by the Northern Baptists, who then were maintaining a college for colored young people in Jackson, as the main building of their institution. It, together with some smaller buildings and the land attached, was purchased by Major Millsaps some ten years ago at a cost

of \$40,000, and, with the exception of a little of the land, was donated by him to Millsaps College. Founder's Hall (the name given to the principal building acquired by this purchase) has for the past two and a half years been the home of the Millsaps Preparatory School, which has been detached from the college proper. In it the subfreshman students lived and had their recitations.

The fire is thought probably to have originated from an uninsulated electric wire. A blaze is said to have broken out in the same part of the building on the Sunday night preceding, but was extinguished by some students who happened to discover it in time. Major Millsaps is reported to have estimated the loss sustained at \$15,000 or more. The amount of insurance carried was \$25,000 on the building and \$1000 on the furnishings. The Board of Trustees no doubt will see that the old building is reconstructed, or an entirely new one erected, with the least possible delay. We think it is quite safe to predict that within a few months, at the latest, even a better structure than the one destroyed will take its place on the Millsaps College campus.

AN ADMIRABLE CHOICE.

At a meeting of the Mississippi State Board of Health in Jackson on January 14, Dr. E. H. Galloway of that city was chosen Executive Secretary of that body, succeeding Dr. W. W. Smithson, who on February 1 will become Superintendent of the State Hospital for the Insane. The position to which Dr. Galloway has been elected is one of great honor and large responsibility, and his choice was a fitting recognition of his superior equipment as a physician and his general administrative ability. He was graduated from Millsaps College with an A.B. degree in 1900, and from the Medical Department of Vanderbilt University in 1903, after which he located in Jackson, Miss., for the practice of his profession, in which he was notably successful from the beginning. He was City Physician of Jackson from 1906 to 1911, and was also the County Health Officer of Hinds County for the years 1910 and 1911. He is at present a member of the Jackson Board of Health, a member of the Surgical Staff of the State Charity Hospital, and the Chairman of the Section of Surgery of the Mississippi State Medical Association. Dr. Galloway is the only living son of the lamented Bishop Charles B. Galloway, and he has much of the charm of manner and force of personality of his distinguished father. The people of Mississippi may feel assured that the task of safeguarding the public health in that commonwealth has been committed to capable and conscientious hands. Without disparaging any other, we do not hesitate to say that in our judgment no better selection of a man to fill this important office could have been made.

PERSONAL AND OTHER NOTES.

Rev. G. W. Huff requests us to state that his address is Hattiesburg, Miss.

Rev. J. S. Duke, pastor of the Southside Methodist Church of Corinth, Miss., states that his work has opened well, and that he is expecting a fruitful year.

Rev. U. D. Mooney, pastor of the Second Presbyterian Church of Birmingham, has accepted a call to the Napoleon Avenue Presbyterian Church of New Orleans.

The people of the Flora charge, Mississippi Conference, have given Rev. G. P. McKeown, their new pastor, a royal welcome. Brother McKeown is busy getting things in hand, and is hopeful of success in his new field.

Brother J. H. Ramsey, a highly esteemed layman, formerly of Timberville, but now of Houston, Miss., in renewing his subscription, expresses in generous words his appreciation of the Advocate. He also states that he finds Methodism flourishing and well to the front in the town which has become his new home.

Rev. J. A. Hall, our popular pastor at Grenada, Miss., writes: "Things are going on well in this delightful charge. We have had 11 accessions since Conference. The stewards fixed the salary at \$1600, an increase of \$100 over last year." It

is not unusual to hear of advancement in the pastorate favored with Brother Hall's ministry and leadership.

The Sailors' Rest, at Gulfport, Miss., under the able management of Rev. W. T. Griffin, has enjoyed an unusually large attendance of late. The ladies of the W. C. T. U. of Mississippi recently prepared and gave to sailors coming into this port five hundred "comfort bags."

The Monroe District Stewards' meeting will be held on Feb. 3, instead of Feb. 8, as was erroneously announced last week. Presiding Elder Schuble hopes that there will be a full attendance.

Dr. J. W. Lee, the popular pastor of St. John's Church of St. Louis, Mo., and a well known author and lecturer, will visit New Orleans in the early spring. He is announced to lecture in the Parker Memorial Church on March 4, 5 and 6.

Mr. and Mrs. W. H. Smith, of Durant, Miss., have issued cards announcing the marriage of their daughter, Miss Odel, to Mr. Wm. Curtis Herbert, at their residence, at 1 o'clock, Jan. 23, 1913. We extend congratulations and best wishes.

Rev. R. M. Brown has made a most excellent beginning as pastor of the Algiers Church of this city. He reports that he has received 15 new members into the Church, and that there has been an increase in the Sunday school enrollment every Sunday since Conference.

Rev. Thomas H. Mills, of Kossuth, Miss., is rendering excellent service in that fertile field. He is preaching to large congregations and has fine prospects for a good year's work. He is planning, and wisely so, to make an active canvass for new subscribers to the Advocate.

Rev. W. M. Commander, of Chester, Miss., who is in the habit of doing nice things for the Advocate, favored us with a list of five subscriptions a few days since, for which we extend to him our thanks. Brother Commander is entering upon his fourth year in his present charge, and considers the outlook highly encouraging.

A pleasant caller at our office last week was Dr. J. C. Ballard, who was until recently a surgeon in the United States Army, but who is now located at Bay St. Louis, Miss., for the practice of his profession. Dr. Ballard has for many years been an interesting contributor to the columns of the New Orleans Christian Advocate.

Rev. H. F. Griffin, a son of Rev. C. C. Griffin of the Mississippi Conference, is now serving efficiently his second year as pastor of the Midland Heights Church of Fort Smith, Ark. He has received 96 into the Church since going to that charge. Brother Griffin transferred from the Mississippi Conference to the Arkansas Conference five years ago.

We regret to announce that Rev. J. E. Sampley has found it necessary on account of his health to take a year in absolute rest. He has gone to Georgia, where he hopes the climate will help him. His presiding elder, Rev. T. W. Adams, has released him from the Harrison Circuit, Mississippi Conference, and appointed in his stead his son, Rev. M. F. Adams, to supply the charge.

In a brief communication Rev. E. H. Cunningham, of Myrtle, Mississippi, says: "Our presiding elder, Rev. J. H. Mitchell, was here last Saturday and Sunday. He held our first Quarterly Conference and preached two most excellent sermons. Our people are delighted to be assured of the wise and efficient leadership of Brother Mitchell in the capacity of a presiding elder for another year."

The face of Rev. N. E. Joyner, formerly of the Louisiana Conference, but now in charge of our church in Monterey, Mexico, and director of the Instituto Laurens, located in that city, looks quite familiar in the Baltimore and Richmond-Christian Advocate of Jan. 9. A letter from Brother Joyner concerning the Mansfield College property appears in this issue of the New Orleans Advocate.

The Fifth District of the Orleans-Jefferson Parish Sunday School Association will hold a rally in the Carrollton Avenue Methodist Church of this city on the evening of Jan. 24. The meeting will be presided over by Mr. J. H. Carter, the superintendent of the Carrollton Avenue Sunday school, and the principal speaker will be the Rev. Mr. Cochrich, of the German Evangelical Church.

The wives of the New Orleans Methodist pastors met last week and organized themselves into an Association by electing the following officers: Mrs. J. W. Moore, president; Mrs. J. M. Henry, secretary, and Mrs. H. R. Singleton, treasurer. This organization will meet once a month, and will hold its next meeting at the parsonage of Rayne Memorial Church, with Mrs. F. R. Hill, Jr., as hostess.

We regret to be informed of the illness of Sister Johnson, the mother of Mr. J. H. Johnson, of

Clarksdale, Miss., who has been confined to her bed in the home of her son in that city for several weeks. We remember Sister Johnson quite well as a member of our church at Hernando, Miss., which it was our pleasure to serve in the early years of our ministry. We hope soon to hear of her recovery.

We are indebted to Rev. J. L. Nell, the pastor of Broad Street Church of Hattiesburg, Miss., for a list of five subscribers. Brother Nell is one of the most promising young ministers in the Mississippi Conference, and is doing much to strengthen Methodism in his present field of service. He is fortunate in having the co-operation of a number of most excellent people in his work.

Among those who attended the Southern Publishers' Association, which met in New Orleans last week, was Mr. D. R. Barbee, the enterprising and resourceful Managing Editor of the Mobile Register. That he called at the Advocate office was shown by a card left on our desk, but unfortunately we were out, and failed to see him. We feel a distinct disappointment in having missed this opportunity for a chat with him.

Rev. H. H. Smith, pastor of the M. E. Church, South, at Alberta, Va., has had printed a very neat card that he is distributing among his members, with a view to enlisting them in a systematic reading of the Bible. He has the plate for printing these cards, and can furnish them at a low cost. Persons interested in promoting a similar work in their communities might do well to write Brother Smith in regard to his plans.

The Times-Democrat recently announced the entrance of Rev. E. P. Craddock (who for many years was a preacher in our Church) into the Presbyterian ministry. He was received by the Tuscaloosa Presbytery. The Presbyterians are given to priding themselves upon having a highly educated ministry, but they generally seem to be willing to take Methodist preachers into their ranks when they can get them, without any very great stressing of the matter of scholastic attainments.

Rev. W. W. Perry, our pastor at Haynesville, La., has been ill nearly ever since his arrival in his new charge, and has not yet been able to see many of his people. He states, however, that they have been exceedingly kind and attentive, and now that he has recovered sufficiently to be up, he expects soon to be fully in touch with them and to have his work well in hand. We thank Brother Perry for the assurance that he will take care of the interests of the Advocate in his rounds.

In a note to the Editor, Dr. T. C. Wier, an honored veteran of the North Mississippi Conference, whose home is at Starkville, Miss., says: "Our new pastor, Rev. T. H. Lipscomb, has been given a cordial reception by his congregation, and is starting well in this important pastoral charge." Serving where one of the largest male colleges in the South is situated, and where he is in touch with hundreds of young men who hail from every part of Mississippi, Brother Lipscomb's opportunity is, indeed, an inspiring one.

It will be pleasing intelligence to our readers to learn that Mr. J. R. Pepper, of Memphis, Tenn., who met with a serious accident at Waynesville, N. C., some weeks ago, is able to be out again, having apparently recovered completely from the injuries that he sustained. No son of Wesley anywhere has wrought more faithfully for the Master than this noble layman, and few have touched helpfully so wide a circle of men and women; and it is no wonder that he is loved and honored around the world for his work's sake.

If all the stewards of your charge take the New Orleans Christian Advocate, please report the fact to us. If they do not take it, why not set out at once to get them to do so? We cannot expect much from officials who do not know what is going on in religious circles. Bishop Hughes, of the Methodist Episcopal Church, propounds the following inquiry, which is well worth reflecting upon: "Do you know any layman, exercising a vital influence in the local and general life of the Church, who is not taking and reading his church paper?"

Brother and Sister H. E. Carter, lately engaged as assistants at the Mississippi Orphans' Home at Jackson, have entered enthusiastically upon their work in connection with that institution. In the January number of "Our Home," Rev. W. M. Williams, the Manager, speaks commendingly of the interest they are showing in the affairs of the orphanage, and Brother Carter addresses an interesting card to the public. We are pleased to see Brother and Sister Williams so strongly reinforced in the great service which they are rendering the Church.

Our hat is off to Rev. A. M. Broadfoot, of Forest, Miss., who sent us last Monday a club of ten subscribers, with a cheering check to correspond. Referring to his work, Brother Broadfoot says: "We are at Forest to finish our quadrennium, and

have been given a most kindly and cordial welcome. The outlook is more encouraging than it has been at any time since my connection with this charge. The people seem anxious to make this the best year of my stay with them. We have, I think, already had an earnest of what awaits us spiritually."

Rev. R. W. Lovett, of Mathiston, Miss., is moving steadily forward with his work, having been cordially greeted by the people at every church that he has visited. He has already received several members by letter, and has forwarded a club of subscribers to the Advocate. A fine beginning for one just starting in the work of the itinerancy!

Rev. J. W. Ramsey, of Mendenhall, Miss., writes: "Our Sunday school at this place has enthusiastic teachers and has been graded. Its already large attendance is increasing. The Sunday schools at other points are flourishing. Our prayer meeting at Mendenhall is growing, and I am preaching to crowded houses. The people here are great church goers." Happy himself, Brother Ramsey desired to make some one else happy; so he enclosed in his letter a list of sixteen subscribers, along with the handsomest check that we have laid eyes on in many a day.

To Rev. H. T. Carley, the accomplished Professor of English at Centenary College, Shreveport, we are indebted for the following items of interest: "Rev. W. W. Armstrong has made a splendid beginning at Noel Memorial Church. The seats are being placed in the new building, and we hope that we shall soon be able to occupy it, though nobody knows definitely when it will be ready for use. Our school work is about as usual. All the boys who left during the Christmas holidays have returned, and we have received several new students."

Rev. W. W. Hopper, of Woodville, Miss., says: "A gracious reception was given us by this good people upon our return for another year. We expect to build a new church here before the meeting of the next Annual Conference. Our first quarterly meeting was held on January 5 and 6. Rev. T. W. Adams was with us, and was given a genuine Methodist welcome to our community. We expect this to be the greatest year in the history of the Woodville charge." We thank Brother Hopper for a kindly invitation to attend the Port Gibson District Conference this year, which will meet in his church.

Rev. R. W. Tucker reports that he is in place at Leesville, La., and that he has been accorded a kindly and appreciative welcome. He thinks that the signs are already hopeful, and expects progress during the year now beginning. Elsewhere in this issue of the Advocate appears a note of thanks from Brother Tucker to his many friends for the kindness that they have shown him since his great bereavement in the loss of his beloved wife. He also pays therein a beautiful tribute to his faithful helpmeet, who for years had walked by his side along life's road, but who has now left him for awhile.

Though the circulation of the New Orleans Christian Advocate is chiefly in Mississippi and Louisiana, we have quite a number of appreciative readers in other States, if we may judge by what they write us. Among those who have lately sent renewals, accompanied by kindly words, we note the names of Mr. J. B. Wray, of Memphis, Tenn., and Rev. J. M. Johnson, of Waddy, Ky. The latter says: "Though I am not acquainted with you or any one in your patronizing Conferences, I have a deep interest in your work and your excellent paper." We are grateful to these brethren for their encouraging messages.

Rev. W. S. Lagrone, of Greenville, Miss., whose gifts as a pastor are remarkable, recently issued to the members of his flock a most interesting "New Year Letter." It showed that this church last year had fifty accessions and met all its financial obligations in full. Besides this, \$200, in money and goods, was contributed to the Methodist Orphanage at Jackson, \$500 was pledged (and part of it paid) to the Tri-State Hospital in Memphis, and the Woman's Missionary Society raised over \$400. Brother Lagrone has a large amount of work in contemplation for the coming year, and that this congregation under his leadership will continue to forge forward, we do not at all doubt.

There is talk of breaking the Senatorial deadlock in Tennessee by electing to the upper branch of Congress Mr. C. P. J. Mooney, the editor of the greatest daily in that State, the Commercial Appeal. A loyal Southerner, a friend to the masses of the people, and a man of brilliant intellectual gifts, there is no doubt that Mr. Mooney would worthily wear the Senatorial toga if his fellow-citizens should see fit to confer this honor upon him. We have often been pleased in reading Mr. Mooney's editorials with both his reach of information and his independence of thought. Though loyal to his party, he has a mind of his own, and can do justice to those who belong to the opposition. Men of this stamp are rare in any section of the Union.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

On Tuesday afternoon, Nov. 5, 1912, at 5:30 p.m., the Black Water community was made sad by the death of **WILLIAM ALEXANDER**, youngest son of Mr. and Mrs. C. D. Bogan, aged 3 years and 11 days. He was laid to rest in the Magnolia Cemetery, Baton Rouge, La., the funeral service being conducted by Rev. S. D. Howard. Weep not, father, mother, brother, sister; he is not dead, but is asleep in Jesus. He is only a flower transplanted from earth to heaven to live and bloom in angelic beauty. God only wants the purest and sweetest flowers to bloom in his heavenly home. Ah! we know his bright face, his sweet voice, and footsteps are missed every moment in the saddened home he left. He was always bright and cheerful, and ever ready to make friends with every one, and was greatly loved by all that knew him. He was sick only a few days, and bore his sufferings patiently. I am sure there was rejoicing in heaven over the arrival of dear little William. So, let us all meet him in heaven, where we shall part no more.

A LOVED ONE.

THOMAS HARVEY DILWORTH was born Aug. 7, 1850. He professed religion and joined the Presbyterian Church in 1863, of which Church he remained a member until 1872. He married Miss Delphia Ann Hatley on Dec. 21, 1871. To them were born five children, all of whom are living. His first wife died Oct. 30, 1884. On Jan. 28, 1885, he married Miss Fannie E. McHaffey. To them were born eight children, five of whom are living. He died Dec. 5, 1912. He was a devoted husband and father. A faithful wife and nine children survive him, to whom we extend deepest sympathy. As a member of the Church and as a Christian he was faithful unto the end. He united with the M. E. Church, South, in 1872. Although he suffered much during the last few months of his life, he endured it all with patience, and was ready to respond to the last call. Not only will he be missed at home, but the Church feels that it has lost one of its stays, and the community has lost a good citizen. "The Lord gave, and the Lord hath taken away."

THOS. H. MILLS.

Mrs. **ORA BUTLER WHITTINGTON**, the subject of this sketch, was born Aug. 21, 1825, and died May 21, 1912. She was twice married: first, to Thomas Causey. To them two children were born. Mr. Causey died, leaving her a widow. In 1844 she was married to Mr. Whittington. To them were born eleven children, six of whom preceded Brother and Sister Whittington to their reward, leaving five to mourn her death. Sister Whittington was a consecrated Christian, having been converted and having joined the M. E. Church, South, in early life, and having lived a consistent Christian life until death. So, dear children and friends, do not mourn as those who have no hope. We know where to find Aunt Ora, as she was called. She has gone to be with Jesus and the redeemed of the Lord. The Apostle has said, "Blessed are the dead that die in the Lord; yea, saith the Spirit, that they may rest from their labor, and their works do follow them." The funeral was conducted by the pastor at the home of her grand daughter, after which the deceased was followed by a large concourse of friends and relatives to the family graveyard, where we laid her away by the side of her husband to await the resurrection of the just.

Her pastor, C. H. HERRING.

MRS. ELIZABETH P. DAVIS.

Since our last gathering as a Sunday school our entire congregation has been saddened by the death of our sister, Mrs. Elizabeth Davis, upon whose presence and prayers and labor we have been so accustomed to rely, and whose going away has deprived us of a friend and co-laborer rarely found in any community.

Brief and comparatively uneventful is the story of her placid and beautiful life. She was born in Natchez in May, 1856, the daughter of James T. Balance and his wife, Mrs. Maria Balance. Her own mother dying while she was a young girl, she was reared in the home of Uncle David Gunning, of blessed memory to all the people of Natchez. In 1878 she joined the Jefferson Street Methodist Church by vows, and at the time of her death there were only nineteen people who had been members of this church for a longer time than she had; and among all who have come and gone in these years there have been none truer to their vows and more loyal to the Master than was she.

In April, 1879, she was married to Brother H. B. Davis, her childhood playmate. He survives her, and today sits in the shadow of the great sorrow of his life. To them there was born one child, "Annie," who became the wife of our brother, Robert E. Bost; and they and their children now cherish the memory of one of the tenderest of mothers and grandmothers. Outside of her beautiful and affectionate home life, the center of Sister Davis' life was the Church of Christ. To it she gave the wealth of her love, attention and care. It was fitting that the papers at the time of her death should have spoken of her as a prominent church woman. That was a better tribute than to have wielded the largest influence in the service of worldliness and society. But she was better than that, for she was in the best sense a Christian. No one among us lived closer to the Lord. Quiet and utterly undemonstrative was she, and yet leaving by her untiring devotion, her uniform attendance, her careful life, no doubt as to where her life was hid. "By their fruits shall ye know them."

In the Woman's Home Mission Society she has been for years a leading spirit, especially loving the work of seeing that the pastor's home was in every way properly equipped. No pastor that was ever here has failed to appreciate her loving attention to his every need. We need say little with reference to her work here in the Sunday school, where she has been a faithful and efficient teacher. Her class was the pride of her heart, and she leaves to her girls the benediction of a beautiful life and character. We shall miss her here at every meeting, but we shall not think of her as dead, for along with many others she has but entered into life. And there is not a member of the Jefferson St. Sunday School but that can feel that he has a friend at the Beautiful Gate waiting and watching.

Because these things are true, therefore be it resolved that we spread the foregoing on the record of this school as a faint expression of the appreciation we have for the memory of one whom we have loved and "lost awhile;" that we extend our tenderest sympathy to the household so bereaved by this providence, and that we ask that a copy of these resolutions be published in the New Orleans Advocate.

Signed: H. B. Watkins, H. F. West, A. Trimble, Committee.

Dr. Jowett, of New York, furnishes this happy and very perfect description of the true optimist: "An optimist is a man who can scent the coming harvest while the snow is on the ground; a man who can live in the sunny days of June even while he is in the dingy days of December; a man who can believe in the best even in the arrogant and aggressive presence of the worst."

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Tidings From the Field

Pickens, Miss.

I think we are beginning the new year well. We have been kindly received by the good people of this charge. As you know, these people are noted for their kindness and hospitality. We have had many tokens of appreciation since Conference. Indeed, the pastor and his family are remembered here all along through the year, not only by Methodist people, but by others as well. One Baptist brother remembered us with a fine barrel of flour Christmas. Any preacher is fortunate to be pastor of this splendid people. May the Lord help us to be worthy.—J. D. Simpson.

Sidon, Miss.

We have been kindly received by this splendid people for another year, and my work has begun well. Our people remembered us with many nice things Christmas. The pastor's salary has been increased over last year. Our congregations are good. The Leagues and Sunday schools are progressing, and the women's societies are busy. Sidon is to entertain the Durant District Conference, and you, Mr. Editor, have a cordial invitation to be present. Brother Morehead lives here and is a benediction to the entire town, and quite a help to the pastor. This is a growing charge, and we are planning great things for our Lord this year. We will hold our revival meetings in April or May.

—O. P. Armour.

Charleston, Miss.

We are now settled down in our new charge and getting our work fairly well in hand. Our reception here far surpassed our expectations, and was far above what we deserved. Our field here is broad and promises much to our Church if properly cultivated. Brother J. W. Bell, my predecessor, is held in high esteem by this people, just as all faithful men of God should be. Our town is taking on city proportions, having most of the modern conveniences, and is growing all the while. It is a fine business place. We have one of the best public school buildings in the State, with over 300 pupils in attendance. The school is presided over by Prof. Andrew Burdine, formerly of Nettleton, Miss. We hope for a great year in our church work. The New Orleans Christian Advocate shall have its share of attention. It grows stronger all the while, and we hope the editor will reconsider his resolution to resign. Come to see us.—D. W. Babb.

Clinton, La.

After a long move from the northwestern to the southwestern part of the State, I find myself and family here in Clinton, with our household goods somewhere on the way (I know not where). The parsonage being in need of repairs, I have had to move into another house furnished us by the good people of Clinton, until the needed repairs can be made. In the meantime, we are doing the best we can at housekeeping. The day we moved into the house prepared for us a gentle breeze seemed to come from every quarter in turn, and with it came all sorts of good things for the parsonage larder. The people are so kind and considerate of our welfare that we feel at home among them already; so, Brother Meek, you can send the Advocate to us here, instead of at Lisbon, for we have decided to live here among these good people. Brother Coleman was here with us a few days last week, and held our first quarterly conference and looked after

our welfare. He is a good, considerate and painstaking presiding elder.—J. B. Williams.


Greenville, Miss.

Things are moving off well at Greenville. We look for the greatest year of our quadrennium. The first Quarterly Conference came off last evening with the best attendance we have ever seen and a spirit of optimism and fraternity manifested by all. Our new presiding elder wears his honors with grace and becoming dignity. The work of the district is in safe hands, and we expect the best reports this year the district has ever made. As for Greenville, we are striving to be at the front with a great forward movement along both material and spiritual lines. This is the mind of preacher and people, and we are standing on the promises.

—W. S. Lagrone.

Black Hawk and Acona (North Miss).

These towns are four miles apart, and the first an easy sixteen miles from Lexington, Carrollton and Sidon, on as many different railroads, and twenty-one miles from Greenwood. On every side these larger towns are suburban to the Black Hawk section, and make by all signs a most excellent and helpful environment. A few miles' drive passes for little, and is many times as a complete delight, if en route to a desirable location. A long line of worthy men have driven these roads, from the times of the youthful pastor, C. B. Galloway, and previously, unto the journeying thither of the learned and long prominent Dr. W. T. J. Sullivan, and some later assignments, the very most recent to "ring the gospel bells" at these churches being the Rev. J. H. Bell, late to us from the Cumberland Presbyterian Church. The churches here are very fine for the cost, the two being valued at \$7000. The parsonage is fully furnished, and among the best of the Conference, with money in hand to make beautiful the entire premises. We were delightfully received. The rooms were warmed, and ready for use; a sumptuous supper was in waiting, and a cheerful delegation of the membership accorded the welcome. Donations have been frequent, and a fine company of callers took possession on Christmas evening. People of prominence and of great excellence have originated in this section, and the supply is by no means yet exhausted. Others make their home here who are extensively known; and no few of the "younger set," at some later time, will enter the arena of contest for a name upon the temple of distinction. Many from this church membership have departed to the City of Mansions, and some to serve usefully in other congregations, but a great company still remain to perpetuate, in His name, the splendid record of their worthy predecessors. . . . We had a glimpse of West Point and Carrollton in crossing from Shuqualak, and heard kind words of Rev. S. M. Thames, now of Hernando, and of his fortunate successor at Carrollton, Rev. W. W. Jones. . . . Rev. W. C. Carlisle, from Second Church, Columbus, was to have an open door and cheering reception at Shuqualak. . . . We trust for a year of good in this long-time and very interesting Black Hawk and Acona pastorate.—A. H. Williams.



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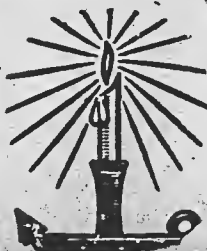
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The Sunday School.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

By Rev. R. A. Maddox.

The Teacher Training Class at Mendenhall is progressing nicely, having finished one book, except taking the examination. They meet every Sunday afternoon.

Carry your Bible to the Sunday school class. The teacher and pupil going to the class without their Bibles reminds me of a contractor going to build a house without a saw and hammer. We must have tools with which to do work. The Word of God is the tool for the Sunday school to use.

The Columbia Methodist Church has 421 members and 432 in the various departments of the Sunday school. The Fifth Street Church of Meridian has a little more than 400 members and over 600 are connected with the Sunday school. How do your church roll and Sunday school roll compare?

The Mendenhall Sunday school has taken on new life. The Senior Wesley Bible Class has just been organized, and is divided into three sections. The boys and girls are very enthusiastic in the work, and the fact that they are organized appeals to them. They say they are going to send forth preachers and missionaries from their class. It is a high ideal.

The Sarepta Sunday school is located about ten miles in the country, and is doing up-to-date work. The old people of the community are taken care of in the Sunday school by a wide-awake Home Department, which has about 50 members. Mr. Westrope, the Home Department Superintendent, got on his mule and canvassed the community to secure this membership. Can't others do the same thing?

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Remember that success belongs to the enthusiastic.

There are three G's needed by Intermediate and Senior teachers: "Grace, gray matter, and ginger."

"Whatever you would find in the Christian life of to-morrow, you must build into the child-life of to-day."

When Christ, the great teacher, was here, no need escaped his notice. All that he taught or did was in response to need. How far can we follow him in this great principle of his life?

Standards are erected to produce work along definite lines: witness the Standards of Efficiency for Sunday schools in our own Church. Dean Brown of Yale says "Sodom would have been saved by ten men. Ten good men, real men, can save any community."

Listen to the real truth as voiced by a great Christian orator as he advised young men on the how and why of religious education. "Religious education and business have a vital relation. Religious education is the chief support of business, the chief relief of business; it challenges the support of business men, and gives to a business man his best investment." Religious education is largely secured in the Sunday school.

The following are a few reasons why handwork should be used: (1) Childhood is an age of expression; (2) the child begins to know only what he does; (3) it affords an opportunity to express the knowledge gained; (4) it intensifies the impression; (5) it affords the teacher the opportunity of seeing what impression the child has gained and gives her a chance to correct wrong impressions; (6) it is one of the strongest links between the home and the school.

No more beautiful Christmas "good-will" was exhibited during the recent holidays than by the Methodist girls

of the I. I. & C., under Mrs. Wyatt's skillful leadership. They found out the name and age of many orphans in the Home; these were then checked off, and one girl made herself responsible for the cheer and happiness of one child. The box was all that nimble, artistic and loving fingers could arrange, and brought corresponding happiness. One Methodist teacher also contributed largely to the donation. Surely this was the efflorescence of sweet service!

Some New Year "resolves" made by a class of young girls called the "Ever Ready" Girls' Class are as follows: To look over the magazines each month and clip from them any suggestions which might be helpful in solving class problems, in planning social affairs, or helping a shut-in over a bad half-hour; to sit by the visitor or new pupil in class and make them feel at home; to be prepared to act as substitute teacher; to read the Bible every day; to strengthen the habit of never refusing to do any duty imposed by the teacher; to be "ever ready" to do Christ's work. These resolutions are well worth while equally as character and Sunday school builders.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

It was once recorded of a minister that he was a splendid preacher, but that he spoiled his sermon by manifesting a bad spirit in the delivery of it. So with a teacher a manifestation of impatience, resentfulness, or anger may ruin an otherwise excellent handling of the class recitation. To "think twice before we speak once" is still a good rule.

The Hammond Sunday school has started the new year by inaugurating a Missionary Department, with Mrs. J. B. McGehee as superintendent; a Home Department, with Mrs. Lester Smythe as superintendent; a Cradle Roll Department, with Miss Josie Smollen as superintendent; a Teacher-training Class, with Rev. Elton Wilson as teacher; and a Pocket Testament League, with Mr. Streak as superintendent. A Sunday school annex is in the plans for the near future.

The Sunday school event at the late session of the Louisiana Conference was the unveiling of a splendid portrait of the late Mrs. Jack Parker, founder of the Parker Memorial Bible Class of the Monroe Sunday School, with Rev. R. H. Wynn and Rev. W. W. Holmes, former pastors, as the principal speakers. The sight of the magnificent likeness brought a flood of sacred memories to the minds of the friends and class members present, and deep emotions surged through the hearts of all. Mrs. S. S. Keener, the present teacher, had charge of the program. The class, at the death of the founder, which occurred while Rev. R. H. Wynn was pastor, numbered 175 members; and it is still large and doing fine work.

Rev. W. H. Coleman began his new work as presiding elder of the Baton Rouge District at Hammond, where the district parsonage is located, and in his sermon pledges were made to magnify the Sunday school and League work of his district—to look after the religious life of the young people. No one thing could more surely insure a successful administration. The church that takes care of its children takes care of itself. The Sunday school to-day is chiefly the church of to-morrow, and this presiding elder seems to have discovered this fact. He begins with the foundation when starting to build his house.

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The Paying Hen

The weakest living creature, by concentrating his powers on a single object, can accomplish something; the strongest, by dispersing his over many, may fail to accomplish anything.—Carlyle.

Knees Became Stiff

Five Years of Severe Rheumatism

The cure of Henry J. Goldstein, 14 Barton Street, Boston, Mass., is another victory by Hood's Sarsaparilla. This great medicine has succeeded in many cases where others have utterly failed. Mr. Goldstein says: "I suffered from rheumatism five years. It kept me from business and caused excruciating pain. My knees would become as stiff as steel. I tried many medicines without relief, then took Hood's Sarsaparilla, soon felt much better, and now consider myself entirely cured. I recommend Hood's." Get it today in usual liquid form or chocolate tablets called **Sarsatabs**.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Monroe District—First Round.
Calhoun Feb. 1, 2
Monroe, p. m. Feb. 2
Mer Rouge Feb. 8, 9
Oak Grove Feb. 15, 16
Lake Providence Feb. 22, 23
a. m. WM. SCHUHLE, P. E.

Ruston Dist.—First Round.
Ashland, at Ashland Feb. 1, 2
Elmore, at Wesley Feb. 5
Bernice, at Bernice Feb. 8, 9
Gibbsland, at Gibbsland Feb. 15, 16
Ruston Feb. 17
Haughton, at Haughton Feb. 22, 23
Jonesboro, at Jonesboro Feb. 26
District Stewards will meet at Gibbsland, February 15th, 10 a. m.
BRISCOE CARTER, P. E.

Alexandria District—First Round.
Melville Feb. 1, 2
Simsport and Evergreen, at
Simsport Feb. 2, 3
Boyce and Lecompte, at
Boyce Feb. 8, 9
Columbia Feb. 12
Camp Feb. 15, 16
Buhkie Feb. 19
Colfax Feb. 22, 23
H. W. MAY, P. E.

Baton Rouge Dist.—First Round.
Ponchatoula, at P. Jan. 26, 27
Port Vincent, at Huff's Ch. Jan. 29,
Tickfaw, at T. Feb. 1, 2
Hammond Feb. 2, 3
Amite City Feb. 9, 10
Kentwood Feb. 16, 17
St. Helena, at Days Feb. 22, 23
Pine Grove, at Pine Grove Mar. 1, 2
Mt. Hermon, at Varnado Mar. 8, 9
Franklinton, at F. Mar. 11, 12
W. H. COLEMAN, P. E.

Shreveport Dist.—First Round.
Coushatta, p. m. Feb. 1, 2
Wesley at C. Creek, a. m. Feb. 1, 2
Lachute, at Atkins Feb. 4
First Church, Shreveport Feb. 5
Ida, at Ida Feb. 6
Mansfield, at S. Mansfield Feb. 8, 9
Sunday School Institute at
Mansfield Feb. 10-12
PAUL M. BROWN, P. E.

Lafayette Dist.—First Round.
Jeanerette Sunday, Feb. 2
Patterson Monday, Feb. 3
Evangeline Mission, at
Bayou Chicot Sunday, Feb. 9
Jennings Wednesday, Feb. 12
Acadia Circuit, at
Branch Sunday, Feb. 16
Lake Arthur Wednesday, Feb. 19
Bell City Thursday, Feb. 20
Indian Bayou at
Bethel Sunday, Feb. 23
Vermilion Circuit, at
Henry Tuesday, Feb. 25
R. H. WYNN, P. E.

MISSISSIPPI CONFERENCE.

Port Gibson District—First Round.
Rolling Fork Feb. 1, 2
Mayersville, at Mayersville Feb. 4
Harriston, at Harriston Feb. 8, 9
Hamburg Feb. 11
Fayette Feb. 13
Rocky Springs Feb. 15, 16
Oak Ridge Feb. 18
Vicksburg, Crawford Street Feb. 19
Anguilla, at Anguilla Feb. 20
Silver City Feb. 22, 23
The District Stewards will please meet in the Methodist church at Harriston, at 10 o'clock a. m., Monday,

Feb. 10. All pastors invited to attend.
T. W. ADAMS, P. E.

Meridian Dist.—First Round.
Vinville at Pleasant Hill Feb. 1, 2
Waynesboro Circuit, at
Fedora Feb. 8, 9
Waynesboro Feb. 9, 10
Buckatuna, at Chicora Feb. 11
Scooba at Scooba Feb. 16, 17
Lauderdale at Lauderdale Feb. 23, 24
Daleville, at Daleville Feb. 25
J. T. LEGGETT, P. E.

Jackson Dist.—First Round.
Terry Feb. 2, 3
Benton, at Midway Feb. 5
Flora Feb. 7
Madison Feb. 8, 9
Mendenhall Feb. 12
Sharon Feb. 15, 16
Canton, 7:30 p. m. Feb. 14, 16
Edwards, 7:30 p. m. Feb. 19, 20
Harrisville, at Rexford Feb. 22, 23
Fannin at Oakdale Feb. 26
PAUL D. HARDIN, P. E.

Sea Shore District—First Round.
Biloxi, Main Street Feb. 2, 3
Long Beach Feb. 5
Moss Point, Q. C., p. m. Feb. 6
Americus, at Pleasant Hill,
a. m. Feb. 7
Escatawpa, at Escatawpa Feb. 8
Moss Point, a. m. Feb. 9
Pascagoula and Ocean
Springs, at P., p. m. Feb. 9
Hub and Oakdale, at O. Feb. 13
Columbia Feb. 14
Lumberton Feb. 15, 16
Poplarville Feb. 22, 23
Derby Feb. 24
Carriere and Picayune, at P. Feb. 25
W. H. HUNTLEY, P. E.
Gulfport, Miss.

Brookhaven Dist.—First Round.
Buford at Summer's Chapel Feb. 1, 2
Adams at Adams Feb. 8, 9
McComb-Centenary Feb. 9, 10
Tylertown at Tylertown Feb. 15, 16
Pleasant Grove at Pleasant
Grove Feb. 22, 23
Brookhaven, Monday Feb. 24
ROBT. SELBY, P. E.

Port Gibson Dist.—First Round.
Utica at U Feb. 1, 2
Hermanville at H. Feb. 4
Harriston Feb. 8, 9
Nebo at Nebo Feb. 11
Rolling Fork Feb. 15, 16
Anguilla at A. Feb. 18
Waynesville at W. Feb. 22, 23
T. W. ADAMS, P. E.

Hattiesburg District—First Round.
Summerland Feb. 1, 2
Taylorsville Feb. 2, 3
Mt. Olive Feb. 3, 4
Encutta Feb. 8, 9
Vosburg Feb. 9, 10
Ellisville Feb. 10, 11
Purvis Feb. 15, 16
McLain, at Merrill Feb. 21, 22
Leakesville Feb. 23, 24
Lucedale Feb. 24, 25
Estabutchie, at Lux Feb. 27
Richton March 1, 2
GEO. H. THOMPSON, P. E.

Newton District—First Round.
Loun, at Loun Feb. 1, 2
Morton and Pela, at Morton Feb. 8, 9
Shiloh, at Shiloh Feb. 14
Trenton, at Polkville Feb. 15, 16
Neshoba, at Sand Town Feb. 21
Philadelphia Feb. 22, 23
Homewood, at Homewood Feb. 28
C. F. EMERY, P. E.

A RANK MATERIALIST.

"Jones went to church yesterday, the first time in twenty years."
"Yes?"
"And they sang, 'Is My Name Written There?'"
"I see."
"And after the service was over, Jones went home and looked in the book to see if his name was written there."
"You don't say! What book did he look in?"
"Bradstreet's."

Marriages

On Dec. 26, 1912, at the home of the bride's father, Mr. Ike Jones, near Black Hawk, Miss., by Rev. O. P. Armour, Mr. GROVER C. ROGERS and Miss BESSIE PAGE JONES.

On Dec. 24, 1912, at the home of the bride's parents, in Hattiesburg, Miss., by Rev. P. H. Howse, Mr. W. L. CHERRY, of West, Tex., and Miss LIDA WALTMAN.

On Jan. 15, 1913, at the home of the bride's parents, in Hattiesburg, Miss., by Rev. P. H. Howse, father of the bride, Mr. A. R. SMITH, of Westminster, S. C., and Miss LIZZIE S. HOWSE.

At the home of the bride's mother in Gulfport, Miss., on Dec. 25, 1912, by Rev. W. T. Griffin, Mr. DAVID V. COCHRAN and Miss LENA BELL SHAUNBERGER.

In the parlor of the Journey Hotel, Kosciusko, Miss., on Dec. 10, 1912, at 3:30 p. m., by Rev. C. W. Bailey, Mr. P. B. McWHORTER, SR., of Ethel, Miss., and Mrs. MATTIE CARTER, of West, Miss.

Banish Those Ugly Pimples

Skin Cleared in a Short Time by Stuart's Calcium Wafers, the Greatest Blood Purifier Known.

Pimples, blotches, skin eruptions of all kinds, are simply the impurities in the blood coming to the surface. All the external treatment in the world won't do a particle of good unless you



Clean Your Back and Face of Pimples.

purify the blood. And there's nothing so humiliating as a face that's all "broken out" and spotted.

Stuart's Calcium Wafers will clear the most obstinate complexion, because they go right into the blood and remove the cause of the trouble. The blood is cleansed of all impurities and foreign substances and these are quickly eliminated from the system. You'll notice a wonderful change in a few days—you will hardly know yourself in a week.

And Stuart's Calcium Wafers are absolutely harmless to any one. Their ingredients are just what a physician prescribes in most cases of skin eruptions and poor blood. These wafers are put up in a concentrated form, which makes them act quickly and thoroughly.

Begin taking Stuart's Calcium Wafers to-day and then look at yourself in the mirror in a few days, and find all those awful pimples, blackheads, acne, boils, liver spots, rash, eczema and that muddy complexion rapidly disappearing and your face cleared like the petal of a flower.

You can obtain Stuart's Calcium Wafers at any drug store at 50 cents and there is now no reason why any one should be disfigured by pimples or any other skin eruption.

FARM HAULING BY TRACTOR.

Hauling or freighting in the South is a serious problem and a heavy task. It matters not whether it is marketing the crops of the farm, hauling fertilizer and other supplies to the farm, or the freighting and hauling of the contractor. It is an expensive proposition.

Farmers and contractor freighters of the South will welcome the advent of the Old Tractor, the Modern Farm Horse. These tractors will easily and cheaply haul one wagon or a train of wagons on the city streets, the country roads or in the fields.

You do not need specially built wagons. The ordinary farm wagons can be hitched in a string with a cable, a chain or a rope. If it is a contractor, he can use his regular freighting wagons.

One type of these tractors, rated at 40 brake-horse-power, will pull a load requiring 15 to 17 ordinary mules to haul. It is built with two speeds, one of 2-1/4 miles an hour and the other four miles. When used for freighting it will haul a heavy train of wagons at the low speed and return with the empty ones at the high speed. Or it will haul lighter trains at the higher speed. This tractor is especially well adapted to hauling work, because of these two speeds.

These tractors are used a great deal throughout the world for doing all kinds of agricultural and contract hauling. In addition to this they do all kinds of field work, ordinarily done with horses and mules.

For complete literature on the subject of tractors write the Hart-Parr Company, 324R Lawler Street, Charles City, Iowa.

TEXAS WOMAN NEAR DEATH

Wills Point, Tex.—In a letter from Wills Point, Mrs. Victoria Stallings says: "I was afflicted with womanly troubles, had a dreadful cough, and suffered awful pains. I certainly would have died, if I had not been relieved by taking Cardui. Now I am stronger, and in better health than I ever was in my life. I can't say half enough for this great medicine." Do you need relief? Try Cardui for your womanly troubles. Its long record of successful use is your guarantee. Thousands of ladies have been helped to health and happiness by Cardui. It will surely help you. Try a bottle today.

Tuberculosis

Its Diagnosis, Treatment and Cure

Free



NEW TREATISE ON TUBERCULOSIS

By FREEMAN HALL, M. D.

This valuable medical book tells in plain, simple language how Tuberculosis can be cured in your own home. If you know of any one suffering from Tuberculosis, Catarrh, Bronchitis, Asthma or any throat or lung trouble, or are yourself afflicted, this book will help you. Even if you are in the advanced stage of the disease and feel there is no hope, it will instruct you how others, with its aid, cured themselves after all remedies tried had failed, and they believed their case hopeless.

Write at once to the Yonkerman Co., 5749 Water St., Kalamazoo, Mich.; they will gladly send you the book in English, German or Swedish, by return mail FREE and also a generous supply of the new Treatment absolutely Free, for they want you to have this wonderful remedy before it is too late. Don't wait—write today. It may mean the saving of your life.

Woman's Missionary Work

Edited by Mrs. R. F. Harrell, 1329 Josephine St., New Orleans
Conference Press Superintendents:

Louisiana Mrs. A. C. McKinney, Ruston, La.
Mississippi Mrs. H. L. McCleskey, Hazlehurst, Miss.
North Mississippi Mrs. A. C. Yeager, Water Valley, Miss.

All communications for this department should be sent to the Editor at the address given above.

Splendid Work of a First Vice President in the North Mississippi Conference.

To begin with, she is the wife of a preacher whom the Bishop, in his wisdom, saw fit to move, and in the midst of her packing has taken time to write a detailed account of her work. She has written numberless letters in the effort to work up both departments among the children; has met with remarkable success; is ambitious to "catch up" with the Holston and Tennessee Conferences, which still lead in Junior work and the Baby Division. During the fourth quarter she organized four new Junior societies and two adult societies, one at Sumner and one at Webb. She organized the children at Schlater and Webb and North Carrollton.

She sent 17 baby certificates and mite boxes to Indianola and 12 to Coldwater. She also writes that Macon reports a new Junior society with 18 members. Her post office address for 1913 will be Hernando. She requests all first vice presidents to send her a good program on children's work, or children's meeting, as soon as they possibly can from those that she receives she intends to select the best to be used in compiling a book of programs. She wishes to ask if any vice presidents desire to have promotion certificates from the Baby to the Junior Division; if so, she can supply them. She and her husband hope and intend to use every effort to make this the most fruitful year of their ministry.

Mrs. Thames has made a splendid record during all the years in which she has been a leader in the Foreign Missionary work. Now that union has been decreed, she is doing every thing she can to prove that it is the best form of service. She has estimated that as an economic measure it will save in the expenses of the annual meeting the salary of a missionary to some foreign country. Her contemporaries are very proud of her, and her gentle, ladylike ways have won the love of all hearts. A. C. Y.

Meridian and Hazlehurst Notes.

If the presence of their leaders among the soldiers in any army means an inspiration and encouragement, how great things the missionary army of the Brookhaven District ought to accomplish! The recent Conference moves added three more Conference officers to this district, making seven in all.

The auxiliary at Hazlehurst feels that indeed their lines have fallen in pleasant places. In that Mrs. W. H. La Prade, Conference Corresponding Secretary for the Foreign Missionary Department, with her scholarly, consecrated husband, has been sent to them for the coming year. The presence of these two, who have long been identified with missionary affairs in several Southern States, will be of inestimable help to this society.

Central Church, Meridian, has one of the most consecrated Press Superintendents in the Mississippi Conference, Mrs. J. C. Templeton. We would be glad to publish here several articles from her pen, which have reached the desk of the writer, but lack of space forbids. Here are a few items of interest reported in the Meridian Star by Mrs. Templeton:

"The first Monday of the month is devoted to the local work and reports; the second Monday to foreign work; the third Monday to devotional service; the fourth Monday to home missions; and each fifth Monday to

the Missionary Voice. The Study Circle meets the first Thursday of each month."

"Miss Womack, the head deaconess at Wesley House, returned to the Home last Thursday, after a vacation pleasantly spent with friends in the city. Miss Tinsley, the assistant deaconess, arrived in Meridian Tuesday night, and will take up her residence at Wesley House right away. We extend to Miss Tinsley a hearty welcome to our midst."

"Work on the new Wesley House is progressing, and the City Board of Missions will soon have a house in which they can carry on their work more effectively. The deaconesses at Wesley House have their sewing class organized, and it is a large one. They have some volunteer helpers in this class. They have instituted a story hour also." MRS. H. L. McCLESKEY.

Report of Miss Knapp, Deaconess at Corinth, Miss.

For the month of December: Number of visits made, 283; visits to the sick, 46; funerals attended, 2; garments given, 3; story hour, total attendance, 132; story hour, average attendance, 26. Christmas donations: 1 barrel apples, 1 box oranges, 1 box raisins, 2 buckets candy, 20 toys, \$5 in money. Santa Claus suit and trimmings; W. O. W., toys for 24 children; Y. M. C. B., toys for 9 children. Given out: Toys, candy, and fruit to 96 children; baskets to 18 families; coal to 6 families. Fifty children and a number of mothers were present at the Christmas tree. The Story Hour is progressing nicely. Have rented a whole house now for club work, and am making plans for playgrounds.

Mrs. A. Percy Holt.

We are pleased to learn that Mrs. Percy Holt of Crowley, La., the Foreign Corresponding Secretary for Louisiana, is able to assume her duties as conference officer once more. On account of the illness of her husband, Mrs. Holt has been unable to attend to these matters for a time past. The ladies interested in our work throughout the whole State will be glad to get this important information.

Millsaps Missionary Society.

During the year 1912 the Millsaps Missionary Society has taken on new life. This is a united society, and is composed of women who belong to First Church, Jackson, but who live in the neighborhood of Millsaps College.

As we take a retrospective view of our last year's work, we realize how little we have done when our opportunities for larger things have been so great; but at the close of 1913 we hope to make a better report. We claim for our membership 20 loyal, consecrated women. For the year just closed we have raised for the Home Department \$22.45; for the Foreign Department \$77.88, making a total of \$100.33. We have a fair list of subscribers for the Missionary Voice. We observed the Week of Prayer, and will soon take up the Mission Study work. At our last meeting new officers were elected for the incoming year. We consider ourselves fortunate in having Mrs. A. F. Watkins for our "heloved" President, and feel that our little hand will be led wisely and well to undertake much for the Master. In the several departments, we have fine, capable women who have the success of God's Kingdom at heart.

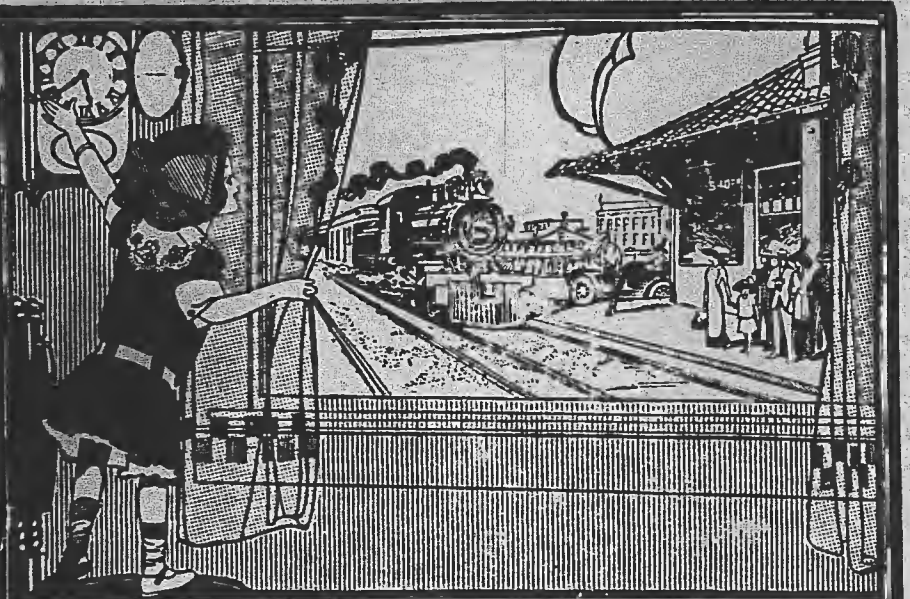
MRS. W. M. WILLIAMS,
Press Sup't.

Notice.

After Feb. 5th our address will be

For Coughs and Colds Is safe for Children

FOLEY'S HONEY and TAR Compound



Dear Mr. Traveler

this road has but one thing to sell
That is Transportation

Transportation Means Getting There—AND ON TIME

THE people we serve do not depend for their time upon the Government Observatory or The Western Union Telegraph Company; they set their clocks by our trains. Traveling is a pleasure when trains are on time, and the conductor smiling—for civil conductors are just as necessary now-a-days as civil engineers.

Next to being on time we pride ourselves on the courtesy of our train men. It is their business to answer questions and help you in any way possible. Our double passenger service is dependable. Plan your trips so as to use these "ever on time" trains and ride on the road where there is never a grouch. The ticket agent will be glad to supply you with a folder showing the schedules in detail, and give you any other information you may desire. Trains arrive at and depart from our new Central station in Shreveport and the new Union Depot in Alexandria. Our freight service is equally reliable. Insert in your orders routing c/o L. & A. Ry. You will be pleased with our service. Full information regarding either freight or passenger schedules, rates, etc., will be gladly furnished by any agent of the L. & A. Ry., or any one of the undersigned:

F. W. GREGORY,
General Agent,
Shreveport, La.

H. R. WHITING,
Commercial Agent,
Alexandria, La.

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ROCHE'S HERBAL EMBROCATION FOR

HOOPING-COUGH

OR CROUP

Also very beneficial in cases of BRONCHITIS, LUMBAGO and RHEUMATISM

Copy of an order received. "Baroness Meltzing requests Messrs. Edwards to dispatch six bottles of Roche's Herbal Embrocation, used for children having whooping-cough, to Her Royal Highness, the Duchess of Cumberland, Penzance, Vienna, 24th March, 1899." This order was repeated in 1894, 1899, 1903 and 1905. W. Edwards & Son, 157 Queen Victoria St., London, Eng. All druggists, or E. FOUGERA & CO., Inc., 90 Rockman St., N. Y.

Centerville, Miss., instead of New Orleans. Please send all communications after the above date for this column to Mrs. R. F. Harrell, Centerville, Miss.

MRS. R. F. HARRELL, Editress.

is America a Christian Nation?
The United States spends \$25,000,000 a year for its navy (war), and \$9,090,000 for Foreign Missions (peace). Let each one answer the above question for himself.

PISO'S REMEDY
Best Cough Syrup. Tastes Good. Use
in time. Sold by Druggists.
FOR COUGHS AND COLDS

Smoke of Herbs Cures Catarrh

A Simple, Safe, Reliable Way and
It Costs Nothing to Try.

This preparation of herbs, leaves, flowers and berries (containing no tobacco or habit-forming drugs) is either smoked in an ordinary clean pipe or smoking tube, and by drawing the medicated smoke into the mouth and inhaling into the lungs or sending it out through the nostrils in a perfectly natural way, the worst case of Catarrh can be eradicated.

It is not unpleasant to use, and at the same time it is entirely harmless, and can be used by man, woman or child.

Just as Catarrh is contracted by breathing cold or dust and germ-laden air, just so this balmy antiseptic smoking remedy goes to all the affected parts of the air passages of the head, nose, throat and lungs. It can readily be seen why the ordinary treatments, such as sprays, ointments, salves, liquid or tablet medicines fail—they do not and can not reach all the affected parts.

If you have catarrh of the nose, throat or lungs, choking, stopped-up feeling, colds, catarrhal headaches; if you are given to hawking and spitting, this simple yet scientific treatment should cure you.

An illustrated book which goes thoroughly into the whole question of the cause, cure and prevention of catarrh will upon request, be sent you by Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga.

He will, also, mail you five days' free treatment. You will at once see that it is a wonderful remedy, and as it only costs one dollar for the regular treatment, it is within the reach of everyone. It is not necessary to send any money—simply send your name and address and the booklet and free trial package will be mailed you immediately.

The Best Cough Syrup is Easily Made at Home

Costs Little and Acts Quickly.
Money Refunded If It Fails.

This recipe makes a pint of cough syrup, and saves you about \$2.00 as compared with ordinary cough remedies. It stops obstinate coughs—even whooping cough—in a hurry, and is splendid for sore lungs, asthma, croup, hoarseness and other throat troubles.

Mix one pint of granulated sugar with ½ pint of warm water, and stir for 2 minutes. Put 2½ ounces of Pinex (fifty cents' worth) in a pint bottle, and add the Sugar Syrup. Take a teaspoonful every one, two or three hours. Tastes good.

This takes right hold of a cough and gives almost instant relief. It stimulates the appetite, and is slightly laxative—both excellent features.

Pinex, as perhaps you know, is the most valuable concentrated compound of Norway white pine extract, rich in gualacol and the other natural healing pine elements.

No other preparation will do the work of Pinex in this recipe, although strained honey can be used instead of the sugar syrup, if desired.

Thousands of housewives in the United States and Canada now use this Pinex and Sugar Syrup recipe. This plan has often been imitated, but the old successful formula has never been equaled. Its low cost and quick results have made it immensely popular.

A guaranty of absolute satisfaction, or money promptly refunded, goes with this recipe. Your druggist has Pinex, or will get it for you. If not, send to The Pinex Co., Ft. Wayne, Ind.

TRUSS WEARERS

FREE attention: The PLAPAO-PADS are different from the truss, being medicine applicators made self-adhesive purposely to hold the parts securely in place. No straps, buckles or springs—cannot slip, so cannot chafe or compress against the pubic bone. Thousands have successfully treated themselves at home without hindrance from work and coquered the most obstinate cases. Self-adhesive—easy to apply—Inexpensive. Awarded Gold Medal. Process of recovery is natural, so no further use for truss. We prove what we say by sending you Trial of Plapao absolutely FREE. Write TO-DAY. Address, PLAPAO LABORATORIES, Bldg. 132, St. Louis, Mo.

A NOTE FROM REV. R. W. TUCKER.

I take this means of answering the many friends throughout this and other States who have written to us words of sympathy in our great sorrow. We greatly appreciate your desire to comfort our bleeding hearts, and these kind words have not been in vain. No husband ever had a truer, more devoted wife than was Mrs. Tucker, and those who knew her best know that children never had a more faithful mother. She saw good in all her children and believed that God would answer her prayers for them. Our sorrow is more than we can express in words, but we sorrow not as those who have no hope. We believe that she was fitted for an "abundant entrance through the gates into the City," and we do not doubt that ere the last rays of her setting sun had left the earth, she had sight of gleams from the other shore; and that louder than the death-bells rang the sweet strains of heavenly song, welcoming her to that blessed realm where God the Father crowns the faithful.

But, while the above is my faith concerning her, my poor heart bleeds because of our separation. Yet not once has it questioned the goodness of God, and by his grace I can say, "Thy will be done." God bless each one of you who have done what you could to hold me up in this hour of sadness. May all God's providence bring us closer to him, and may we at last meet and shake glad hands where there are no sad farewells, and death is unknown.

There we shall know as we are known
And see as we are seen—
Bathed in light from the eternal throne

And never a cloud between.
Our natures there will be enlarged,
Our powers all energized;
And with immortal youth surcharged
We'll rise and explore the skies—
Singing forever the old, old story
Sung by all the heavenly host;
And on and on from glory to glory,
Praising Father, Son and Holy Ghost.

Faithfully,
R. W. TUCKER.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. YOU know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

OUR WORK AT VICKSBURG.

Dear Brother Meek: Will you please give me space to say a few things about this charge—Washington Street, Vicksburg—for I think some things are taking place that the brethren of the Mississippi Conference should know. Up to this time our Church has been the only denomination working in the southern end of this city, but that is not the case any longer. Last summer the Episcopalians secured a building and have a Sunday school organized, and are holding services regularly every Sunday. Our Baptist brethren have had a second church for some years in the northern end of the city, and it has had a hard struggle. Last summer they secured a lot in the southern end for the purpose of moving as soon as possible. A few days ago Dr. Rowe, Secretary of the State Board of that aggressive and growing Church, came over to Vicksburg and took over all the property of the church and obligated the State Board to build a nice, modern building and parsonage for this second church on the lot in the southern portion of the city. They also have a man of first-rate ability as pastor of this church, and the Board pays him \$75 per month to stand by the enterprise. For us to fail now to go forward with our work would be nothing less than forfeiting our chances for the future, and perhaps losing much of what we have

already done. We are bound to go ahead and build.

Our new presiding elder has just spent two days and a half in our charge, and he feels that we must have this new building, and will stand by us in our efforts to secure it. It is our purpose to start the building just as soon as we can sell the one we now have (which I think we can do at an early date), and push the matter until we can occupy the main auditorium. The new year opens up with brighter prospects than heretofore, and our people are hopeful and full of faith.

Brother Adams is no novice in the work of the presiding eldership, and puts his trained hands to the wheel with a strong grip, and things in the district have already begun to show the effects of it. He has led our forces wisely in the past, and will do so again. Brother Emery, the new pastor of Crawford Street, has made a fine impression. The church has accepted his leadership and fallen in line for a good year's work. May this be the best year in the history of the Port Gibson District!

W. H. SAUNDERS.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

PRIMING FOR THE PUMP.

I have just received a copy of the little book, "Priming for the Pump," compiled by Dr. W. F. McMurry, the enterprising and indefatigable Secretary of the Church Extension Board. It bristles with facts. It is full of up-to-date suggestions from men who are doing things. The sermons and addresses by Bishop Marvin, and Revs. Jones, Lewis, Granbery, Seelman, and others, are well worth a careful reading. I should like to see a copy placed in the hands of every foreign missionary in the Church, and a translation made of selected portions adapted to our work in Brazil.

W. R. LAMBUTH.

LINCOLN FEATURES IN THE CENTURY.

The February Century will contain three Lincoln features of much interest. One will be an explanation of Lincoln's secret promise to cooperate with McClellan to save the Union in the event of McClellan's election. A facsimile of the manuscript, which is owned by Mrs. John Hay, will illustrate the article. John Langdon Kaine has written of "Lincoln as a Boy Knew Him," giving several anecdotes, both serious and humorous. The third feature will be "A New Story of Lincoln's Assassination," a hitherto unpublished record of an eye-witness, by Jesse W. Weik.

DUMB CHILLS AND FEVER.

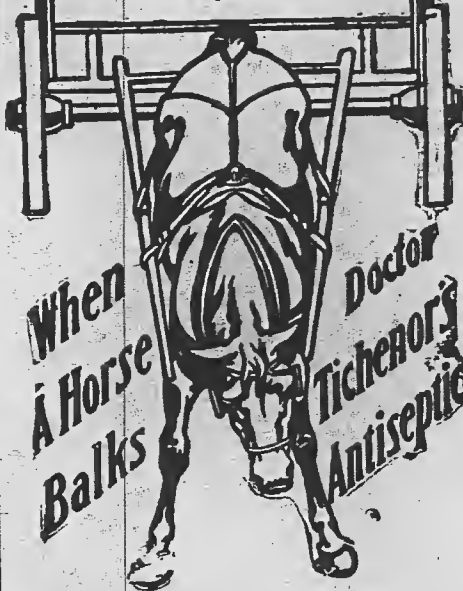
Douglasville, Tex.—"Five years ago, I was caught in the rain at the wrong time," writes Miss Edna Rutherford, of Douglasville, "and from that time, was taken with dumb chills and fevers, and suffered more than I can tell. I tried everything that I thought would help, and had four different doctors, but got no relief, so I began to take Cardui. Now I feel better than in many months." Cardui does one thing, and does it well. That's the secret of its 50 years of success. As a tonic, there is nothing in the drug store like it. As a remedy for women's ills, it has no equal. Try it. Price \$1.

It's not always temper—

That causes a horse to balk. It may be a Sore Shoulder, a Bruise or a Strain—maybe Colic or Bots. Dr. Tichenor's Antiseptic cures all of these troubles.

AT ALL DRUGGISTS
25 and 50 Cents

Also in quart bottles.



Whittemore's Shoe Polishes

FINEST QUALITY LARGEST VARIETY



"GILT EDGE" the only ladies' shoe dressing that positively contains Oil. Blacks and Polishes ladies' and children's boots and shoes, shines without rubbing, 25c. "FRENCH GLOSS," 10c.
"STAR" combination for cleaning and polishing all kinds of russet or tan shoes, 10c. "DANDY" size, 25c.
"QUICK WHITE" (in liquid form with sponge) quickly cleans and whitens dirty canvas shoes, 10c. & 25c.
"BABY ELITE" combination for gentlemen who take pride in having their shoes look A1. Restores color and lustre to all black shoes. Polish with a brush or cloth, 10 cents. "ELITE" size, 25 cents.
If your dealer does not keep the kind you want, send us the price in stamps for full size package, charges paid.

WHITTEMORE BROS. & CO.,
20-26 Albany Street, Cambridge, Mass.
The Oldest and Largest Manufacturers of
Shoe Polishes in the World.

WANTED: A MAN OR WOMAN all or spare time to secure information for us. Work at home or travel. Experience not necessary. Nothing to sell. GOOD PAY. Send stamp for particulars. Address M. S. I. A., 531 E. 12th St., Indianapolis, Indiana.

EVERYBODY PLEASED.

The record of universal satisfaction made by the Advocate Piano Club during the past year is probably unparalleled in history. Of the hundreds of members who have received their pianos and player-pianos not a single case of dissatisfaction has been recorded. On the other hand, it would require a large book to print all the letters of praise and endorsement which have been received during the year.

This record only goes to show how intelligent co-operation and high-class business methods can accomplish results which were heretofore considered impossible. The Club has "made good" on a magnificent scale, and starts the new year with a host of friends and no enemies.

Catalogues and full particulars can be had by addressing the Managers, Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.

THAT LOT FOR MANSFIELD COLLEGE.

Dear Dr. Meek: Permit me a few words that I may endorse the efforts of Brother T. H. Morris to buy "the old church lot" for Mansfield College. This lot is the main entrance to the College, and is one half of all the front campus. In my presence, the officials of the local congregation were offered \$2000 for the lot, and I am confident they could sell it for \$2500. Their only reason for not selling it is that the lot is absolutely necessary to the College. Its sale to an outside party would ruin the appearance, and, in a large measure, the usefulness of the entire College property. Inasmuch as the local church had to buy another lot

and build a new church, the interest of their congregation would seem to demand that they at once sell the lot to the highest bidder, but out of loyalty to the College, they refuse to do so, and continue paying interest on their debt.

In view of these facts, the Methodists of the entire State should be glad to raise \$1000, in response to the call made by Brother Morris, to meet the very liberal offer made by the Mansfield Methodists. In the face of their pressing financial need, they offer to sell this lot to the College for less than half its actual market value.

One last word: In view of the work being done by President R. E. Bobbitt, we should take special pleasure in making this splendid donation to the

College. The resuscitation of Mansfield College is the best single piece of work done for Louisiana Methodism within the past ten years. Hats off to Bobbitt! And, now that they are off, pass them around and send the collection to Brother Morris for the purchase of the lot.

N. E. JOYNER.

Monterey, Mexico,
January 17, 1913.

At the New Orleans Preachers' Meeting last Monday morning the reports from each of the pastors showed that there have been received into the Church in the Crescent City since Conference 62 members. Dr. J. W. Moore led in the number of accessions, having had 22 additions.

A Genuine Rupture Cure Sent On Trial To Prove It

Don't Wear a Truss Any Longer

After Thirty Years' Experience I Have Produced An Appliance for Men, Women and Children That Actually Cures Rupture

If you have tried most everything else, come to me. Where others fail is where I have my greatest success. Send attached coupon to-day and I will send you free my illustrated book on Rupture and its cure, showing my Appliance and giving you prices and names of many people who have tried it and were cured. It is instant relief when all others fail. Remember, I use no salves, no harness, no lies. I send on trial to prove what I say is true. You are the judge, and once having seen my illustrated book and read it you will be as enthusiastic as my hundreds of patients whose letters you can also read. Fill out free coupon below and mail to-day. It's well worth your time whether you try my Appliance or not.

Pennsylvania Man Thankful

Mr. C. E. Brooks,
Marshall, Mich.

Dear Sir:—

Perhaps it will interest you to know that I have been ruptured six years and have always had trouble with it till I got your Appliance. It is very easy to wear, fits neat and snug, and is not in the way at any time, day or night. In fact, at times I did not know I had it on; it just adapted itself to the shape of the body and seemed to be a part of the body, as it clung to the spot, no matter what position I was in. It would be a veritable God-send to the unfortunate who suffer from rupture if all could procure the Brooks Rupture Appliance and wear it. They would certainly never regret it.

My rupture is now all healed up and nothing ever did it but your Appliance. Whenever the opportunity presents itself I will say a good word for your Appliance, and also the honorable way in which you deal with ruptured people. It is a pleasure to recommend a good thing among your friends or strangers. I am, Yours very sincerely,
JAMES A. BRITTON,
80 Spring St., Bethlehem, Pa.

Confederate Veteran Cured

Commerce, Ga., R.F.D.No.11.
Mr. C. E. Brooks,

Dear Sir:—I am glad to tell you that I am now sound and well and can plow or do any heavy work. I can say your Appliance has effected a permanent cure. Before getting your Appliance I was in a terrible condition and had given up all hope of ever being any better. If it hadn't been for your Appliance I would never have been cured. I am 68 years old and have served three years



The above is C. E. Brooks, inventor of the Appliance, who cured himself and who has been curing others for 30 years. If ruptured, write him to-day.

in Eckle's Artillery, Oglethorpe Co. I hope God will reward you for the good you are doing for suffering humanity.
Yours sincerely,
H. D. BANKS.

Others Failed But the Appliance Cured

Mr. C. E. Brooks,
Marshall, Mich.

Dear Sir:—

Your Appliance did all you claim for the little boy and more, for it cured him sound and well. We let him wear it for about a year in all, although it cured him 3 months after he began to wear it. We had tried several other remedies and got no relief, and I shall certainly recommend it to friends, for we surely owe it to you. Yours respectfully,
WM. PATTERSON,
No. 717 S. Main St., Akron, O.

Cured at the Age of 76

Mr. C. E. Brooks,
Marshall, Mich.

Dear Sir:—

I began using your Appliance for the cure of rupture (I had a pretty bad case) I think in May, 1905. On November 20, 1905, I quit using it. Since that time I have not needed or used it. I am well of rupture and rank myself among those cured by the Brooks Discovery, which, considering my age, 76 years, I regard as remarkable.

Very sincerely yours,
SAM A. HOOVER.

High Point, N. C.

Child Cured in 4 Months

21 Jansen St., Dubuque, Iowa.
Mr. C. E. Brooks, Marshall Mich.

Dear Sir:—The baby's rupture is altogether cured, thanks to your Appliance, and we are so thankful to you. If we could only have known of it sooner our little boy would not have had to suffer near as much as he did. He wore your brace a little over four months and has not worn it now for six weeks. Yours very truly,
ANDREW EGGENBERGER.

Ten Reasons Why

You Should Send For Brooks
Rupture Appliance.

1. It is absolutely the only Appliance of the kind on the market to-day, and in it are embodied the principles that inventors have sought after for years.
2. The Appliance for retaining the rupture cannot be thrown out of position.
3. Being an air cushion of soft rubber it clings close to the body, yet never blisters or causes irritation.
4. Unlike the ordinary so-called pads, used in other trusses, it is not cumbersome or ungainly.
5. It is small, soft and pliable, and positively cannot be detected through the clothing.
6. The soft, pliable bands holding the Appliance do not give one the unpleasant sensation of wearing a harness.
7. There is nothing about it to get foul, and when it becomes soiled it can be washed without injuring it in the least.
8. There are no metal springs in the Appliance to torture one by cutting and brushing the flesh.
9. All of the material of which the Appliances are made is of the very best that money can buy, making it a durable and safe Appliance to wear.
10. My reputation for honesty and fair dealing is so thoroughly established by an experience of over thirty years of dealing with the public, and my prices are so reasonable, my terms so fair, that there certainly should be no hesitancy in sending free coupon to-day.

Remember

I send my Appliance on trial to prove what I say is true. You are to be the judge. Fill out free coupon below and mail today.

Free Information Coupon

C. E. Brooks, 1261 State St.,
Marshall, Mich.
Please send me by mail in plain wrapper your illustrated book and full information about your Appliance for the cure of rupture.

Name

City

R. F. D. State

NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 60—No. 5.

"Prove All things: Hold Fast That Which is Good."

WHOLE No. 2971.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, JAN. 30, 1913

CHAS. O. CHALMERS, Publisher.

Editorial

To stand for principle often entails sacrifice, but nevertheless it pays to do so. The gain is greater than the loss, whatever the latter may be. He who barter his manhood for anything else makes a poor bargain.

* * *

Mr. C. P. J. Mooney, the Managing Editor of the Memphis Commercial Appeal, who is known as a friend to the dumb animals, is said to be opposed to the war which is now commencing to be waged against the buzzard. It is stated that he does not believe all the doctors are saying concerning the carrying of the germs of disease by the scavenger bird. We think ourself that the evidence adduced is yet rather too circumstantial to warrant the administration of capital punishment.

* * *

Dr. Glibert, of the Western Christian Advocate, observes that a convention of German scientists recently declared that "men do their best work between the ages of 45 and 55, and give the richest results of their mental work after 60." It has not been very long since Dr. Osier startled the world by suggesting that men ought to be chloroformed upon reaching their three score years. Truly, ours is an era of conflicting opinions. The fact is, age is no standard by which the intellectual vigor and usefulness of men can be determined. William Pitt filled the world with his fame as prime minister of England when he was but twenty-five years old, and Gladstone was not less great as a premier when the snows of eighty winters had whitened his lofty brow.

The editors appear to be forging to the front. One in Texas and another in Arkansas have lately been honored with seats in the United States Senate, and the press dispatches show that in all parts of the country they are expecting President-elect Wilson to remember them "when he comes into his kingdom." They deserve recognition. Greater fidelity than theirs the world has rarely seen. Do they not stand by their party, right or wrong? Do they not exclude the news which seems to be unfavorable to it, and extol everything that its leaders do and say? And surely they ought to have some compensation for the violence they do their consciences in making forecasts of the elections. Yes, let the occupants of the tripod be rewarded. They have paid for all that could be given them many times over in what they have sacrificed on the unholy altar of party subservency.

OUR INTEMPERANCE PROBLEM.

A writer in the Associated Prohibition Press states that the consumption of distilled liquors in the United States has steadily increased during the past three years, the amount used during the twelve months ending June 30, 1912, being 135,226,789 gallons, an increase of 1,226,596 gallons over the quantity consumed during the preceding year. Even more startling is the statement that

the first three months of the current year, as the authorities reckon it (July, August, September, 1912), show an increased consumption over the same period in 1911 of 865,324 gallons. If anything like this ratio is kept up until next July all records will be broken, and the figures will be vastly larger than those of any other year in the history of the nation.

The same authority quoted above informs us that the consumption of beer and fermented liquors for the year ending the 30th of last June was smaller than that of the year preceding by 34,354,758 gallons. This would be encouraging, were it not for the fact that the first three months of the year beginning on the 1st of last July show a decided upward trend in the use of this kind of stimulants, the gain for the single quarter over the corresponding period in 1911 being 13,310,320 gallons. If this percentage of increase keeps up the consumption of this variety of intoxicants during the present year will wipe out the decrease of last year and go considerably beyond that of 1911.

The receipts of the United States Government from the liquor tax last year was \$212,042,339, and the amount paid by the people of the United States to liquor dealers in our own country was \$1,645,000,000; while the sum that went abroad for imported liquors was approximately \$200,000,000. This vast sum would pay for four canals as large as that now being constructed on the Isthmus of Panama, and is \$100,000,000 more than the value of the nation's gigantic corn crop of this year (the country's most valuable crop).

This is only the direct expense of the liquor traffic to the American people. The cost of the additional police force and courts which it compels us to maintain and the loss in efficiency in labor resulting from drink are yet to be considered. Including these outlays, it is estimated that it takes \$60 for every man, woman and child beneath our flag to maintain this iniquitous business. And who can describe the awful suffering, the horrible crimes, and the fearful wreckage of men and women for time and for eternity that follows in its cruel wake?

And is there not a lesson for us in this rapidly increasing consumption of intoxicants, in spite of the widening sway of prohibition? We regret that we have not before us the figures showing the amount of liquor consumed in each State, so that we could see what the trend in the dry States has been as compared with that in those which are wet. We dare say, however, that such an investigation would show that the increase in drinking has been chiefly, if not wholly, in the commonwealths that are under the dominance of the saloon.

But, after all, do not these distressing figures plainly teach that the fight against intemperance will never be won by legislation alone? To be sure, it helps immensely to strike down the dram-shop, but we must go back of that and teach our people the lesson of temperance in the home, in the church, and in the school, if we would lift from our land the blighting curse of strong drink. If we fail to do this, we will soon lose all, includ-

ing the sentiment that enacts laws. Have we not been too negligent in this essential work? Do we not find herein the explanation of the increasing consumption of liquors by our people, and the occasional swinging back into the wet column of States that for years had been without the legalized sale of intoxicants? It is our conviction that we imperatively need more scientific temperance instruction and a more vigorous insistence upon temperance as a Christian principle.

There are some who seem to think that if we can secure the passage by Congress of the Kenyon-Sheppard Bill our intemperance problem in the prohibition States will be largely solved; but, though that measure will doubtless considerably help, those who hold this view will find themselves mistaken. There is nothing in the Bill to prevent a man from ordering whiskey for his own use. It merely brings the strong arm of the Federal Government to the assistance of the States in preventing its importation for sale into territory where the State law is against it.

The truth is, there is but one effective solution of the drink question, and that, as we have already suggested, is so to teach and train our children and rear them in such an atmosphere that they will form habits of sobriety and have intelligent convictions as to the evil of intoxicants. This work, of course, includes both the striking down of the saloon and proper and persistent instruction (by both precept and example) by those in a position to give it. And of the two things, we regard the latter as the more important, because if faithfully done, it will accomplish the former, and extend its influence vastly beyond it. It will not only give us dry States, but a sober people as well. In our judgment, the time has come for the old-style temperance lecturer to reappear upon the scene alongside the secretaries of our Anti-Saloon Leagues. And the pulpit needs to open its batteries against dram-drinking and drunkenness, as in the days ago. The demand of the hour is not for less emphasis on legal suasion, but for more of moral and religious suasion. Loud and clear rings the call for more vigorous and aggressive action. Never did brave hearts rally in a nobler warfare than this.

UNDER THE WORLD'S SCRUTINY.

The Christian lives under the espionage of the keen-eyed men of the world. They weigh his every word, carefully watch his actions, seek to interpret his motives, and through these media endeavor to form an estimate of his true character, of what he really is. And their notions of us are far more correct than we sometimes imagine, though when talking of church members and professed disciples of Christ, they do not always express their honest convictions. To counterfeit true piety is one of the most difficult things conceivable. A man may successfully play a part for a time, but he cannot always be on guard and keep his real self out of sight. If a person who is worldly, self-seeking, or in any way insincere, affects to have a genuine Christian spirit and thinks that nobody knows any better, he would be quickly undeceived if he could hear the private conversation of his neighbors.

THE OTHER MAN.

By Emma C. Dowd.

(A copy of this impressive poem was given us by a friend in 1908. It is our impression that it was first printed in The Independent, though the copy we have does not so state.—The Editor.)

A man devout once kept a store.
And, not contented, he wanted more.
So he schemed and schemed, and he planned so well
That his neighbor merchant was forced to sell.
And he bought, and flourished, and flew into fame.
The other? I never heard what became
Of the other man.

The man devout, so people say,
Once gave a hundred dollars away.
And, of course, he wanted it back again.
So he docked the pay of one of his men.
And the fool rebelled, as some fools will,
Till, actually, it made him ill—
This other man.

The man devout increased his gold
To millions and millions, as I've been told;
And he held a claim on a snug little house,
Where a man as poor as the old church mouse
Abode and toiled till his strength gave out,
And then the rich man put him to rout,
And sold the cot to a youth and his bride.
The other? Oh, I believe he died—
That other man!

The man devout fared all alone
The old, old way that is still unknown,
And, stripped of his wealth and power and state,
He stood at last by the heavenly gate,
And he called, "Here waits a man devout!"
Saint Peter answered, "What about
The other man?"

He raised his eyes, with a look serene,
"I know not what other man you mean.
My life has been too filled with work
To think of others. I've been no shirk!"
Then good Saint Peter shook his head;
"None enter here but have loved," he said,
"The other man."

HOW TO PROMOTE A REVIVAL.

Promote! Yes, that is what I said. I never knew a revival to come by accident. Nothing comes that way that is worth having. Every force in nature is working together toward its production when the spring with its verdure and flowers comes. Where all the spiritual fires of the Church join with all the inspirations of God, there the revival comes.

You must have a vigorous promoter of these conditions. Do not pin your faith to a professional evangelist. Where the pastor is dead and conscious of it and willing to remain dead the professional may be called in, but if a pastor has sensibility enough to see the need of an awakening among his people, he can do better work than any stranger.

Be your own evangelist. But, you say, I have no evangelistic talent. Then what are you doing in the ministry? Is not the great end of your vocation to infuse the principles and spirit of the gospel into popular thought and thus correct the lives and reform the characters of men?

Dig up that napkin in which you have buried your talent and get down to honest work, and you will be surprised by the results. If you fail to do this you may be called a wicked and slothful servant some day under very embarrassing circumstances.

Get away from the idea that a revival comes uninvited. It never has so come and never will. Some people say you cannot get up a revival. It must come down like the rain and the snow which cometh down from heaven and watereth the earth, causing it to bring forth fruit; the revival must go up before it can come down.

There is no dew on the dusty road because it contributes nothing to the atmosphere, but on the well cultivated field which is constantly exhaling, every blade is decked with diamonds. A soul that is ever giving up itself to God in worship and service is in a perpetual state of revival. Be a promoter.

The promotion of a revival is the highest and holiest work in which you can engage. In the plan of God it stands first after redemption. Redemption is God's own peculiar work. Saving men who have been redeemed is our work. Here we are laborers together with God—God works and we work, and men are saved. God is always on the job, and if the plan fails it is because we fail. "Ye are the salt of the earth." The earth needs salting. Let God use you. First win the love and confidence of the people. Not by fine preaching to the people. Fine preaching is often "as the lovely song of one who hath a pleasant voice and can play well on an instrument." Preach as clearly and forcefully as you can, but if your preaching is to win men to Christ your honest pastoral work must first win men to you. Jesus said, "I call you not servants, but friends." That sense of friendship no doubt explains why the "common people heard him gladly."

A preacher who seeks popularity is contemptible, but a preacher who seeks the love and confidence of the people among whom he lives is in company with the Master.

How may I win the love of the people? By getting down to their level, living among them, being much in their homes, especially in times of sickness and trouble. Let them feel that they have not a sorrow you do not share. Then you can lead them whithersoever you will.

I would like the next line printed in capitals on your heart—

Look carefully after the aged, the poor and the sick. That big strong man who lives in the fine house on the hill is worth looking after, but the surest way to find him is to look after that poor old man and woman who live in the little shanties down the lane.

The big man said to me one day, "What is the matter at old Baker's? I see you going over there every day." I said, "He is ill and his wife is so crippled with rheumatism that she is almost helpless. I look after them because they are sad and poor." "Well," he said, "I ought to help you." He handed me a large note, and in less than a year the big man on the hill and the old man down the lane stood side by side and received the right hand of fellowship at the church altar.

Do you want a revival? Do not preach special sermons on the vices of the day. Preach the Fatherhood of God and the Brotherhood of Men, and be a brother of men in your every day life.

Do not slap a man on the shoulder and tell him he is a good fellow and you would dearly like to have him in your church. A man who is caught by that kind of bait will not be worth anything after he is caught.

Wisely seek your opportunity and sit down and reason with him of righteousness, temperance and judgment. He will like that. It puts a premium on his intelligence. It appeals to his self-respect. He can answer back, and he likes to do that. You should like it too, for it gives you a chance to explain and clinch the truth. One good, honest heart-to-heart hour with a man of common sense is worth a whole year of fine pulpit work. Try it.

Another good way of promoting a revival is to get your people to do something besides coming to church and prayer meeting to sing hallelujah hymns and relate emotional experiences. Get them deeply interested in something that is not so pronouncedly pious as to frighten them, and they may be provoked to thinking, and if you can only get them to think they will become pliable.

A man of rare quality was sought after by his pastor and friends every communion day and urged to profess faith. He declined, I thought absolutely. Finally, I said to him, "I have said my last word. I shall pray for you, but never intend to ask you to unite with the Church."

But I was not done with him. I organized a

Bible class. Had him made secretary, and the next season he was elected president. He took a deep interest in the social functions of the class and finally in the study of the lesson. In two years he came forward on his own initiative and joined the Church and is a valuable worker.

My pen is in a mad gallop to-night, but I must stop. Brother, you may have a revival if you will pay the price. Try it.—W. M. Strayer, in the Methodist Protestant.

WHY I AM A METHODIST.

Rev. T. W. Lewis.

My parents and grandparents were Methodists, but I cannot say that I am a Methodist because they were. True, I went to their Church, and joined it when I was 17, but I have stronger and higher reasons for being a Methodist.

1. I am a Methodist because I believe its doctrines. I believe every one of them. I believe them, not because I was taught them, but because, after twenty-five years of earnest study, I find them to be true. They harmonize with the Bible and with my experience; hence they must be true. Methodists hold to the great fundamentals with other orthodox Christian bodies, but we also believe in certain doctrines which are peculiar to us as a denomination.

2. I am a Methodist because I like its spirit and enthusiasm. Methodism has been defined as "Christianity in earnest." It knows no class, no racial distinctions, no geographical lines, but it recognizes every man as a brother, and seeks to reach the lowest man as well as the highest. Its gospel says, "I am debtor to all men;" and the girl of the shop and counter is as much at home in its pews as the society miss whose father owns a million. It is said of Jesus: "The common people heard him gladly." Yet he had some rich friends who ministered unto him. So Methodism has no call to minister to one class to the exclusion of another, but goes to all alike. It is as much at home in a stately cathedral where its message is faithfully delivered as it is under a brush arbor.

3. I am a Methodist because I like its system of government. Its system of ministerial supply is the best in the world. Every pastor has a charge and every charge has a pastor. When necessary the pastoral relation can be dissolved and a new pastor sent without a particle of friction. Methodist church government is not a monarchy. The Bishops do not have absolute power. They are under law as well as the most obscure member of the Church. Methodism is a great connectionalism, and every department of its machinery is vitally connected with every other part, so that each member of the Church is not a member of a local society simply, but he belongs to the whole of Methodism, and the whole of Methodism belongs to him.

4. I am a Methodist because I believe this great Church is meeting the demands of the times more efficiently than any other Church. Its evangelical spirit, its humanitarian projects, its missionary movements, its care for the young, its provision for the old preachers, as well as the virile gospel it preaches—all declare Methodism to be a Church for the times. I rejoice in its great history, but I rejoice more in its present-day triumphs. If we are true to the ideals of our fathers, modified and enlarged by modern conditions, present and future Methodism will be greater still.—Midland Methodist.

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BEDROOM AND DINING-ROOM SUITES,
With the "Grant" Guarantee Behind
Every Suite Sold.

MY VALEDICTORY TO BROTHER LIPSCOMB.

I had thought that I would say no more in this connection; but not feeling that it is just fair to be presented in a light I have not assumed, and as my brethren who think with me in this matter wish me to continue the discussion just a bit longer; and furthermore as the editor of the Advocate continues to put in, now and then, a word of controversy on the subject, I have concluded to at least write my valedictory.

Brother Lipscomb cites Drs. Meek and Tillett as authorities adverse to my contention. Also, as Dr. Meek, whom I love, and Dr. Tillett, whom I reverence, have neither engaged to do my thinking for me, I shall have to do it for myself. I honor their opinions, but I cannot bow to them.

I may not know Greek as my sapient young brother does—I only taught it ten years; but I do know that "anōthen" means, as indicated in the margin of the Revised Version, "from above." See Liddell and Scott, Donnegan, Grove and Hastings—also Cremer's great "Lexicon of New Testament Greek." "From heaven" is given as an alternative rendering. The connection in John, iii., does not forbid this primary and usual sense.

I have heard of "prevenient grace," or, as our Methodist writers put it usually, "preventing grace." Mr. Wesley describes this preventing or "prevenient," or foregoing grace as "that vulgarly (but improperly) called, natural conscience," that with which salvation begins—the first slight transient conviction of having sinned against God." Most assuredly the lighting by "that True Light, who lighteth every man as he comes into the world" is vastly more than this "slight transient conviction of having sinned against God." (Sermon xc. ii. 1 and iii. 4). If my young brother can afford to give the least consideration to the learned and saintly Fletcher let him consult Third Check II. (pp. 127-8, Vol. I).

Banks, in his "Manual of Christian Doctrine," page 146, says: "Such grace (prevenient) comes to man unconditionally, and is the power by which men consent to accept further grace." Thus prevenient is clearly distinguished from saving grace. It does not save the adult—nor does it—neither can it save the infant.

Why is my brother so strangely silent concerning Rom. v:18-19? There Paul unequivocally declares that Christ's free gift of redemption "comes unto all men to justification of life"—"to all men"—"to justification of life." Here is where Fletcher and Tigert build their unanswerable arguments for infant regeneration. Why is Brother Lipscomb silent here?

Yes, we have all sinned (in Adam) and (thus by Adam) come short of the glory of God; and many of us have personally sinned; but this Scripture by no means teaches that babes have personally sinned—my brother does not believe that they have. Why, then, did he quote this passage? Why does he cite here that "all the world is guilty before God?" Does he mean that babes are guilty? Surely not. Why these words then?

He indicates that he thinks it dangerous for our children to be taught that they are born regenerate, and that they do not need the saving grace of our Christ. Does he teach any regenerate people "that they no longer stand in need of Christ's saving power?" Does he? Has he rejected the Lord's Prayer? Does he skip the General Confession in the Service for the Lord's Supper? Is he not a Methodist?

Thousands of our people are basing their hope on some past experience in each life instead of on a constant and present Witness of the Spirit. A taint of the Calvinistic dogma of once in grace, always in, clings to them, and they think they are saved because once there came an experience. It is a thousand times safer to teach them that no past experience is evidence of present salvation—that regeneration at birth is not assurance in any sense of salvation now. This taint of the Calvinistic dogma of Inamissible Grace is vastly more dangerous than any misconception of the Bible doctrine of infant regeneration could be.

There is no ground for my brother's fear, as he tells it, that they will believe that having been regenerated in infancy they do not need to be again. Why? Because once is enough, as it cannot be lost. If this is not rank Calvinism, I never heard it. And yet this is the closing argument of my brother's article. Hear him:

"Our apology for continuing this discussion at such length is the fact, well stated by Dr. Meek, that 'It is certainly a thing of tremendous consequence whether we are to teach our children that they stand in need of Christ's saving power and should seek to come in touch with it, or that they are born regenerate and need no new birth. Upon a right answer to this question the eternal destiny of thousands may be hinged.'"

"Born regenerate and need no new birth"—is that Arminian Methodism? Have not thousands been regenerated over and over again, having lapsed from earlier experiences?

Let us teach our children that every sinner is a wilful backslider—born in sin, but met at birth by Christ's regenerating grace; that they shall not enter life handicapped by deadly inheritances that pull them even in babyhood toward hell. Let them know that by Christ's love and grace they are altogether his and that if they sin they are backsliders, prodigals, turning their backs on God's love and fatherly tenderness.

The Advocate of November 7 contains the following editorial utterance:

"A writer in a current religious journal discusses the question, 'How to Lead the Children in Our Sunday Schools to Christ?' So far as the small ones are concerned, the brother, according to some of our present-day teaching, is misdirecting his efforts. Having been born regenerate, they do not need to be led to the Master, but merely kept from going astray."

Is this a perfectly fair statement? There are children old enough to have become sinners or backsliders by their own acts, and who therefore need to be led back to Christ. I say with utmost distinctness—and have said nothing contrary thereto—that because a child is born regenerate in no wise guarantees that he in later life does not need regeneration. Not being a Calvinist, I believe that men who were once regenerate may lapse to the unregenerate state. This editorial is verily "Queer teaching for the followers of John Wesley."

"We suppose that Adam Clarke was wrong in stating that he was converted at four years of age, and also many other shining lights in the Church who claim to have found the Savior between the ages of five and ten. Or possibly the explanation is that they had backslidden and did not know it; that in addition to the doctrine of infant regeneration, we are to have the doctrine of infant apostasy."

This writer at six years of age had an experience that answers to conversion. I have no idea that the baby Adam Clarke at four could clearly distinguish between an experience which comes after conversion, and one which comes only at the time of regeneration. If the baby Adam was regenerated at four, most assuredly, my dear Doctor Meek, it is a case of **infant regeneration**. I would prefer to believe, as in my own case, regeneration came early, and blessed religious experiences continued on and on into the years. My dear Doctor, you surely know that your unfortunate remark about infant apostasy needs no reply. There is a time in the life of every one, when he becomes responsible—when he can "ratify and make his own" the act of dedication involved in his baptism—or he may reject it. This point is often—aye, generally reached—not in infancy, but in childhood. Read your editorial in this light, and see how "queer" it is.

Will you permit me to close with some words from Bishop Quayle's "The Pastor-Preacher?" They are these: "There is no unsaved person into this world! Allelujah! How can any man or woman repress the hallelujah when such a truth is grasped? There are no heathen children born into this world. All the babes born into

this world are Christian. Hallelujah! I love the thought. It is worthy of God. It is in keeping with the Christ.—This world is born Christian. Every soul born among men is a saved soul. I consider that the greatest thought that has ever crossed the path of my thinking."—page 157. "Youth for God. That is the world's safety. Everybody not an atheist knows that. To start with God, what a shelter from temptation! What a safe conduct on the long, grim way of life!"—page 167.

From the depths of my soul I reply: Thank God for infant salvation! the salvation of living babies as well as dead ones! and that the grace of infant salvation is not merely a prevenient grace, but is regenerating grace!

BY THE EDITOR.

Although a considerable portion of Dr. Featherston's "Valedictory to Brother Lipscomb" is directed at the Editor of the Advocate, we shall not undertake to make a full reply to him. In our opinion, it is not needed. As we see it, what he has to say is little else than a rehash of former utterances, which have been completely answered.

The Doctor's enthusiasm for any cause that he espouses challenges our admiration. When he sets himself to the task of advocating an issue, he seems to see proof sustaining it where others never dreamed that it existed. No ordinary dialectician could transform John Fletcher, the author of the "Appeal to Matter of Fact and Common Sense," which Tyerman pronounces his most carefully prepared work, into an advocate of birth regeneration. It has been but a short time since the Doctor marshaled to his support the Apostle Paul, representing him as saying of all infants, "Now are they holy." What Paul did say was as follows: "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy." Manifestly the word, "holy," here has reference to the church relation and privileges of the babe, and not to its spiritual state. But even if it had its usual significance it would utterly destroy the Doctor's theory; for, since the great majority of parents in the world are unbelievers, it would clearly teach that vastly the larger share of the children of the race are born "unclean." Yet, as we have said, the Doctor detached the last clause of St. Paul's statement from its connection and used it as a proof text that the great Apostle taught the doctrine of universal birth regeneration. One who quotes like that can prove anything if let alone.

It is a bit amusing to see how the Doctor discounts Adam Clarke's interpretation of the experience which came to him at four years of age, and the confidence with which he writes of his own at the age of six. In the person of Bishop Quayle, our good friend does seem to have found one who fully agrees with him; but unfortunately for him his new-found authority is chiefly known as a man of poetic temperament and a passionate orator. We doubt if even his most intimate friends ever accused him of being a theologian. Cooke and Quayle have been brought forward and paraded by the Doctor. Is not this going "across the Ohio for our cues?" Why doesn't he tell us what Wilson and Hoss and Candler have to say on the question at issue?

The Doctor remarks that the Editor "continues to put in now and then a word of controversy on the subject." We wish to assure our brother that all our utterances bearing on questions upon which we disagree are not made with him in mind. We read the press of the entire Church, and strike at error, as opportunity permits, wherever we see it rear its ugly head. He is unhappily not alone in his championship of this new heresy of infant regeneration. It is our purpose to do all we can to overthrow this and such other dangers as we think are a menace to the welfare of Southern Methodism between now and the meeting of the next General Conference; and we hope that our friend, whom we highly esteem and honor, will not make the mistake of imagining that every arrow we may let fly at a cause in which he believes is shot at him.

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Church News

Dr. G. Campbell Morgan, of England, has engagements which will bring him to the United States in February.

The Board of Missions of the North Georgia Conference will this year undertake to raise, beside the regular assessments, a special of \$15,000 for our work in Cuba.

The two Alabama Conferences of the Southern Methodist Church have 428 pastoral charges, which have (including local preachers) 163,081 members. There were 1825 infants and 6039 adults baptized last year.

Bishop and Mrs. W. A. Candler recently gave a reception to the Methodist pastors of Atlanta and the members of the North Georgia Board of Missions, which was holding its mid-year meeting in that city.

Thursday, Feb. 6 is the day when the Northern Methodists will offer special prayer for the 75,000 young people in their various educational institutions. The plan of having a special day for this purpose annually is, we think, a wise one.

The new building provided for our Negro Extension Work in Atlanta, Ga., has been given the name of Galloway Hall. This is a fitting recognition of the large service which Bishop Galloway rendered the colored population of the South.

The schools and colleges of the Methodist Episcopal Church are said to have received during the past year for additional equipment and endowment \$7,500,000. The Church also contributed \$500,000 for the current expenses of these institutions through its Conference collections.

The Conference Chairmen of Sunday School Boards and Field Secretaries of the Methodist Episcopal Church, South, met in Washington City, D. C., Wednesday of this week, and will continue their conference through next Sunday. Their meetings are being held in the Mount Vernon Place Church.

The Woman's Missionary Council of the Methodist Episcopal Church, South, has announced the receipt of a \$20,000 bequest made by Mr. J. B. Toberman of Los Angeles, Cal., as a memorial to his son, Homer Toberman. Mr. Toberman stipulated that the interest on this money should be used for medical work among the destitute.

The gifts of the Protestant Churches of the United States for foreign missions last year showed an increase over the preceding year of \$3,000,000. The amount contributed for foreign missions by all the Protestant bodies of the world during 1912 was \$30,104,401, a gain of \$5,107,327 over the amount contributed in 1911.

Dr. William S. Bovard, Vice President of the University of Chattanooga, has been chosen to succeed the late Dr. Fayette L. Thompson as General Secretary of the Methodist Brotherhood. He is a graduate of the Boston School of Theology, and is one of a family of six brothers who have attained to prominence in the Methodist Episcopal Church.

There was a falling off last year in the number of communicants received by the Protestant Churches in the foreign fields, the number of additions being 116,000, against 152,000 the year preceding. There are said to be 1,750,000 children and young people receiving their education in the mission schools maintained in unchristian lands. This is perhaps the most encouraging feature of present-day missionary operations.

Rev. W. B. Nance, of the China Mission of the Methodist Episcopal Church, South, who for a season has been resting in the home land, recent-

ly visited relatives and friends in Dallas, Texas. On Sunday, January 12, he occupied the pulpit of our First Church in that city and preached for the Oak Lawn congregation at the evening hour. Brother Nance has been working in the Orient for sixteen years.

The Presbyterians have in New York City a Chinese Church with a membership of fifty and a Sunday school attendance of ninety. It is stated that Dr. Sun Yat Sen, the Provisional President of the Chinese Republic, and who, according to report, is about to become the editor of the China Daily Mail (a Shanghai paper printed in English), was at one time connected with the mission from which this church sprang.

The Roman Catholic University at Washington, D. C., recently granted a special honor to Mr. J. Pierpont Morgan as Patron of Arts and Letters. The reason for the conferment of this distinction was Mr. Morgan's action in placing in the hands of Prof. Hyvernat, who is famed for his knowledge of the Coptic language, the remarkable collection of Coptic manuscripts which he secured at a very high cost. Prof. Hyvernat is assisting in the preparation of the series of Oriental Christian Fathers, now being issued by the Catholic scholars of Europe.

Of the \$1,000,000 endowment that is to be raised for the Southern Methodist University, at Dallas, Tex., \$600,000 has been paid or pledged. Of the remaining \$400,000, the General Board of Education (New York) offers to give \$200,000 when the projectors of the institution have secured \$800,000, but this promise is limited to July 1, 1913. So if the Methodists of the Lone Star State are to avail themselves of this offer they must raise the lacking \$200,000 by that date. This, the leaders are determined to do, and accordingly they are planning a vigorous canvass for funds which will extend to every part of the co-operating territory. We wish them success in this great undertaking.

"PASTOR" RUSSELL'S SERMONS.

The editor of the Dent County Post, one of our reliable county papers, has been studying Russell's propaganda, and his methods of heralding the same. As to the ethics of his methods, and the consciences of the editors of county papers who are forcing such stuff down the throats of their guileless readers, this candid editor of the Post expresses himself in the following lines:

We are very much surprised at the readiness of some papers to print just most any kind of "dope" in order to fill out their columns. Especially is this true with some papers if it comes in plate form and they do not have the trouble of setting the type. In our way of thinking, about the worst injustice inflicted on a long suffering public is the publishing by some papers of "Pastor" Russell's sermons. Any paper can get the plates for these sermons absolutely free. In fact they are sometimes sent unsolicited. This paper has a stock of these plates piled up in the back end of the office. They came, express prepaid, and we are innocent of any desire to receive such articles. We have no criticisms to make of any one who believes the "Russell" doctrine, for no matter how unreasonable a doctrine may be there are always some followers, and usually they are earnest and zealous, but we do not only criticize but condemn the absolutely dishonest method the "Pastor" has of getting his sermons printed. He labels his sermons "Interdenominational" and calls one set of his writings Sunday School lessons, and yet he is antagonistic to all churches, and teaches doctrines that are contrary to all denominational Sunday schools. Hence a member of the Baptist, Presbyterian, Episcopal, Church of Christ or Methodist Church, in order to take certain county papers, have teachings that are entirely contrary to their faith and practice in the reach of their children. For a man to obtain money under false pretense is dishonest,

and for a man to receive a great deal of advertisement and newspaper space under false pretense is also dishonest. And the newspaper that runs such "stuff" as the "Pastor's" sermons is treating his readers who belong to the different churches unfairly. If a paper publishes sermons they should publish not only "Pastor" Russell's, but also full sermons from other preachers. If they refuse to do this they should be honest and state that they run the "Russell" dope because they either haven't the time or are too lazy to fill their columns with reading matter that is not offensive to some. As we said above, we have no quarrel to make with any of the "Russellites"—"to those who believe that way, that is the way they believe," but we do say that the people of other denominations are entitled to equal consideration.—St. Louis Christian Advocate.

ANOTHER OVERFLOW.

The breaking anew of the uncompleted levee against the Mississippi River at Beulah, Miss., about thirty-five miles north of Greenville, will result in submerging again a part of several of the most populous counties in the famous Yazoo Delta, as follows: Bolivar, Washington, Sunflower, Yazoo, Sharkey, Issaquena, and Warren. Though there will be a considerable amount of property destroyed and much distress will necessarily ensue, especially among the negroes, it is not probable that the disaster will be anything like as great as it was last year, since the stage of water in the river is nothing like so high. If, however, the Mississippi should remain up and prevent the closing of the Beulah crevasse until the spring rise comes, conditions may take a much more serious turn. We have several pastoral charges in the territory that are likely to be overflowed and our church work in them will no doubt be much interfered with, if not completely interrupted, for a season. We deeply sympathize with our pastors and congregations, as well as the people of the Delta generally, as they face the grave danger which now threatens them; and we earnestly pray that some kindly providence may either avert or mitigate the seemingly impending calamity. We have observed that compensations for the misfortunes of life frequently come when apparently there is the least reason to expect reparation of any kind.

FEDERAL PENSIONS.

We believe in taking care of worthy and needy soldiers, whether they wore the blue or gray or fought in any other war. But we have no more tolerance for pension graft than any other kind. Nearly fifty years have elapsed since the flag of the Confederacy was forever furled at Appomattox, and though our nation has since engaged in no great amount of fighting, our pension appropriations continue to grow. Referring to this question in a recent issue, the New York Independent says:

"The number of old soldiers on the pension list diminished by 31,804 in 1912—87 die every day; yet with the reduction in numbers, the appropriation from the treasury for pensions will have to be \$20,500,000 more for 1914 than for 1913. That is because Congress has been very generous in the new pension laws. For years we have been expecting relief to the treasury by death, but instead of that the cost has increased. But it can't continue indefinitely. The last pensioner of the Revolutionary War died in 1869."

The statement of our contemporary that this increase cannot continue indefinitely holds out at least a glimmer of hope. There are so many things that the Government needs to do for the development of our internal resources, the expansion of our foreign commerce, and the elevation and improvement of our citizenship, that there should be no wastage of the public money. Every dollar wrung by taxation from the people should be regarded as a sacred trust to be used in their behalf. He was not far afield who said that the art of governing well is the art of being honest.

Secular News and Comment

By Rev. A. J. Gearheard.

There is a movement on foot to change the name of the State of New Mexico to Lincoln.

Justice John K. Shields was, on Jan. 23, elected to the United States Senate by the Tennessee Legislature.

According to figures compiled by the Southern Banker 333 new banks, with a total capital of \$16,018,100, were organized in the Southern States during 1912. Georgia leads in the number of new banks, 54, and Tennessee in the amount of new capital, \$3,440,000.

The government of Egypt, through the minister of education, recently ordered 460 Bibles, 400 New Testaments, 20 reference Bibles and 20 copies of the concordance for the schools of that country. This is the first time the Bible has been introduced into the government schools of Egypt.

The remains of Light Horse Harry Lee, the father of General Robert E. Lee, which were interred in Georgia more than a century ago, are soon to be removed from that State and buried by the side of his son in Lexington, Va. The State of Virginia has appropriated \$500 for this purpose.

Hon. Joe Cannon delivered his farewell address before Congress on January 18, on which date both Houses joined in giving him an ovation. He announced that since he had been given a leave of absence for which he did not ask, he would go home and spend the rest of his life among the people who honored him by sending him to Congress for forty years.

The United States Supreme Court recently decided that any person who corners the market on any commodity that enters into general use or is transported in inter-state traffic, is guilty of a violation of the Sherman Anti-trust Law. As a result, John A. Patton must stand trial for having run his famous corner in cotton a few years ago.

Gov. Judson Harmon, of Ohio, an authority on constitutional law, has joined Gov. Joseph M. Brown, of Georgia, in declaring that the proposed amendment to the United States Constitution involving the election of United States Senators by popular vote, which needs to be approved by but three additional State Legislatures to become a law, has been improperly submitted, and is therefore unconstitutional.

An act of the Alabama Legislature requires the annual observance of a Temperance Day in the public schools of that commonwealth. February 21 has been designated by the Alabama State Superintendent of Education as the day to be observed this year, and he has asked that each teacher prepare a special program setting forth the evils of intemperance. We heartily endorse the Alabama law that makes such a day possible.

A new law which provides that all checks for pensioners must be delivered to the veterans in person has resulted in the return of \$200,000 from Chicago alone since Jan. 1, 1913. Of the 60,000 checks mailed out from the Pension Department in Washington on Jan. 1, already 8000 have come back. There is room for suspicion that all the pension money has not been regularly received by old soldiers.

At the session of the Tuskegee Negro Farmers' Conference in Tuskegee, Ala., in which there were present, on Jan. 21, 1800 negro farmers, a special hour was set apart for the honoring of the name of the late Dr. Seaman A. Knapp, of Louisiana.

The name of Knapp seems destined to stand as a synonym of progressive agriculture, just as the name of Lee stands for true bravery, and that of Jefferson for great statesmanship.

A design for a monument to be erected in memory of Lincoln in Washington, D. C., is now being considered by Congress. The design bears a close resemblance to Greek temple architecture of the Doric period, and represents Lincoln as standing by gigantic white pillars. This design, however, is not meeting with universal favor. Mr. George F. Maher, of the American Institute of Architects, in voicing his protest against the proposed design, said: "Lincoln was a Westerner. He was a rail splitter. He was homely, honest, true and an American. There was nothing about him which was suggestive of aristocracy. To place him in such a position would be nothing short of draping him in the costume of Cicero, standing him before the oracle at Delphi, and hailing him as a Greek god."

On Jan. 19 the Mississippi State Board of Health issued a bulletin urging an active campaign against the spread of pellagra, and asking for an appropriation to be used in the study of its cause and cure. In fact, the whole South is becoming alarmed at the remarkable increase of deaths from this mysterious disease. Its cause is uncertain; but it has been generally held that it is either caused from the use of too much corn, or spoiled corn, or from a germ deposited by a certain species of black fly, or sand fly. An extended article published in the Journal of the American Medical Association advances still another view, viz.: that the disease is due to a lack of animal protein in food. If this theory is correct, then a proper way to remedy the cause would be to either eat more meat or cook what is eaten less.

A NEGLECTED FIELD.

I have been studying for the past year the needs of the people who live along the banks of the Mississippi River between New Orleans and the Gulf of Mexico. Two weeks ago I visited that section and personally investigated its needs. I find that there are living along what is called the Lower Coast more than two thousand people who are without the benefits of any kind of religious services. There are twelve towns, ranging in population from 50 to 500, that are not touched by any railroad, and, for the most part, they are so located that it will never be possible for a railroad to be built to them. These towns are supported by a narrow strip of the most fertile land to be found anywhere. The present population will probably be more than doubled within ten years. To build a church at any of the places would cost probably \$1500 to \$3000, and would satisfy about 300 people at the most.

There is a way to reach the people of the Lower Coast that is much better than any attempt to build churches. These places have no opera houses, yet they are accommodated by every kind of cheap entertainment. How is it done? By what are called "show boats." Boats are built that will accommodate four or five hundred people, and at the same time furnish a place for the whole troupe to live. Such a boat can be built for the Church that will seat a congregation of 300, and, at the same time be a home for the preacher and his assistant, for \$6000. This floating church could be anchored at every town along the Lower Coast and would furnish accommodations for the preaching of the Gospel to more than 2000 souls.

Ordinarily, it would seem that this is a missionary problem that belongs to New Orleans, but it is not. At what is called The Jetties there are scores of families. These families are from all parts of the South, and are there to protect vessels sailing into the Mississippi River. They are there, not in the interest of New Orleans, but the whole South; therefore their evangelization is the responsibility of the whole Church.

In order to reach these people who are now

being neglected by all Churches, I would suggest the following plan: Build the "floating church" at a cost of \$6000. Place to the credit of the mission \$3000 more to be used to run the boat and pay expenses of preacher and boatman for eighteen months. This would demand a total amount of \$9000. Within eighteen months' time, in our opinion, there is little doubt that the field would become self-sustaining. The people are not poverty stricken, but just neglected. No Church has as yet had faith enough to undertake this work. Will our Church also "pass on the other side?" If any reader of these lines feels interested in establishing a Lower Coast Mission and building a "floating church," and is willing to assist in the opening of this mission, write to me.

A. J. GEARHEARD,

512 Camp St., New Orleans, La.

THE METHODIST REVIEW QUARTERLY.

The January number of this excellent periodical spreads before its readers a rich variety of matter. Dr. John C. Granbery writes informally of "Henri Bergen and His Philosophy;" Bishop Chown, of Canada, discusses in an interesting manner the question, "Can Socialism Be Linked with Christianity;" Bishop Hendrix furnishes an able paper on "Jonathan Edwards and John Wesley;" Rev. Frederick F. Shannon gives an entertaining study of "Henry Ward Beecher," and Bishop E. D. Mouzon appears in a luminous article entitled "The Gospel of Reconciliation." There are also a number of other valuable contributions upon pertinent themes. That of Mrs. F. L. Townsend, on "Why I Am Opposed to Woman Suffrage," is alone worth many times the price of The Review, and it ought to be read and pondered by every intelligent man and woman in the Southern States. "The Leverage of Our Lord," by Prof. Thomas Carter is likewise a brilliant piece of writing. The book reviews are up to the usual good standard. Dr. Gross Alexander, the scholarly editor of this stately journal, has certainly begun well the work of the new year.

"THE LITTLE HYMN BOOK."

This choice collection of two hundred hymns has been compiled and edited by our versatile Missionary Secretary for the Home Department, Dr. J. M. Moore, at the suggestion of the General Board of Missions. The work has been well done and the book is an admirable one in every respect. The following are some of its special features: Substantial leatherette binding (boards if desired); good paper and excellent printing; note edition only—round and shaped notes; all words printed in musical staff; order of worship with gloria and doxology; the 165 hymns and 19 gospel songs from the Methodist Hymnal; prepared especially for small churches in country and town; suitable for use in all services, including revivals; has twenty-five psalms and the Ten Commandments; classification and index simple, yet comprehensive; price unusually low—single copies, 20 cents; by the hundred, \$12.50.

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TO THE POINT.

The Presbyterian Banner has a most excellent article upon the country pastor. It gives certain statements which have become the "stock in trade" of certain would-be experts on country life, in which it is declared that the country minister should become an agricultural expert, and teach the farmer. It says:

"If a country pastor must understand farming and work on a farm, then must not a city pastor understand banking and work in a bank, or iron manufacture and work in an iron mill, or the insurance business and sell insurance to his parishioners? Further, if the preacher is to teach the farmer how to farm, should not the farmer turn the tables and teach the preacher how to preach? This theory of salvation by sociology, of raising the religious level of a community by raising potatoes, adding to or substituting for a minister's proper training the skill of a poultry expert and horse doctor, soon reaches the absurd."

Yes, absurd and worse than absurd, it is bald materialism, and yet it is into this that the Country Life Department of our Church pours annually nearly \$18,000.—The Presbyterian.

AN INTERESTING PARODY.

Mr. Editor: In looking over my papers a few weeks ago, I came across a copy of a parody on the "Wayworn Traveler," which I send to you for publication. I think Dr. J. W. Hill, of Texas, is the author. I dedicate this to my very dear friends and presiding elder debutants—Charles Emery, Bob Selby, and Paul Hardin.

T. W. ADAMS.

A Wayworn Preacher.

I saw a wayworn preacher,
In seedy garments clad,
Holding down the station—
It seemed that he was sad.
His pocketbook was empty,
Provisions nearly gone;
But he shouted as he tramped around:
"Deliverance will come!"

The summer sun was shining,
The sweat was on his face,
His step of early morning
Had quickened to a pace,
But the people even grumbled,
Because he would not run;
But he shouted as he visited:
"Deliverance will come!"

I saw him in the evening,
The sun was hending low;
He had that tired feeling,
His step was very slow;
But as he dragged his weary limbs
Toward his humble home,
He shouted loud, "Hosanna!
Deliverance will come!"

He went to bed at twelve o'clock,
But could not go to sleep;
For the wife had said, for breakfast
They had not much to eat;
But when he rose next morning,
With a heart so sad and sore,
He found a ham of bacon
And some flour at the door.

The Conference was a coming on,
The salary was behind,
He had no clothing fit to wear,
Which weighed upon his mind;
But the day before he started,
The ladies rigged him out
In a brand new suit for Conference,
Which made our preacher shout.

The Conference ground out business
Along from day to day,
Till the time came for appointments,
And the Bishop had his say;
Our preacher listened dully

To see where he would fall;
He was made Presiding Elder,
And that atoned for all.

"Then, palms of victory,
Crowns of Glory—I shall wear."

THE CHURCH PAPER AS THE PASTOR'S ASSISTANT.

By Rev. J. F. Jacobs.

There are many able pastors who carry upon their shoulders the entire burden of their church work. The church officers depend upon the pastor. The church members depend upon the pastor. If money is to be raised, the pastor has to raise it, and if the sick or afflicted are to be visited the pastor has to visit them. If prayer meetings, Sunday schools, or young people's societies are languishing, it is the pastor who must take up the burden and inject new interest into their work. Is it surprising that some churches make but little progress, even though they have the ablest pastors, when the pastor is the only active worker in the congregation? Is it surprising that many able pastors break down under their heavy burdens of work and find it too much for them? In such cases it is extremely likely that the pastor's assistant, the church paper, has been neglected by that pastor, or by the church officers, and that too small a number of the church members are taking the church paper.

If the church paper is universally subscribed for and goes into every home of the congregation, the pastor finds his work immensely easier. The officers of the church are not only more active, but they also find that the discharge of their duty is easier because the church members are much more interested and devoted to church interests. All the causes of the church are more liberally supported. All religious meetings are more fully attended. All religious duties are more conscientiously discharged, and the pastor has his hands held up in every good work, and he has a big, active congregation.

Just a suggestion to the pastor and to the people: It will lighten the pastor's work and increase his efficiency if the church paper is sent into every home in a congregation. This would cost very little, comparatively speaking, for probably over half of the substantial homes already receive their church paper, and would not do without it. A little activity on the part of pastor and church officers in securing subscriptions to the church paper would put new life into the congregation, increase the growth of the church in numbers and spirituality, and cheer the pastor with larger returns from his labors.

CHURCH EXTENSION AID.

The annual meeting of the Board of Church Extension will be held in Dallas, Tex., May 1-4. This is the meeting where applications for aid are considered. That those interested may know exactly how to proceed, the following is submitted:

First—All applications must be made upon the printed form provided by the Board for that purpose. These application blanks may be had without cost by applying to this office.

Second—After the application has been properly prepared it should be sent at once to the secretary of the Annual Conference Board, as the following rule provides:

"Every application for consideration at the hands of the General Board must first receive the approval of the Board of Church Extension of the Conference from which it comes, and said approval must be given at the regular meeting of said board or of its executive committee held in the month of March. Said boards or committees shall consider all the applications from their respective Conferences and forward such as they approve so as to reach the Board's office, at Louisville, Ky., by April 1st of each year. Each application so approved must have the action of

NOTICE TO PREACHERS

Beginning January 1, 1913, the rates of subscription to the New Orleans Christian Advocate will be as follows:

Single subscriptions, one year.....	\$1.50 net
In clubs of five or more, each	1.25 net
Eight months	1.00 net
To preachers	1.00 net
To widows of preachers	1.00 net

The commission heretofore allowed has been discontinued, because only a very few of the preachers accept commission, and the great majority we have talked with expressed it as their opinion that a commission has proven a hindrance to them in working up the subscription list on their charges.

In cases where persons are very poor, the pastor may recommend that the paper be sent at a reduction. Remittances should be made by Money Order, Registered Letter, or in Stamps. Preachers may deduct for any expense incurred in remitting.

PUBLISHER.

the Conference Board written therein, certified to by the president and secretary; and all the applications from a given Conference must be by the Conference Board graded and marked in the order of their relative importance, and the secretary is hereby directed not to put on the calendar any application not in conformity with this rule."

Third—The mid-year meetings of the Conference Boards or their executive committees are held in March. Do not fail to have your applications in the hands of your Conference Board secretary by March 1st.

Fourth—Personal representation in the interest of applications by other than members of the Board is not permitted, as the following rule declares:

"The Board has not time to hear oral arguments or statements in behalf of applicants, and while considering applications for aid, its doors are closed. Representations other than those contained in the application can be made in writing or through members of the Board. A different rule would be obviously unfair to applicants too far away or too poor to send representatives."

Fifth—The demands upon the Board have been so numerous and so urgent that over-appropriation has resulted. The fiscal year will close with many unpaid grants on the book which must be taken care of out of next year's receipts. It is hoped, therefore, that except in cases of extreme need, no request will be made for aid this spring.

For further information, application blanks, etc., address W. F. McMurtry, Corresponding Secretary, 1025 Brook Street, Louisville, Ky.

FIVE ZONES—NATURAL AND SPIRITUAL.

Geographers tell us that there are five zones.

Beginning at the north, we come first to the Arctic. Then to the North Temperate, where the sunbeams kiss the flowers into bloom. Then we come to the Torrid, where rank vegetation abounds beneath the fiery skies. Thence as the journey progresses, we find the South Temperate, and at last with every balmy breath left far behind, we encounter the Antarctic, or South Frigid zone, where all is bleakness.

In the spiritual life of many there is a counterpart of this. Beginning in a very cold spiritual region at the beginning of the year, they progress southward as the spring advances. At last, when "protracted meeting time" is at hand, they are highly heated. That being over, they gradually lose their warmth as the autumn comes on, and ere the year is departed, they are in a region like that whence they started. Sometimes they pass through all the zones in much less than twelve months. The question naturally arises, In what zone will death find them at last?

That is a momentous question.—Alabama Christian Advocate.

The Home Circle

MARY'S LITTLE COLD.

Mary had a little cold
That started in her head,
And everywhere that Mary went
That cold was sure to spread.

It followed her to school one day
(There wasn't any rule);
It made the children cough and sneeze
To have that cough in school.

The teacher tried to drive it out;
She tried hard, but—kerchoo!—
It didn't do a bit of good,
For teacher caught it, too.

Congregationalist.

HOW SLATE PENCILS ARE MADE.

I wonder how many of our school boys and girls know where and how slate pencils are made. There is only one firm in America engaged in making them, as they can be made and imported from Germany much cheaper than in this country, says an exchange. This firm has its quarry in Pennsylvania. At the quarry, the rough slabs of slate rock are sawn into pieces of suitable size by machinery, and from each piece a machine made especially for the purpose cuts six pencils of standard length—five and one-half inches. The pencils come from the machine rounded, but not sharpened; the work of pointing is done by boys who take three or four at a time and point them at an emery wheel which is revolved rapidly by machinery. The pencils are now ready to be packed for sale, and this is done by putting them in pasteboard boxes which contain 100 pencils each. These are then packed in wooden cases which contain 100 of the pasteboard boxes. The school slate is made of the same kind of rock, only a little finer than that commonly used for roofing. Immense slabs are carefully cut for blackboards, and these are set up in the school-houses. The smaller pieces are made into the little hand slates which nearly every school child in the world where schools are taught has at some time carried. Unless dropped or otherwise broken, these slates will do good service as long as a family of children need a slate. Some slate pencils are much softer than others, and while some are black in color, others are gray.—Times Democrat.

THE DEPENDABLE BOY.

"I trusted you," repeated the deep voice of Mr. Richards, the school teacher, not sternly, but sadly.

Charlie stood, hands in pocket and head down as if studying his stout shoes, one heel of which was digging into the soft dirt. Near by stood his teacher.

"Yes, sir," replied Charlie in a low voice. Then he swallowed and looked away. He so liked and admired this teacher of his, and it was all that he could do to keep his grimy fist from his eyes. Did this mean that he was not to be trusted or to be this man's comrade again? A big, hot drop slid down his freckled nose in spite of himself, but perhaps no one else noticed it. "I didn't mean to break my word," he began falteringly. "I meant to come right back in time for my classes. It was good of you to let me take little sister home. When I started back, my puppy followed me. I kept taking him home, but he wouldn't stay, and wanted to play awful bad. I let him come on; then a rabbit jumped up from a brush pile, and Fly just tore off after it. I followed, as I couldn't bear to lose Fly. Did you ever own a puppy, Mr. Richards?"

Mr. Richards nodded, but his eyes sparkled understandingly.

"We lost track of the rabbit, but we were so far away I knew I could never get to school in time for my lessons. That's all, sir; but I'm sorry I broke my promise, and if you'll only trust me

again, I'll try to do right—try, my level best, sir."

"Trust you again? Why, of course I will!" and a friendly hand was laid on the little bowed head. "Brace up! Take those hands out of their hiding places. They're going to do manly things from now on. That's something like it!" Then the two walked out of the school yard together. "Let me tell you a little story," said the teacher, "just a short one, but it has a good point. A civil engineer late one afternoon saw his little nephew playing in the street. 'Here, sonny,' he called out; 'just take this little red flag in your hand and hold it until I come back and tell you to drop it.' So he left the boy standing in the street holding up the flag and went about his work. But when the work was finished he forgot to go back, and passed that way no more until 9 o'clock that night. Then, to his horror, he saw the boy still standing at his post holding the little flag and shaking with cold. 'Why didn't you run home when the time came?' he cried.

"But you told me to wait till you came back," answered the boy.

"The man took the boy home and did all he could to show how sorry he was. But this boy proved that he could be relied upon, and we are not surprised to hear that, years later, he held a very responsible position in a great bank. He was not brilliant, the story goes; only reliable, dependable. The dependable boy makes the dependable man."

And little Charlie spoke from his brave young heart: "That's what I'm going to be from now on—a dependable boy!"—Southern Churchman.

BEWARE OF THE UNDERTONE.

Mr. Brown was hard of hearing. Lige Jenkins was a trusted clerk in Mr. Brown's hardware store, and was often left in charge of the business during his employer's absence. Gunby is a small town in a Southern State, and, like most small towns have, had in it a number of gossiping men and women. In course of time Lige became the victim of the gossipers' invective tongues. Being a timid and self-conscious young man, he was sorely distressed by ill and false reports that were in circulation concerning him. He was afraid that Mr. Brown might hear them and be influenced by them.

One morning he went into the office and asked for a private talk with Mr. Brown. The interview was granted. "Mr. Brown," began Lige, speaking very loud in order to make him hear, "some vile gossipers have been telling damaging falsehoods about me, and I want to assure you that all their accusations are absolutely untrue."

"Gossipers, did you say?" asked Mr. Brown.

"Yes, sir; that is what they are."

"Listen, my boy. I am almost deaf. What is said to me must be said aloud. Gossip is always spoken in whispers or in an undertone. I have heard nothing against you. Take my advice. Never be influenced by any report that must be spoken in a whisper. Turn from the man who speaks ill of another in low accents. The one blessing, my boy, of being nearly deaf, is that one is freed from the grip of the scandal-monger."

A TRIBUTE TO THE CHURCH BELL.

A traveling salesman, while stopping over Sunday in Montgomery, Ala., sent to the Advertiser of that city the following pretty tribute to a church bell:

"The old church bell! May God forbid that it shall ever cease to ring. The writer, a traveling man who is away from home, and spending Sunday in Montgomery in a downtown hotel, was reminded this Sabbath morning by the peals from the grand old bell in the tower of the First Presbyterian Church, that it was time to go up to the House of the Lord. Never before did I realize the true significance of the church bell. There is no telling the good it does. I am sure it reminds the thoughtless man on the streets of the course he pursues and carries him back to scenes of childhood and mother's prayers in the good old days

when all churches rang forth the call to worship the Lord. Would that the modern idea of no bell in our churches could be discarded and the old bell installed in its place on the watch tower to call us to duty."

THE LAUGH ON COL. ROOSEVELT.

The following incident is said to have occurred in the Mercy Hospital in Chicago last October, when Col. Roosevelt was undergoing surgical treatment there, after he had been shot in Milwaukee. A group of physicians were standing around when Dr. Golden remarked that the Colonel was one of his favorite authors. That delighted the Bull Moose candidate.

"Which of my books do you like best?" the Colonel asked.

"African Game Trails," replied the Doctor.

"And what part of that book do you like best?" the Colonel went on.

"The illustrations," the Doctor replied promptly, and Colonel Roosevelt had to admit that for once the laugh was on him.

Mansfield Female College.

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Students enrolled from Calcasieu, Vernon, Sabine, Natchitoches, De Soto, Caddo, Webster, Claiborne, Ouachita, Franklin, Rapides, Red River, La Salle, Catahoula, and St. Tammany; also from Jasper County, Tex. All old students are back and several new ones. Total number above one hundred thirty. Increased attendance has required the employment of another music teacher—Miss Zula Parsons, of Mansfield.

The Montessori class has been the delight of both children and parents. The Domestic Science class is doing excellent work.

Yours for M. F. C.,

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North Mississippi Conference—Rev. W. W. Woolard, Rev. H. S. Springs, Mr. J. D. Barbee.

Editorial.

THE COUNTRY'S FREEST PLATFORM.

The statement is sometimes made that ministers are afraid to speak out their honest convictions, and that in consequence the pulpit does not in this day exercise the influence that it ought. It would be going too far to claim that clergymen are not restrained at all by popular sentiment and considerations of self-interest, and that all of them have the courage to attack prevalent evils openly and aggressively; but we do not think there is any doubt that for independence of thought and utterance the preachers of the country will compare favorably with the men engaged in any other calling. It is, however, proper that one occupying so responsible a position as the Christian minister does, should exercise a reasonable discretion in public speech. Reckless ranting against everything of which he disapproves ill becomes him.

In the January issue of The Ladies Home Journal this subject is interestingly discussed by Dr. Lyman Abbott, the scholarly editor of The Outlook, whose large experience and wide opportunity for observation should vest his opinions with considerable weight. We quote, in part, the striking utterance of this distinguished clergyman and journalist:

"That there are preachers who are echoes of the pews I do not doubt; but I am inclined to believe that any minister who is a slave to his vestry, his presbytery, or his congregation does not greatly desire to be free. Having been a lawyer, an editor, a lecture lecturer, and a preacher, I do not hesitate to affirm that the pulpit is the freest platform in America. The lawyer must consider the prejudices of his client, the editor the opinions of his readers, the statesman the convictions of his constituents, the preacher the beliefs of his congregation. But neither need be an echo. Neither will succeed if he is merely an echo. American congregations and churches and American audiences everywhere want a leader. I have preached the doctrine of human liberty during the Civil War in a city in which, on a day for fasting and prayer called for by the National Executive, every national evil except slavery was mentioned by the speakers. I have preached to a Unitarian congregation, telling them why I believed in the Trinity; to a Universalist congregation, telling them why I was not a Universalist; to a congregation largely Jewish, telling them why I was a Christian; to a congregation trained in the school of individualism, telling them why I believed in fraternalism; to more than one audience of employers, telling them why I do not believe in the wage system; and to Southern audiences, telling them what I believe is the duty of the white man to the negro race. Whatever my faults of speech may be, I do not think I have ever been accused of talking in 'glittering generalities.' My audiences have often differed from me, and some among them have come to me after the service to tell me so. But they have not resented my speech; nor have I ever known a church to attempt to put any limit or hindrance on my speaking."

BELOW THE PLANE OF DECENCY.

We are not at all inclined to find fault with one who conscientiously believes that aspersion and affusion are unscriptural modes of baptism for vigorously opposing them in a proper manner. However much we may disagree with him, we admire the man who has convictions and the courage and aggressiveness to seek to maintain them; but we think it is incumbent upon all gentlemen, and especially upon those who claim to be Christians, to keep any discussion in which they may see fit to engage upon a plane of decency and respectability. We regret to say that, in our judgment, the article by Mr. R. S. Gavin, entitled "The Origin of Sprinkling and Pouring as Modes of Baptism," which appeared in The Baptist Record (Jackson, Miss.) of January 16, falls decidedly below such a standard.

The writer referred to, in the course of his jumble of a discussion, seeks to make the impression that sprinkling as a mode of baptism was devised by corrupt Roman Catholic priests as a means of trying to better the condition of their illicit offspring, which came as a result of their improper relations with nuns in the third century of the Christian era. True, this charge did not originate with Mr. Gavin, but upon him rests the odium of revamping and parading it as if it were a dependable fact. We scarcely need to say that there is not a scintilla of proof to sustain this allegation. It is merely a wild conjecture born of sectarian bigotry when hard pressed for arguments to support its contentions. Indeed, this theory is not even plausible, for if dipping was the universally accepted mode of baptism at that time, as Mr. Gavin asserts, why could not the Catholic priests just as well have used that mode in baptizing their alleged illegitimate children? It is well-known that the baptism of infants by immersion was not uncommon in the early centuries of the Christian dispensation? Why, then, was it necessary to invent a new and different method? If men are going to construct a tale with a view to getting people to believe it, they ought at least in some measure to make it comport with reason and common sense. If Mr. Gavin has any real desire to discover the origin of sprinkling and pouring as modes of baptism, let him read with an intelligent and open mind the inspired pages of the Old and New Testaments, and he will have little difficulty in ascertaining from whence they came.

We hold no brief for the Roman Catholic Church (from which we differ radically on many important points), but we think Mr. Gavin's action in painting in the blackest colors the relations between the priests and nuns of that denomination at a certain period, and adding, "It has always been so," does that sect a very grave and inexcusable injustice. We do not at all doubt that there have been had men and women in the service of the Romish ecclesiasticism (to a greater or less extent they are in all religious organizations, the Baptist included); but to affirm that this corruption has been largely and continuously prevalent is going further than there is any evidence to warrant.

We do not think Mr. Gavin has strengthened his statement at all by bringing forward as an authority Mr. Thomas E. Watson, of Georgia, whose outrageous assaults upon Christian missions have brought him into disrepute among the best people of the nation. Reckless, indeed, is he who in any controversy is willing to stand upon the affirmations of one whose sensational facts have so often been shown to be anything else but facts.

We feel like apologizing to our readers for having brought such a matter as this into the columns of the Advocate. We should not have thought of doing so but for the fact that communications reaching our office indicated that some of our people were being disturbed by Mr. Gavin's effusion. We do not like to deal with things that are indecent even when it seems necessary in the interest of truth and justice. We confess that we were surprised to see our usually high-toned contemporary give space to a rigmarole of this character.

ADMIRABLE, BUT OVERDONE.

The New York Herald gives the following illustration of respect and courtesy, shown by one in a humble station in life to the nation's highest official:

"President Taft and his brother went out for a ride in one of the White House automobiles. In crossing a muddy place in the road a wheel mired and the car stood vexatiously still. The distinguished gentlemen alighted and walked on, leaving the chauffeur to get the car out of the mud-hole as best he could. It was no trouble after the car was relieved of its load, and soon the chauffeur overtook the pedestrians and called to them to get back in. 'How did you manage to extricate the auto?' the President inquired. Looking at Mr. Taft's tremendous body, and thinking that the true explanation might sting him, the man said: 'A farmer came along with his team and pulled it out.'"

We admit that there was much in the chauffeur's considerateness to admire, but we cannot join The Herald in commending his misrepresentation. When courtesy leads to prevarication it has gone entirely too far. We are inclined to think that there is decidedly too much deception practiced in the affairs of life in the interest of politeness.

AN ARGUMENT IN VERSE.

We have never been much disposed to favor the new ways of spelling. It has seemed to us that there is too much valuable history in words to throw away as a concession to either laziness or economy; but we confess that the following poetic argument by Miss Maud Going, which we take from the New York Independent of January 16, has made us waver a little in our opposition to the new orthography:

"When Shakespear wrote and Ralceigh sayled
In goode Queene Bees her daye,
As dyverse hookes and lettres showe
They used to spelle this waye.
They did not grudge the tyme it tooke
For thenne you understande
They did not have to catche the mayle,
Their missives went by hand.
Our great-grandsires let letters drop;
Our grandsires dropped out more.
Why should we let the good work stop
Begin in days of yore?
There's precedent for what we do
If we drop letters, too;
E'en if thorough—by time we're through,
Becomes T-h-r-u."

PERSONAL AND OTHER NOTES.

A concerted effort is being made by the Protestant ministers of New Orleans to engage Rev. "Billie" Sunday for a meeting in the Crescent City.

Bishop E. E. Hoss was announced to preach at the Cabanne Street Church of St. Louis last Sunday, of which Dr. Theo. Copeland is the popular pastor.

Rev. J. A. Bowen, of Birmingham, Ala., who is one of the official Evangelists of the North Alabama Conference, is at present engaged in revival work in Florida.

From Caledonia, Miss., in the great county of Lowndes, Rev. R. W. Evans has favored us with a club of five subscribers. We assure him of our appreciation of this good work.

Miss Iles, the consecrated deaconess of Houma, La., has, in addition to her work as a teacher in the Mission Hall, made 440 visits in the homes of that city since going there last fall.

Rev. W. V. Falcon is making a good start on the St. Martinville (La.) charge. He has been given valuable assistance in his work by Rev. Martin Hebert, the veteran French missionary, who has opened the way for a church organization in Port Barre.

A note from Rev. J. M. Lewis, of Vancleave, Miss., announces the arrival in his parsonage home, on the 18th inst., of a baby daughter. We extend congratulations, and pray that the Heavenly Father may have both the mother and the little one in his gracious keeping.

Our hustling young pastor at Jonesboro, La., Rev. O. L. Tucker, continues to send in subscriptions to the Advocate, for which we heartily thank him. Manifestly this gifted young itinerant is "a chip off the old block." Tucker is a name to conjure with in the Pelican State.

Rev. H. J. Maddox is pleasantly situated at Sa-

tartia, Miss., where the people have been sending him nice things, and where the prospect pleases. We are grateful to Brother Maddox for taking care of the interests of the Advocate in his rounds.

We extend our hearty thanks to Rev. J. B. King, of Deasonville, Miss., for valuable work recently done for the Advocate. We are pleased to have our paper circulate among his good people.

Rev. A. F. Vaughan is in great favor with his people at Franklin, La. His predecessor, Brother Weir, received more than a hundred into the Church during his quadrennium, and left for Brother Vaughan a live and enthusiastic congregation.

Rev. J. B. Conner, who serves the Sardis (Miss.) Circuit, favored us a few days ago with a club of six subscribers. We appreciate his efforts in behalf of the Conference organ, and we trust that it will effectively re-enforce him in conserving and carrying forward the work of the Church in his field.

Rev. J. T. Lewis, of Clarksdale, Miss., informs us that the Elks' Club of that city has put the ban upon the "turkey trot" and other indecent kinds of dancing, and that the City Commissioners have declared a warfare of extermination against the "blind tigers." Let the good work continue until an end has been made of all drinking and every form of the dance.

Rev. L. F. Alford, who is noted for doing things, has lately been putting in some work for the Advocate in the Howison-Saucier (Miss.) charge, and as a result he has sent us two renewals and five new subscribers. He has also favored us with an interesting report of his work, which will appear next week.

In renewing her subscription, Mrs. Martha Rye, of Amory, Miss., declines to take advantage of the club price and says that the Advocate is worth several times more to her than the \$1.50 it takes to secure it for a year. We are grateful for her encouraging words and are delighted to have her continue with us.

Rev. W. A. Hays, of Bay Springs, Miss., has brought us under obligations to him for three new subscriptions and two renewals. He adds that "there are others to follow." We feel sure that the claims of the Advocate will be faithfully presented in his charge, as will also all the other interests of the Church.

The Legal Conference of the Louisiana Annual Conference held a meeting in the Advocate office last week. There was a full attendance, and considerable business of importance was transacted. The session was held on our busiest day, and it was a matter of regret to us that we were not able to see more of the brethren.

Rev. L. E. Crooks, writing from Clay, La., reports that he has made his first round on the Elmore charge; that the people have been uniformly kind and courteous, and that he is pleased with the general outlook. We are indebted to Brother Crooks for five names for our subscription files, to which list he thinks he will soon be able to add others.

Rev. D. A. Morris, who was admitted into the Louisiana Conference (coming from the M. E. Church) at Monroe, and who was assigned to the Jennings charge, did not accept his work. Rev. L. N. Hoffpauir, who took an appointment as Conference Evangelist, has since been appointed to the Jennings Church and has already made a good beginning.

Rev. John Sholars has begun his work at Rayne, La., with his accustomed enthusiasm. The Rayne Church now has both a Senior and a Junior Epworth League and a Woman's Home and Foreign Missionary Society. The ladies of the congregation are planning to install electric lights in the parsonage, and there is a spirit of progress manifest in every department of church work.

In sending in her renewal and an additional subscription, Sister W. E. Courts, of Cary, Miss., says: "I have been taking the Advocate for thirty years, and I do not think it was ever better. I look for its coming each week with anticipations of pleasure." We are grateful for these words of commendation, which are not the only kind that we receive in this stirring age of the suffragette.

Rev. J. C. Price, of Lisbon, La., writes as follows: "I think the year here has opened auspiciously. We have a very fine people—a people who have a mind to work, and are at work." In his letter Brother Price sent us the names of six persons to whom the Advocate is to go for another year. A working people and a reading people ought certainly to accomplish something worth while.

Field Marshal W. S. Shipman, of the Durant District, North Mississippi Conference, under date of January 23, writes: "Forward!" is our watch word all along the line. Every charge that I have visited so far has increased the pastor's salary. All the preachers are on their jobs and at the business." We like the ring of this message. Methodism ought not to know how to do anything else but advance.

A note from our worthy young friend, Mr. T. D. Greenhaw, of Como, Miss., states that Rev. T. W. Dye, his father-in-law, has purchased a home in Senatobia, and has moved to that city. We congratulate the people of the Tate County capital upon having secured so able and useful a man as Brother Dye as one of their citizens. And in having Sister Dye also among them they are more than doubly blessed.

Rev. F. M. Freeman, of Bunkie, La., says: "Bunkie is still the best appointment in the Louisiana Conference, and I am sorry that this is my fourth year." It has a good name, and having had the services of Brother Freeman for three years, it is not surprising that it is a delightful charge. There are some appointments which, like persons, grow in grace, and there are a few which attain pretty nearly unto a state of perfection.

We are informed that Dr. H. G. Henderson, our pastor at Lexington, Miss., has made a most encouraging beginning in that cultured and promising charge. The Sunday congregation at both services are said to tax the capacity of the church, and the prayer meetings are reported to be interesting and largely attended. The members of the congregation have given the pastor and his family a royal "pounding," and by many marks of kindness are showing their appreciation.

The famous "Sawney" Webb, of Bell Buckle, has been chosen to the United States Senate by the Tennessee Legislature for a brief term which will end on the fourth of March next. This is an admirable selection. If Mr. Webb would take his "birchen rod" to Washington and use it on the Senators who do not do their duty, as he has been in the habit of doing on shirking students for many years, perhaps business would be transacted somewhat more expeditiously in the American House of Lords.

Rev. H. S. Spragins, who is winning golden opinions wherever he goes in the Greenville District, in a personal note to the Editor says: "It would be difficult to find a finer body of men than those with whom I am associated in the work. We have an encouraging prospect before us." Brother Spragins' estimate of his co-laborers is a correct one: his charges are excellently manned. It has long been the rule of the North Mississippi Conference to send some of its choicest preachers to the Delta; and in doing this it is wise.

The argument in the Vanderbilt University lawsuit was resumed Monday of this week, and is expected to continue ten days or longer. The case was opened for the Church by Mr. Percy D. Maddin, a part of whose able speech was printed in the Nashville Christian Advocate last week. The concluding address for the complainants will probably be made by Mr. G. T. Fitzhugh, of Memphis, who in point of forensic ability has few equals in the Volunteer State, which has long been famed for its great lawyers.

We take off our hat and make two bows to Brother James T. Otts, of Homer, La., who sent us, on Jan. 24, the largest club of subscribers that we have received since the meeting of our Annual Conference, accompanied by a check for \$24.50. If more of our laymen would thus seek to lend a helping hand to the Conference organ, its circulation would grow much more rapidly. We shall not soon forget Brother Otts for his great kindness. We sincerely wish that his good example would prove to be contagious.

A telegram from Rev. R. P. Neblett, of Houston, Miss., bearing date of Jan. 28, reads as follows: "Mrs. J. A. Lewis passed away last night after a short illness. The funeral will take place this afternoon." We deeply regret to chronicle this sad occurrence. It has been but a few days since Brother and Sister Lewis celebrated their fifty-seventh wedding anniversary, a notice of which appeared in the Advocate. Sister Lewis is the mother of Rev. T. W. Lewis, of Memphis, Tenn., and Rev. E. S. Lewis, of West Point, Miss. Our heart goes out in tender sympathy to the bereaved.

Rev. C. C. Weir has made a fine impression on the people of Morgan City, La., where he succeeded Rev. H. N. Brown as pastor. The first quarterly conference of that charge, in addition to passing commendatory resolutions concerning Brother Brown for having built a commodious parsonage, extended to Brother Weir a most hearty welcome. In commenting on the new pastor, the weekly paper at Morgan City says: "There is no better pastor in the Louisiana Conference than Rev. C. C. Weir, and his sermons are always worth while. They take their quality from his character."

That choice layman of the Greenwood (Miss.) Church, Brother Rowan Thayer, in making provision for the Advocate to continue to come to his home, takes time to add the following: "Brother Cunningham, after being much blundered, is now in place, and has taken up his work among us. You perhaps know that his oldest son, a lad about 14 years of age, was so unfortunate as to have his hip broken while playing ball, and could not be

moved until now. I am glad to say, however, he is much improved, and that we hope that he will soon be able to go about. Brother Cunningham is taking well with our people, and I feel sure that we will have a good year at Greenwood."

We acknowledge the reception of an invitation from Mr. and Mrs. William Harney Beasley, of Hazlehurst, Miss., to the marriage of their daughter, Miss Minnie Jane, to Mr. Read Patton Dunn, of Greenville, Miss., which will take place in the Methodist Church at Hazlehurst on Thursday afternoon, Feb. 6, at 4 o'clock. The bride is a most worthy and attractive young lady, and Mr. Dunn is a young man of excellent business capacity and most superior character. He is the superintendent of the Methodist Sunday School in the city where he lives, and has the confidence and esteem of the entire community. The happy couple will be "at home" in Greenville, Miss., after March 15.

We have before us a program of the ceremonies with which the Joan of Arc Exhibition, consisting of statues, medals, paintings, engravings, photographs, and documents relating to the famous Maid of Orleans, was opened in the building of the American Numismatic Society in New York City on January 6. This exhibit will be kept open for public inspection daily until February 7. Mr. J. Pierpont Morgan, Hon. W. A. Clark, Mr. Rodman Wanamaker and many other celebrities have loaned for this interesting occasion all the treasures connected with the life and career of this prodigy of French history that they have in their collections. Were this exposition closer to us, we should surely avail ourselves of the invitation to look it over.

Through the courtesy of the author, Dr. H. L. Sutherland, of Benoit, Mississippi, we have received a copy of a neat pamphlet entitled, "An Address to the Public School Teachers of Bolivar County on the Application of the Rules of Hygiene and Sanitation to the Prevention of Disease." It is an instructive and impressive discussion, and doubtless will do great good. Dr. Sutherland is the chief health officer of Bolivar County and has long been recognized as one of the ablest physicians in Mississippi. He is public-spirited, and no man in that commonwealth has done more to safeguard the public health by wise modern methods than has he. Such service as he is rendering cannot be too highly commended.

From Clinton, La., Brother W. T. Currie, under date of Jan. 24, writes as follows: "On the 17th of this month Mrs. M. E. Lesley died about four miles north of here. We buried her on the following Sunday, and on the succeeding Wednesday (the 22d) we buried her daughter, Mrs. J. E. McCutcheon. The attending physician said the latter sacrificed her life for her mother. Both of the deceased were members of the M. E. Church, South. They held their membership at the Percy Creek Church, near Woodville, Miss. Let prayer be made for Brother McCutcheon and the eight children who have been left without a mother's care, and five of whom were ill when in obedience to the Master's call she left them. We regret to hear of the bereavement which has come to this household, and we extend to the sorrowing ones our deepest sympathy.

The Woman's city Board of Missions held its annual meeting at St. Mark's Hall on Wednesday afternoon of last week. After reports by the several employees of the Board, Rev. Felix R. Hill, Jr., pastor of Rayne Memorial Church, delivered an appropriate and interesting address. Among those who at present are working in connection with the mission enterprises fostered by this Board, are Miss Roberta Baker, Miss Lottie Keithley, Miss Annie Ragland, Miss Bunkley and Mrs. Lilly Meekins. Miss Margaret Ragland and Miss Wilson are away on account of ill health. The work generally was announced to be in a healthful condition. The following officers were chosen for the next twelve months: President, Mrs. S. A. Montgomery; Vice President, Mrs. D. C. Worrell; Recording Secretary, Mrs. John B. Parker; Corresponding Secretary, Mrs. George S. Brown; Treasurer, Mrs. Elmer Wood.

Rev. O. P. Armour, of Sidon, Miss., under date of the 17th inst., writes as follows: "I have just returned from a meeting of the pastors, district stewards and trustees of the Durant District, which was held at Durant on January 15. Rev. W. S. Shipman, the new presiding elder, presided with dignity, and made a spiritual and helpful talk, through which ran an evangelistic note. The apportionment of the assessments to the various charges was made, and the presiding elder's salary was fixed at \$1800, a raise of \$300 over last year. An expenditure of \$300 to improve the district parsonage was ordered. Brother Shipman has made a fine beginning, and our prospects under his leadership are most encouraging. We have adopted as our motto, 'A Revival in Every Charge,' and by God's help, we expect to go forward."

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Mrs. FANNIE GULLEY was born November 17, 1838, and died at her home in Philadelphia, Miss., Oct. 6, 1911. Sister Gulley was married at the age of 24 years. She was the mother of eight children, three of whom, one little son and two daughters, and her husband preceded her to that eternal home. Five children survive her to mourn their loss. She joined the Church when a young lady and lived as a faithful member until God said, "Come up higher." She loved the Lord and was devoted to her pastor and the church. She attended the church services regularly and her home was always open to ministers. On the day before she died she called all her children and many of her friends to her bedside and told them good-bye, and gave many exhortations. She called for that beautiful song, "Down at the Cross," and as we sang it through she joined in the singing. May God bless the children and help them to live so as to meet their mother and other members of the family in heaven. Her pastor, J. J. GOLDEN.

Truly, we live in a world where dark shadows are continually falling across our pathway, reminding us that on earth there is no abiding stay. How forcibly was it realized that in the midst of life we are in death, when the sad news of the death of JACK RHODES was announced. The angel of death claimed him as his own and took him home to glory on December 11, 1912, leaving an aching void in the hearts of a mother, father, brothers and friends. Weep not, for he has gone on to await our coming. He suffered two weeks, during which time loving hands did all that could be done to relieve him, but the hand of God was stronger and he took him home. Why one whose life was so full of promise was taken so early, we do not know, but God knows best and doeth all things well. He is not dead, but hath eternal life. It is true that he has gone from us; his voice is silent; his words we miss, and his face we shall see on earth no more, but he awaits us on the other shore. May God comfort and sustain the sorrowing ones. A FRIEND.

JAMES F. PORTER, the subject of this sketch, was born and reared in Franklin County, Miss., near Wright's Church, on the Homochitto river, September 5, 1826. He joined the Methodist Church while a young man. He married Miss G. Burt, April 28, 1853; to them were born five children, two of whom are blessing the world with godly lives to-day, and the other three have been called to meet their Redeemer. Brother Porter joined the Confederate Army in 1862, served three years in Company D. of the 33d Mississippi Regiment, under Capt. Sharps. He fought in the following battles: Franklin, Tenn., the Siege at Vicksburg, Miss., Decatur, Ga., Rome, Ga., Murfreesboro, Tenn., and surrendered with his regiment at Greensboro, N. C. It is with pleasure that the writer states on reliable authority that he was a noble citizen, a true husband and father, a brave soldier, a consistent church member, and a lover of God. He died January 13, 1913; was buried in the Oldenburg cemetery on January 16, 1913. May God comfort the bereaved. G. G. YEAGER.

Mr. W. S. COOPER was born at Carthage, Miss., Sept. 25, 1875. He departed this life at Como, Miss., in July, 1912. He came to Como in 1896 to

work in a mercantile house, known now as the Taylor Mercantile Co. Here he worked for 16 years continuously. On the seventh day of September, 1902, he was married to Miss Effie Bridger, of Sardis, Miss. Two children blessed this union, one of whom, together with Mrs. Cooper, survives. Some time in 1907 Brother Cooper united with the Methodist Church at Como and was a consistent and faithful member till death. He loved the Church and never tired in looking after its interest. For a while he served his church as a member of the Board of Stewards, and as teacher in the Sunday school. Noble were his traits of character and beautiful were his virtues. As a citizen he always stood for the best. His strong convictions of right and his splendid courage never failed him. He was as near the ideal husband and father as one could find. He was thoughtful, tender and affectionate in his home. I have never known one more devoted to his family than he. As a friend he was ever faithful and true: one in whom you felt safe in confiding and to whom you could open your heart. The year 1912 took from earth two from among my best friends: B. F. Ward, Jr., of Winona, was one, and W. S. Cooper, of Como, was the other. J. A. HALL.

Mrs. CLARA CASON WEST-BROOKS was born at Big Cane, St. Landry Parish, La., October 25, 1887, and died at Melville, La., December 29, 1912. Sister Westbrooks came here with her parents, F. B. Cason and Eula Ward Cason, in early life. On Feb. 10, 1907, she was married to Mr. Ira Westbrooks. She was the mother of three sons, the youngest being two and one-half months old. In early life Sister Westbrooks was impressed with the beauty of holiness and gave her life to the service of God. She united with the Methodist Episcopal Church, South, at Big Cane, La., under the ministry of the late Rev. J. M. Johnston. Sister Westbrooks lived a beautiful, exemplary Christian life. She magnified all the relations she sustained to life, being a dutiful daughter, a loving sister, a devoted wife, a faithful mother, and a true friend. During her last illness of 62 days she bore her sufferings with marked fortitude and patience. Several days before her death she expressed an unwavering faith in Jesus as her Savior and gave directions concerning her children. The funeral service was held in the Methodist Church in Melville. Earth is poorer, but heaven is richer by her death. P. A. SWANN.

On December 21, 1912, the precious soul of little FLOYD, the eldest son of J. B. and Blanche Womble, took its flight from this world of care back to the One who gave it. He was permitted to bless the home of his fond parents only 6 years, 4 months and 25 days. He had been sick only a few days when he fell asleep in the arms of Jesus, who said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Yes, a home has been made sad and fond parents mourn their loss; but let us remember that heaven has been made brighter by his going. Let us so live that we may meet him some sweet day around God's throne above where there will be no more pain or sorrow. Little Floyd was a good child and was loved by all who knew him. The same smiling face, the same sweet voice, the same innocent ways that characterized his short stay here will be our joy throughout eternity. His little body was laid to rest in the Macedonia cemetery, the funeral service being conducted by Rev. Mr. Johnson. May the presence of God take the place of little Floyd and may those who weep remember that the Savior said, "Blessed are they that mourn: for they shall be comforted."

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Tidings From the Field

West, Miss.

I arrived at West on Saturday before the third Sunday in December, and my family arrived on Tuesday after the third Sunday. We were met by the ladies of West, who conducted us to the parsonage, where they had prepared us a good dinner, which we very greatly enjoyed. We are delighted with this good people. They are generous, kind-hearted, and attentive. Brother Rogers left the work in good shape, and he is very much loved here. I have made one round, and I am very much encouraged. I hope to be able to do a good year's work.

—W. A. Clark.

Meehan, Miss.

Dear Dr. Meek: We are settled down in our new home at last. We have a nice, new parsonage, well furnished. We have met many good people here, and they have certainly been kind to us since we came into their midst. We have received two poundings already, and one of them was very severe. It brought everything good to eat for man and beast. We feel that we have the work well in hand, and feel sure that with the Lord's help we can accomplish something for him this year. As we go here and there, we shall not forget the dear old Advocate. We pray that you may have a great year.

—W. E. Dickens.

Deasonville Charge, Miss. Conf.

We are moving on nicely on the Deasonville Charge. The outlook is very encouraging, and we think we are going to have a fine year. This is our prayer, and we think our faith is strong in Him who has never failed us. So far, a good spirit and gratifying interest have been manifested in all our services. The preacher who serves this people is indeed fortunate. They are thoughtful and attentive in caring for their pastor. They furnished us as fine a dinner on Thanksgiving, and also on Christmas, day as any one needs. Many good things are coming in to us regularly. For these we are, indeed, thankful. You may expect more subscriptions to the Advocate soon.—J. B. King.

Baker, La.

At the last meeting of the Louisiana Conference I was appointed to the Baker charge for the third time. I have met with a cordial reception and I believe we are beginning the best year of the three. I am praying that it may be. The kind women of Deerford remembered the pastor and his family very kindly by sending them a bountiful New Year dinner already prepared, which we enjoyed very much. Many thanks to those that were so kind and thoughtful. Rev. W. H. Coleman, our new Presiding Elder, came and preached Sunday, Jan. 12, at 7:30 p. m., and on Monday at 11 a. m. He gave us two fine sermons. After the sermon Monday, he held our first quarterly conference. Three out of the four churches were represented and the financial report was in advance of last year though the conference was held fourteen days earlier. There was a little reduction in the assessment for the pastor's salary, which should not have been. However, I am not complaining. I believe it will all come out right in the end. It was the pleasure of the pastor and family to entertain the Presiding Elder while he was here and we enjoyed his visit very much. Our next quarterly conference will be held at Deerford.—S. D. Howard, P. C.

Topisaw Charge, Miss. Conf.

Dear Advocate: Let me say that we are moving along nicely at Topisaw. We are under lasting obligations to Revs. J. W. Thompson and J. Lloyd Decell for the condition in which we found things on this work. Brother Thompson and the good people, together, made things pleasant for us at Topisaw when we came. Though it was raining, a survey was in readiness at the depot. There were a number of people at the parsonage awaiting us when we arrived. They gave us a cordial reception and a delightful supper. We found the pantry laden with good things to eat. Brother Decell preceded me at Holmesville (the church that was added to the work this year), and his influence was conducive to our pleasant welcome there. Such kindness at the hands of these good people inclines me to get on my knees and implore the Giver of all good gifts to give us grace, wisdom, and strength, that we may be enabled to minister to them in such a manner as to repay them in some measure for all that they have done for us. We are asking God (John 14:14) to favor us with an old-fashioned revival all over the charge, and already we see evidences that He is listening to our petition. And we feel sure that when we have done our part, the needed revival will come, which means that all our other church work will prosper. Amen.—J. A. Wells.

Jackson, Miss., Galloway Chapel.

I have just spent several days at the Methodist Orphanage. On coming to Jackson to serve as pastor of Galloway Chapel, I found no parsonage. Houses to rent are scarce, especially those that suit the size of this pastor's salary. Brother Williams, the Superintendent of the Orphanage, learned of my dilemma and invited me to make the Orphanage my home until I could find a house. I was greatly benefited by my stay there. My interest in the institution has been increased, my love for the orphans deepened, and my heart warmed toward the manager and his worthy assistants. I am sure that Brother Williams is in the right place, for no man could have greater love for the children than he has. Sister Williams also is equally as well fitted for her work in this institution, and together with her husband, made me feel very much at home. While there I met Brother and Sister H. E. Carter, who have but recently been appointed as Bro. Williams' assistants. I am sure they are providentially fitted for the work to which they have been appointed. That God may bless our Mississippi Orphanage and all who are connected with it, is my prayer. I finally found a suitable house, and am now happily located. I am living in a part of the house occupied by Brother and Sister R. Bradley. We have recently been the recipients of a big pounding at the hands of the members of Galloway Chapel, for which we are thankful. May we be a blessing to them, as they have been kind and thoughtful of us.

—W. B. Waldrop, P. C.

If you stand half a mile off from a man and throw the Gospel at him, you will miss him, but if you go close to him and lay hold of him, giving him a hearty grip of the hand, and show that you have an affection for him, you will, by God's blessing, lead him in the right way.—C. H. Spurgeon.

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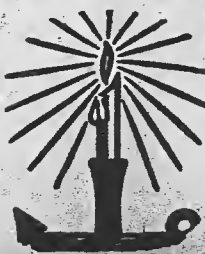
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The Sunday School.

MISSISSIPPI CONFERENCE NOTES.

By Rev. B. F. Lewis.

A class of young ladies and men in the Crystal Springs Sunday school met and organized during the past week. Miss Pet Eagan is teacher. This makes four organized classes in this school.

The Sunday school at Canton has taken the preliminary steps for a thorough grading and organization. The departmental method will be used. Money is now being raised for the erection of additional rooms for the accommodation of the school. Rev. C. N. Guice is the pastor, and Mr. C. E. White is the superintendent.

The departmental superintendents elected by the Sunday School Board at its recent meeting in Hazlehurst have arranged to begin work at once. They are: Miss Daisy Magee, elementary superintendent, Columbia, Miss.; Mrs. G. D. Cameron, Canton, Miss.; missionary superintendent; and Mr. N. A. Mott, adult superintendent, Yazoo City, Miss. We bespeak for these workers the heartiest co-operation of the Sunday school forces of the Conference. Their work is being outlined, and in due time will be communicated to the scholars.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

The Clisby Class, West Point, Miss., is rejoicing in the possession of a fine new piano, and is planning for an attractive anniversary celebration at an early date.

Individual and school responsibility is needed to bring the desired results about. Write the Field Secretary all about your school—its needs, its plans, its numbers, its excellencies—and write to-day.

There are some good and helpful Teacher Training classes in our Conference, but not half so many as are needed. Dr. Hamill calls this department the "Heart of the Sunday school," and rightly does so.

Mr. Thos. Mills, of Kossuth, and his enthusiastic Adult Class had gotten out circulars and prepared a well-built program for an all-day Sunday visit from the Field Secretary on Jan. 9, but the very bad roads and inclement weather made her attendance impossible. This engagement will only be deferred till better weather.

No better preparation for a good year's Sunday school work could be made than to organize a Teacher Training Class at once, and register this with Dr. Hamill and get the benefit of his wide experience and splendid efficiency in this line. His new leaflet entitled "Southern Methodist Plans of Teacher Training" should be in the hands of every superintendent and pastor, and then should be acted upon at once.

The progress made in our Sunday school work this year will be tabulated by presiding elders' districts. Each of these eight divisions of our Conference will be given special commendation at our next Annual Conference if it makes noticeable progress in the Elementary, Secondary and Adult divisions, as well as in Home, Teacher Training, Missions and Temperance departments. One district really made phenomenal progress along some lines last year and bids fair to equal that record this year. All did well, but there is vast need for enthusiastic, organized and well planned progress during the year now beginning. At each District Conference further emphasis will be laid on a definite plan to bring about such results. In the meanwhile present statistics are needed along the full gamut of each department of every

school, and future plans will be appreciated. No item of information is too small to prove valuable in forming a really good report.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

Mrs. W. H. Coleman has succeeded Mrs. C. C. Miller as teacher of the Philathea class of the Hammond Sunday school. Mrs. Miller turns over to her successor an enrollment of nearly forty young ladies, well organized and possessed of a zealous class spirit. These pupils were gathered by the influence of good teaching, house-to-house visitation, and attention to the social life of the members. The last member to join the class before the beginning of the new year was Miss Bowers, who came to an untimely death by accident the last week in December, being run over by a railroad train while in company with a friend. Miss Bowers was a very popular young woman and the deplorable affair brought great grief to the whole community.

The Christmas giving service of the First Methodist Church of Shreveport was carried out in a very impressive manner. The members brought all manner of groceries and Santa Claus-filled stockings which were placed in forty different piles in the room. The Epworth Leaguers and the members of the Woman's Missionary Society and others, loaded these gifts into automobiles and carried them to forty poor families. There was also a gift of 100 one dollar bills; these were used for buying clothes for the poor children of the school, as it is its policy not to allow any child to come so poorly dressed as to be humiliated. Such a Christmas celebration is in harmony with the spirit of the Master and might well be imitated by many of our Churches.

Dr. J. L. Scales, of the First Methodist Church of Shreveport, remembered each member of his large Bible class on New Year's day with the beautiful Sunday school calendar published by the Sunday School Times. Besides the Sunday school lessons, it also contains inspiring mottoes and pithy quotations bearing on the Sunday school's work. Altogether, this was a practical and appropriate gift from a Sunday school teacher to the members of his class.

Rev. T. H. Morris, at Maudsfield, is using the Sunday school uniform lessons as the Scripture to be studied in his mid-week prayer meetings, and some interesting discussions are drawn from the present Old Testament subjects. At the conclusion of the prayer meeting a workers' council is held from time to time.

At the beginning of this new year it would be a capital idea for our Sunday schools to have installation services for their officers and teachers. When we set apart men to preach we bring them before the congregation, and in a beautiful consecration service lay hands upon them and give them authority to "preach the gospel in the Church of God," and it would be only a parallel service to recognize in some way before the same congregation those who are to teach the Scriptures. Such a service would clothe the teaching function with a reverence and responsibility not now recognized in most churches, and would enlist the sympathy and co-operation of the congregation in like proportion. The Sunday school department of the Publishing House will furnish a suggestive program for the occasion. Why not make this an event at the first Quarterly Conference and use the presiding elder for an address?

SELL TREES

Fruit trees, pecan trees, shade trees, roses, ornamentals, etc. Easy to sell. Big profits. Write today. SMITH BROS., Dept. 40, Concord, Ga.

5 STAR FLOWER SEED NOVELTIES For Only 10 Cts.

Celonia Castle Gould, most brilliant of flowers. Crego Aster, monster white, enormous in size. Carnation Everblooming, finest white, large double. Giant Fortuna, a glorious new sort of marvelous brilliancy. Orchid-flowered Pansies, wonderful colors and forms. These 5 most superb Novelties sold last year for one dollar. Nothing better in cultivation. We mail all 5 with cultural directions and big Catalogue FOR ONLY TEN CENTS. Our big Catalogue of Flower and Veg. Seeds, Bulbs, Plants and new Fruits free to all who apply. We are the largest growers in the world of Gladiolus, Caenias, Dahlias, Lilies, etc., and our stocks are the best and cheapest. JOHN LEWIS CHILDS, Floral Park, N. Y.

Smoke of Herbs Cures Catarrh

A Simple, Safe, Reliable Way and It Costs Nothing to Try.

This preparation of herbs, leaves, flowers and berries (containing no tobacco or habit-forming drugs) is either smoked in an ordinary clean pipe or smoking tube, and by drawing the medicated smoke into the mouth and inhaling into the lungs or sending it out through the nostrils in a perfectly natural way, the worst case of Catarrh can be eradicated.

It is not unpleasant to use, and at the same time it is entirely harmless, and can be used by man, woman or child.

Just as Catarrh is contracted by breathing cold or dust and germ-laden air, just so this halmy antiseptic smoking remedy goes to all the affected parts of the air passages of the head, nose, throat and lungs. It can readily be seen why the ordinary treatments, such as sprays, ointments, salves, liquid or tablet medicines fail—they do not and can not reach all the affected parts.

If you have catarrh of the nose, throat or lungs, choking, stopped-up feeling, colds, catarrhal headaches; if you are given to hawking and spitting, this simple yet scientific treatment should cure you.

An illustrated book which goes thoroughly into the whole question of the cause, cure and prevention of catarrh will upon request, be sent you by Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga.

He will, also, mail you five days' free treatment. You will at once see that it is a wonderful remedy, and as it only costs one dollar for the regular treatment, it is within the reach of everyone. It is not necessary to send any money—simply send your name and address and the booklet and free trial package will be mailed you immediately.

JUST HALF IN BED.

Clyde, Ky.—Mrs. I. A. Decker writes from Clyde: "I recommend Cardui, the woman's tonic, to any woman in need of a remedy. For five years I was unable to do my own work. Half my time was spent in bed. At last I tried Cardui. Now I am well and happy, and can do my own work." Don't suffer pain, headache, backache, and other womanly miseries, when your own druggist has on his shelf a remedy for such troubles—Cardui. Get a bottle for your shelf. As a general tonic, for weak women, nothing has been found for 50 years that would take its place. Try it. It will help you.

Look Up the Insurance and write us.

Glad to furnish information. Glad to Assist You in Any Way.

THE NATIONAL MUTUAL CHURCH INSURANCE CO., CHICAGO.

Serves and Saves Methodism, and is now rendering a greater service than ever. Insures against fire, lightning and tornado on easy terms of payment.

Is your church participating in these benefits? If not, why not? Pastors, protect your property on advantageous terms with us. Write for our calendar and pamphlet.

HENRY P. MAGILL, Sec. & Mgr., Insurance Exchange Bldg., Chicago. MRS. ALICE HARGROVE BARCLAY, Agent, M. E. Church, South, 1323 Second St., Louisville, Ky.

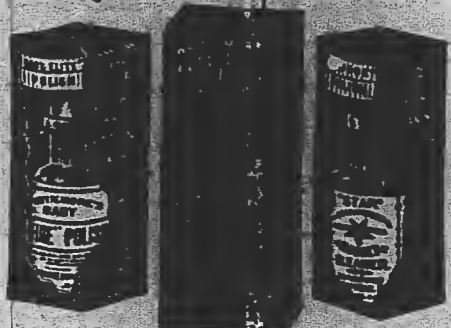
COLIC, CRAMPS and DIARRHOEA are both painful and dangerous.

Prompt and permanent relief follows one or two doses of Dr. Tichenor's Antiseptic. You should never be without it.

At all Druggists 25 and 50 Cents

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FINEST QUALITY LARGEST VARIETY



"GILT EDGE" the only leather shoe dressing that positively contains oil. Blacks and Polishes ladies' and children's boots and shoes, shines without rubbing, 25c. "FRENCH GLOSS" 10c.

"STAR" combination for cleaning and polishing all kinds of russet or tan shoes, 25c. "BANDY" size, 35c. "QUICK WHITE" (in liquid form with sponge) quickly cleans and whitens dirty canvas shoes, 10c. & 25c.

"BABY ELITE" combination for gentlemen who take pride in having their shoes look A-1. Restores color and lustre to all black shoes. Polish with a brush or cloth, 10 cents. "ELITE" size, 25 cents.

If your dealer does not keep the kind you want, send us the price in stamps for full size package, charges paid.

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The Oldest and Largest Manufacturers of Shoe Polishes in the World.

WANTED: A MAN OR WOMAN all or spare time to secure information for us. Work at home or travel. Experience not necessary. Nothing to sell. GOOD PAY. Send stamp for particulars. Address M. E. I. A. 531 E. 14th, Indianapolis, Indiana.

Feather Bed Bargains.

\$8.40 brings you one New 36 lb. Feather Bed and one pair 6" New Feather Pillows. Agents wanted. Big pay. Address Southern Feather & Pillow Co., Dept. 11, Greensboro, N. C.

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40,366 testimonials received by actual count in two years. Be sure to take

Hood's Sarsaparilla

Get it today in usual liquid form or chocolate tablets called **Sarsatabs**.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Monroe District—First Round.

Calhoun Feb. 1, 2
Monroe, p. m. Feb. 2
Mer Rouge Feb. 8, 9
Oak Grove Feb. 15, 16
Lake Providence Feb. 22, 23
a. m. WM. SCHUHLE, P. E.

Ruston Dist.—First Round.

Ashland, at Ashland Feb. 1, 2
Elmore, at Wesley Feb. 5
Bernice, at Bernice Feb. 8, 9
Gibbsland, at Gibbsland Feb. 15, 16
Ruston Feb. 17
Haughton, at Haughton Feb. 22, 23
Jonesboro, at Jonesboro Feb. 26
District Stewards will meet at Gibbsland, February 15th, 10 a. m.
BRISCOE CARTER, P. E.

Alexandria District—First Round.

Melville Feb. 1, 2
Simsport and Evergreen, at
Simsport Feb. 2, 3
Boyce and Lecompte, at
Boyce Feb. 8, 9
Columbia Feb. 12
Campit Feb. 15, 16
Bunkie Feb. 19
Colfax Feb. 22, 23
H. W. MAY, P. E.

Baton Rouge Dist.—First Round.

Ponchatoula, at P. Jan. 26, 27
Port Vincent, at Huff's Ch. Jan. 29
Tickfaw, at T. Feb. 1, 2
Hammond Feb. 2, 3
Amite City Feb. 9, 10
Kentwood Feb. 16, 17
St. Helena, at Days Feb. 22, 23
Pine Grove, at Pine Grove Mar. 1, 2
Mt. Hermon, at Varnado Mar. 8, 9
Franklinton, at F. Mar. 11, 12
W. H. COLEMAN, P. E.

Shreveport Dist.—First Round.

Coushatta, p.m. Feb. 1, 2
Wesley at C. Creek, a.m. Feb. 1, 2
Lachute, at Atkins Feb. 4
First Church, Shreveport Feb. 5
Ida, at Ida Feb. 6
Mansfield, at S. Mansfield Feb. 8, 9
Sunday School Institute at
Mansfield Feb. 10-12
PAUL M. BROWN, P. E.

Lafayette Dist.—First Round.

Jeanerette Sunday, Feb. 2
Patterson Monday, Feb. 3
Evangeline Mission, at
Bayou Chicot Sunday, Feb. 9
Jennings Wednesday, Feb. 12
Acadia Circuit, at
Branch Sunday, Feb. 16
Lake Arthur Wednesday, Feb. 19
Bell City Thursday, Feb. 20
Indian Bayou at
Bethel Sunday, Feb. 23
Vermilion Circuit, at
Henry Tuesday, Feb. 25
R. H. WYNN, P. E.

MISSISSIPPI CONFERENCE.

Port Gibson District—First Round.

Rolling Fork Feb. 1, 2
Mayersville, at Mayersville Feb. 4
Harriston, at Harriston Feb. 8, 9
Hamburg Feb. 11
Fayette Feb. 13
Rocky Springs Feb. 15, 16
Oak Ridge Feb. 18
Vicksburg, Crawford Street Feb. 19
Anguilla, at Anguilla Feb. 20
Silver City Feb. 22, 23
The District Stewards will please meet in the Methodist church at Harriston, at 10 o'clock a. m., Monday,

Feb. 10. All pastors invited to attend.
T. W. ADAMS, P. E.

Meridian Dist.—First Round.

Vimville at Pleasant Hill Feb. 1, 2
Waynesboro Circuit, at
Fedora Feb. 8, 9
Waynesboro Feb. 9, 10
Buckatuna, at Chicora Feb. 11
Scooba at Scooba Feb. 16, 17
Lauderdale at Lauderdale Feb. 23, 24
Daleville, at Daleville Feb. 25
J. T. LEGGETT, P. E.

Jackson Dist.—First Round.

Terry Feb. 2, 3
Benton, at Midway Feb. 5
Flora Feb. 7
Madison Feb. 8, 9
Mendenhall Feb. 12
Sharon Feb. 15, 16
Canton, 7:30 p. m. Feb. 14, 16
Edwards, 7:30 p. m. Feb. 19, 20
Harrisville, at Rexford Feb. 22, 23
Faunin at Oakdale Feb. 26
PAUL D. HARDIN, P. E.

Sea Shore District—First Round.

Biloxi, Main Street Feb. 2, 3
Long Beach Feb. 5
Moss Point, Q. C., p. m. Feb. 6
Americus, at Pleasant Hill, a. m. Feb. 7
Escatawpa, at Escatawba Feb. 8
Moss Point, a. m. Feb. 9
Pascagoula and Ocean Springs, at P., p. m. Feb. 9
Hub and Oakdale, at O. Feb. 13
Columbia Feb. 14
Lumberton Feb. 15, 16
Poplarville Feb. 22, 23
Derby Feb. 24
Carriere and Picayune, at P. Feb. 25
W. H. HUNTLEY, P. E.

Gulfport, Miss.

Brookhaven Dist.—First Round.

Buford at Summer's Chapel Feb. 1, 2
Adams at Adams Feb. 8, 9
McCumb-Centenary Feb. 9, 10
Tylertown at Tylertown Feb. 15, 16
Pleasant Grove at Pleasant Grove Feb. 22, 23
Brookhaven, Monday Feb. 24
ROBT. SELBY, P. E.

Port Gibson Dist.—First Round.

Utica at U Feb. 1, 2
Hermanville at H. Feb. 4
Harriston Feb. 8, 9
Nebo at Nebo Feb. 11
Rolling Fork Feb. 15, 16
Anguilla at A. Feb. 18
Waynesville at W. Feb. 22, 23
T. W. ADAMS, P. E.

Hattiesburg District—First Round.

Summerland Feb. 1, 2
Taylorsville Feb. 2, 3
Mt. Olive Feb. 3, 4
Eucutta Feb. 8, 9
Vosburg Feb. 9, 10
Ellisville Feb. 10, 11
Purvis Feb. 15, 16
McLain, at Merrill Feb. 21, 22
Leakesville Feb. 23, 24
Lucedale Feb. 24, 25
Estabutchle, at Lux Feb. 27
Richton March 1, 2
GEO. H. THOMPSON, P. E.

Newton District—First Round.

Louin, at Louin Feb. 1, 2
Morton and Pela, at Morton Feb. 8, 9
Shiloh, at Shiloh Feb. 14
Trenton, at Polkville Feb. 15, 16
Neshoba, at Sand Town Feb. 21
Philadelphia Feb. 22, 23
Homewood, at Homewood Feb. 28
C. F. EMERY, P. E.

NORTH MISSISSIPPI CONFERENCE.

Corinth District—First Round.

Sherman, at Sherman Feb. 1, 2
Mantachle, at Hebron Feb. 7
Guntown, and Baldwin at S Feb. 8, 9
Booneville, at Carolina Feb. 15, 16
Boonville Feb. 16, 17
Iuka, at Harmony Feb. 22, 23
Iuka Feb. 23, 24
Kirkville, at Marietta Feb. 28
J. H. MITCHELL, P. E.

Holly Springs Dist.—First Round.

Potts Camp, at Potts Camp Feb. 1, 2
Byhalia, at Byhalia Feb. 2, 3
Pine Valley, at Pine Valley Feb. 8
Coffeeville, at Coffeeville Feb. 9, 10
Waterford, at Waterford Feb. 11
Paris, at Paris Feb. 15, 16
Abbeville, at Abbeville Feb. 17
Randolph, at Randolph Feb. 22, 23
Toccapola, at Toccapola Feb. 23, 24
Cambridge, at Liberty Hill Feb. 25
Ashland, at Salem Feb. 28
R. A. TUCKER, P. E.

Winona Dist.—First Round.

Bellefontaine, at Walthall, Feb. 1, 2
Eupora & Mabon, at Eupora Feb. 2, 3
State Springs at S. Spr. Feb. 4
North Carrollton, at Valley Hill Feb. 8, 9
Carrollton Ct. at Carrollton Feb. 9, 10
Winona ct. at New Hope Feb. 14
Minter City Feb. 15, 16
Webb ct. at Summer Feb. 16, 17
Schlater ct. at Schlater Feb. 18
Belzoni ct. at Belzoni Feb. 19
Mars Hill ct. at Hopewell Feb. 22, 23
Kilmichael ct. at Kilmichael Feb. 23, 24
BEN. P. JACO, P. E.

Sardis Dist.—First Round.

Arkabutla Feb. 1, 2
Senatobia Feb. 2, 3
Sardis Ct., at Davis C. Feb. 6
Eureka, at Pisgah Feb. 8, 9
Courtland Feb. 9, 10
Wall Hill, at Chuahoma Feb. 14
Tyro, at Fredonia Feb. 15, 16
Como Feb. 16, 17
Batesville Feb. 22, 23
J. W. DORMAN, P. E.

Columbus Dist.—First Round.

Mayhew Feb. 1, 2
West Point Feb. 3
Sturgis Feb. 8, 9
Starkville Feb. 7, 9
Cochrane Feb. 15, 16
Columbus Circuit, at Mount Pleasant Feb. 22, 23
J. E. THOMAS, P. E.

Greenville District—First Round.

Clarksdale Feb. 2, 3
Friars Pt., a. m. Feb. 8, 9
Lula, p. m. Feb. 9, 10
Merigold Feb. 16, 17
Jonestown, a. m. Feb. 22, 23
Coahoma, p. m. Feb. 23, 24
H. S. SPRAGINS, P. E.

Durant District—First Round.

Hesterville, at Shiloh Feb. 1, 2
Kosciusko Ct., at Marvin Feb. 8, 9
Sallis, at Sallis Feb. 9, 10
Black Hawk, at B. H. Feb. 15, 16
Rural Hill, at R. H. Feb. 22, 23
5, at 1 p. m. W. S. SHIPMAN, P. E.

Aberdeen District—First Round.

Houlka, at Wesley Feb. 1, 2
Houston Mission, at Thorne Feb. 5
Vardaman, at Ellzey Feb. 7
Calhoun City, at Pittsboro. Feb. 8, 9
Buena Vista, at Buena Vista Feb. 15, 16
Fulton, at New Salem Feb. 21
Smithville, at Antioch Feb. 22, 23
Tremont, at New Hope Feb. 27
JNO. W. BELL, P. E.

DO ONE OR THE OTHER!

If you are troubled with boils, carbuncles, old sores, bruises, burns, festering wounds, ulcers, or some other painful skin ailment, or tumors, etc., either write Dr. W. F. Gray & Co., 806 Gray Building, Nashville, Tenn., for a free sample of Gray's Ointment, or get a 25c box from your druggist, or by mail from the manufacturer. This splendid preparation arrests all pain and prevents complications from these skin eruptions which so often prove disastrous, and is considered to-day, by eminent physicians the world over as a most effective remedy. You can always depend upon Gray's Ointment for speedy and permanent relief from any skin eruption or inflammation and as a preventive of blood poison. It is a friend that will never go back on you. Your medicine chest is incomplete without it. Write for free sample.

The eternity, before the world and after, is without our reach; but that little spot of ground which lies betwixt those two great oceans, this year are to cultivate.—Burnet.

IF YOU HAVE

CATARRH

C. E. Gauss Will Send You Free a Treatment of His New Combined Cure to Try.



Trained Nurses Strongly Recommend Gauss Catarrh Cure to All Sufferers. The Remedy Has Proved so Marvelously Successful that Mr. Gauss Offers to Take Any Case of Catarrh, No Matter Where the Patient Lives, or What Stage the Disease is in, and Prove Entirely at His Own Expense That It Can Be Cured.

Send Today for the FREE TREATMENT.

C. E. Gauss says you cannot cure Catarrh with the old time methods, because they do not reach the real source of the disease. Catarrh is not simply an affection of the nose and head, but it involves the Throat, Bronchial Tubes, Lungs, Stomach and various other organs of the body, and the only way you can effect a cure is to cleanse the system of every trace of the disease—THAT'S THE GAUSS WAY.

Send your name and address at once to C. E. GAUSS, 4401 MAIN ST., MARSHALL, MICH., and he will send you the free treatment referred to. Simply fill in name and address on dotted lines below.

"We are yet to hear of one man, young or old, who threw his energy into work with the Church who did not find help in the worship of the Church, in spite of the shortcomings of the preachers."

THE BIGGS' SANITARIUM

For the Scientific Treatment of
CHRONIC DISEASES

Treatment embraces the most successful methods. Rheumatism, paralysis, nervous affections, special diseases of men and women, and other chronic ailments cured, 14 years. Ideal climate. Moderate charges. Write for free descriptive circular and diagnosis form.

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JOHNSON'S TONIC

A warranted remedy. 25c and 50c sizes at dealers or direct. Trial bottle 10c. The Johnson's Chill and Fever Tonic Co., Savannah, Ga.

That's It!



Woman's Missionary Work

Edited by Mrs. R. F. Harrell, 1329 Josephine St., New Orleans
Conference Press Superintendents:
Louisiana Mrs. A. C. McKinney, Ruston, La.
Mississippi Mrs. H. L. McCleskey, Hazlehurst, Miss.
North Mississippi Mrs. A. C. Yeager, Water Valley, Miss.

All communications for this department should be sent to the Editor at the address given above.

Resolutions of Respect from the W. F. M. Society of Tupelo, Miss.

Whereas our Father, in his love and wisdom, has seen fit to remove from us Miss Madge, the beloved daughter of Mr. and Mrs. J. H. Haughton, of Prairie, Miss., be it

Resolved, That we tender our love and sympathy, that we suffer with the family in their sorrow for her, praying that the father and mother may accept this grief and find comfort in One who alone can solace wounded hearts, knowing that he in his mercy and goodness would not permit the budding of such beautiful love and friendship on earth without the glorious assurance of a blossoming in its fulness to shed its rich fragrance in heaven. The end of her being has been fulfilled. May the broken links of that home be knit together again in even closer and more sacred bonds. We grieve with her friends. May the joy and brightness of this precious life, now gone from us, have a spiritual influence as the years come and go, leading to great usefulness in the Master's kingdom.

Signed, Mrs. W. T. Reeves, Mrs. C. W. Hall, Mrs. S. J. High.

Home Department.

The following is the report for the year 1912 by the Conference Treasurer for the Home Department of the Woman's Missionary Society of the Mississippi Conference:

Amount raised for membership dues, adults, \$2,129.94; young people, \$49.75; from life members, \$1.25; from Baby Division enrollment, \$28.02; from Junior Division, \$9.02; raised during Week of Prayer, adults, \$335.75; young people, \$1.10; from adult mite boxes, \$19.99; from Baby Division mite boxes, \$28.85; from Junior Division mite boxes, \$32.31; raised for Conference pledge, adults, \$570.44; young people, \$6.58; raised for Lucinda Helm birthday offering, \$7.54; for Gulf Coast Mission, \$2.60; for Biloxi Wesley House, \$9.35; for Scarritt Endowment Fund, \$62.95; for Virginia K. Johnson Home, \$25; for relief fund, \$28.85; for Conference expense fund, \$272.45. Total sent to Conference treasurer, \$3,672.29.

Local Work—Cash and supplies sent to the Orphans' Home, \$1,374; value of supplies given locally, \$1,471.29; amount expended for assistance of the needy, \$721.76; cash expended on parsonages, district and local, \$2,688.84; cash expended on churches, furnishings, etc., \$1,633.26; Tri-State Hospital, Travelers' Aid, etc., \$1,170.10; Gulf Coast Mission (amount sent direct by auxiliaries), \$15; local expense fund, \$133.64; City Mission Work, as reported by auxiliaries, \$234.20. Total local work, \$9,442.09. Grand total, \$13,114.38.

Signed: MRS. J. K. DUNN,
Conf. Treasurer, Home Dept.

The following is the Report of the Conference Treasurer, Home Department, of the Woman's Missionary Society, Mississippi Conference, for the fourth quarter of 1912:

Amount raised for membership dues, adult, \$649.18; young people, \$32.90; raised for Baby Division enrollment, \$3.25; for Junior Division dues, \$22.10; raised during Week of Prayer, adults, \$34.28; young people, \$1.10; raised from adult mite boxes, \$2.85; from Baby Division mite boxes, \$3.01; Junior Division mite boxes, \$11.10; from Conference pledge, adults, \$299.36; young people, \$6.58; raised for Biloxi Wesley House, \$3.75; raised

for Scarritt endowment fund, \$14.35; for relief fund, \$13.05; for Conference expense fund, \$78.55. Total sent to Conference treasurer, \$1,475.41.

Local Work—Orphans' Home, cash and supplies sent, \$866.75; value of supplies given locally, \$771.66; amount expended for assistance of needy, \$129.36; cash expended on parsonages, district and local, \$1,167.50; cash expended furnishing churches, etc., \$287.33; Travelers' Aid, etc., \$805.03; local expense fund, \$38.70; amount expended for City Mission Work (reported by auxiliaries), \$71.25. Total local work reported, \$4,138.08. Grand total, \$5,613.49.

Signed: MRS. J. K. DUNN,
Conf. Treasurer, Home Dept.

The following is the report of the treasurer of the Home Department for the Fourth Quarter, North Mississippi Conference:

Adult dues, \$788.63; Junior dues, \$6.24; Baby roll, \$6.25; Brigade dues, \$29.05; Week of Prayer, \$398.71; Scarritt, \$20.55; adult mite boxes, 58 cents; baby mite boxes, \$1.88; McEachern mite boxes, \$24.60; pledge, \$482.44; relief, \$7.90; Wesley House, Biloxi, \$20.50. Total, \$1,787.33.

Supply, \$1,445.40; Orphans' Home, \$200.56; locally, \$335.10; needy, \$246.60; parsonage, \$949.80; church, \$1,330.80; Conference auxiliaries, \$9.25; specials, \$104.05. Total, \$8,425.22.

Signed: MRS. W. W. WILBURN,
Treasurer.

Water Valley Reading Circle Meeting.

The Reading Circle of the Woman's Home Mission Society of the First Methodist Church, Water Valley, met in the spacious parlor of Mrs. G. W. Rayburn. All were cordially welcomed by the ladies of the household. The subject of the chapter was, "The Non-Christian Faiths." The particular theme for the evening was, "Theosophy, or Modern Buddhism." While it is not the purpose to dive to the depths of these old-world forms of religion, the students gather sufficient information to keep abreast of the times, and to gain an intelligent understanding of the nature of the perils that threaten our country in the propagation of these effete practices. Theosophy is perhaps undergoing another re-incarnation in appearing in the Western world.

The zeal of Christian people should be redoubled in their missionary efforts. Since these menacing cults do not come under the ban of the things forbidden by the immigration authorities, Christianity should safeguard its followers to prevent the constant falling away of the ranks to this "form," which has in it neither the essence of the spirit of Christ nor of God, but expects to reach perfection through continuous progressive stages of re-births into forms of different animals or varying stages of man's existence. Indifference in Christians is a great ally to these occult sciences—so-called faiths.

MRS. A. C. YEAGER.

BOOKS FOUND IN MOVING.

In packing up to move I found some of my books which I thought were all gone and could not fill recent orders. While they last I will mail them to any address, postpaid, as follows:

Bible Mode of Baptism 15c
Mormonism Exposed 15c
Confusion Untangled 50c
How to Keep Well 10c

All four to same address for only 64c. Not many left. Send at once to Rev. J. E. Mahaffey, Box 103C, Batesburg, S. C.

FOR BACKACHE, RHEUMATISM
KIDNEYS AND BLADDER

FOLEY KIDNEY PILLS

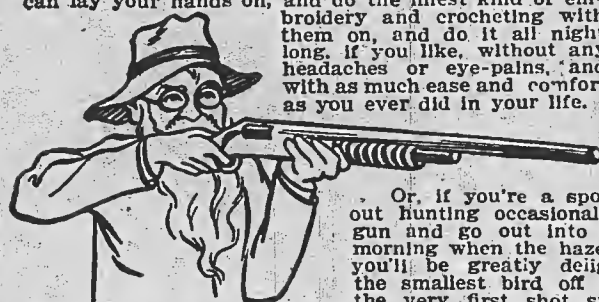
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Don't Send Me One Cent

when you answer this announcement, as I am going to mail you a brand new pair of my wonderful "Perfect Vision" glasses (known in the spectacle business as "lenses"), absolutely free of charge as an advertisement.

As soon as you get them I want you to put them on your eyes, sit down in front of the open hearth one of these cold wintry nights, and you'll be agreeably surprised to discover that you can again read the very finest print in your bible with them on even by the dim firelight; you'll find that you can again thread the smallest-eyed needle you can lay your hands on, and do the finest kind of embroidery and crocheting with them on, and do it all night long, if you like, without any headaches or eye-pains, and with as much ease and comfort as you ever did in your life.



Or, if you're a sportsman and like to go out hunting occasionally, just shoulder your gun and go out into the woods some early morning when the haze is yet in the air, and you'll be greatly delighted when you drop the smallest bird off the tallest tree-top at the very first shot sure, with the help of these wonderful "Perfect Vision" glasses of mine. And in the evening, when the shadows are gathering in the twilight, you'll easily distinguish a horse from a cow out in the pasture at the greatest distance and as far as your eye can reach with them on—and this even if your eyes are so very weak now that you cannot even read the largest headlines in this paper.

Now Don't Take My Word For It

but send for a pair at once and try them out yourself for reading, sewing, hunting, driving, indoors, outdoors, anywhere and everywhere, anyway and every way. Then after a thorough tryout, if you find that every word I have said about them is as honest and as true as gospel, and if they really have restored to you the absolute perfect eyesight of your early youth, you can keep them forever without one cent of pay, and

Just Do Me A Good Turn

by showing them around to your friends and neighbors, and speak a good word for them whenever you have the chance. Won't you help me introduce my wonderful "Perfect Vision" glasses in your locality on this easy, simple condition?

If you are a genuine, bona-fide spectacle-wearer (no children need apply) and want to do me this favor, write your name, address and age on the below four-dollar coupon at once, and this will entitle you to a pair of my famous "Perfect Vision" glasses absolutely free of charge as an advertisement.

Write your name, address and age on the below coupon at once.

\$4	DR. HAUX—The Spectacle Man—ST. LOUIS, MO.	\$4
I herewith enclose this four-dollar coupon, which you agreed in the above advertisement to accept in full and complete payment of a brand new pair of your famous "Perfect Vision" glasses, and I am certainly going to make you stick to that contract.		
My age is.....		
Name..... Postoffice.....		
Rural Route and Box No..... State.....		
\$4		\$4

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We want energetic men of good address to sell Griffing's Trees everywhere. It's pleasant, profitable work. Some of our salesmen make from \$200 to \$300 a month. Farmers, school teachers, clerks, and others have an exceptional opportunity to increase their incomes and build up a substantial, permanent growing business. Our liberal premium offer makes sales easy, and enables you to interest every man or woman owning a home or land.

Every Tree Guaranteed—Sales Outfit Free
You can sell pecans, oranges, grapefruit, figs, peaches, pears, persimmons, grapes, shade trees, palms, roses, ornamental shrubbery, and all other kinds of trees and plants for the orchard and garden. We grow all these in five nurseries in Florida, Alabama and Texas, and every tree is guaranteed. A handsome sales outfit is sent free. Have your banker look us up, and write now for full particulars.

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Best Cough Syrup. Tastes Good. Use in time. Sold by Druggists.

FOR COUGHS AND COLDS**SOME NOTES ON CURRENT MATTERS.**

Dear Dr. Meek: We had a great many moves at the last session of the Louisiana Conference. We were surprised and almost rebellious that Brother Coleman was promoted before his four years were out here and feel like congratulating the people of the Baton Rouge District on their rare good fortune. Brother Tucker had to leave, having served his four years, and Brother Vaughan felt that he ought to leave and did. We reluctantly gave them all up and, like loyal Methodists, welcomed the three new ministers—Brothers Carter, Holmes and Fontaine—to our community. Brother Carter, however, is not really a new man, having previously served this district four years. About the most unfavorable criticism we have heard of him was that "he isn't handsome," but even looks may improve with age.

We have read with interest the discussion of "Lalty Rights" by the Editor and Drs. Steele and Featherstun. I am so glad that Christians can differ in love. Dr. H. F. Johnson, of precious memory, taught me a valuable lesson along that line when I was a girl of seventeen, at Whitworth College. A class-mate came into my room and announced that a lady was to address us on a certain evening and asked, "Are you going?" I replied, "No, indeed; I do not believe women should speak in public," naturally supposing the question forever settled. But when four o'clock came Dr. Johnson stepped upon the rostrum and said: "Young ladies, I have a rare treat in store for you. Mrs. Hayes will address you on the subject of Missions, and I shall expect every one of you who is not too ill to leave her room to be in your place." That gave the situation an entirely new aspect. Mrs. Hayes spoke, and I heard, no matter what I believed. There are times when we have to "fall into line" and "march," even though we may do it with reluctant feet. Lalty rights and woman suffrage are both coming, if straws show which way the wind blows. "If it be of God ye cannot overthrow it; if it be of men it will come to naught." We are very much like Deacon Smith and Deacon Brown, who were told to go home and pray over a certain difficulty they had had and come back in the morning prepared to make friends. When they met next day Deacon Smith said: "Well, Brother Brown, I've prayed over this matter and have decided that you'll have to give in, for I can't."

MRS. A. C. MCKINNEY.

VETERAN MINISTERS' ASSOCIATION.**North Mississippi Conference.**

The Veteran Ministers' Association of the North Mississippi Conference held its third annual meeting during the late session of our Conference, at Greenwood, Mississippi, at 3 o'clock p. m., Wednesday, Dec. 4. Rev. S. M. Thames, President, occupied the chair. The annual sermon was preached by Rev. John Ritchey.

We missed the helpful presence of Rev. G. W. Bachman, Vice President, at this meeting. While crossing a street in Greenwood the evening before, he was struck by an automobile, receiving severe and painful injuries, rendering it necessary that he should have the services of a physician and keep in his room during the first part of the Conference session. Later in the session, however, his brethren

were gratified to see him in the Conference room and able to look after his work as Conference Colporteur. Brothers Thames, Ritchey and Bachman are still on the effective list. They are members of the Association by reason of their long, continuous service in the itinerant ranks.

A pleasing and edifying feature of the meeting was the cordial greeting and joyous hand-shaking given to the veterans during the concluding part of the exercises. Among the veterans present at this meeting was our Rev. T. G. Freeman. Several years had passed since he had attended a Conference session. Tall and manly in form, he towered above his brethren. None seemed to enjoy the glad fellowship of the meeting more than he did.

Two of our veterans, J. W. Honnoll and J. T. Cunningham, and one son of a veteran, J. T. Murrah, had died during the year. These dear brethren, esteemed and beloved, having fallen on sleep, rest from their labors. What a Conference of our brethren is gathering on the heavenly shore! May we who remain have grace and be ready to join the Conference above, when our Lord shall call us hence. T. C. WIER.

Starkville, Miss.

OF INTEREST TO EVERY PASTOR, S. S. SUPERINTENDENT AND LAY LEADER.

Would you like to know the relative extent of our Church's field at home and abroad; the number of missionaries employed; the number of native preachers and helpers; the schedule of salaries; the number of organized churches and church members in mission lands; the number of Sunday schools and pupils; number of day schools and pupils; number of hospitals, and patients treated; missionary progress in the last ten years; per capita gifts for missions of the leading denominations? Would you like to have this information in such form that you could hang it on the walls of your church or Sunday school as a constant source of interest? You can have that and more. A set of four charts, each 28x42 inches in size, handsomely printed in two colors, giving all these facts and many more in graphic form, can be had at the remarkably low price of 25 cents post-paid for the set of four. At this price every pastor, Sunday school superintendent and lay leader should have them. Order of Board of Missions, 810 Broadway, Nashville, Tenn., sending stamps or silver.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

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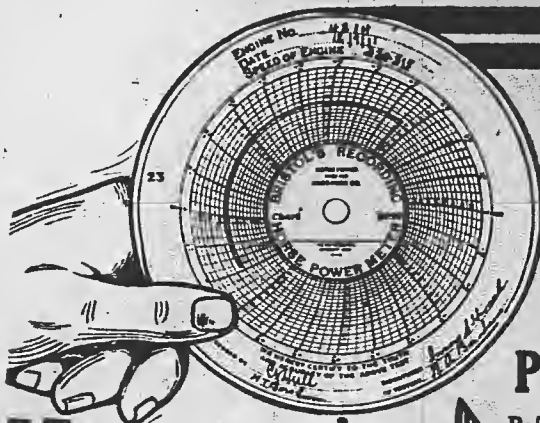
Is there a silent piano in your home? If so, why not exchange it for one which every member of your family can play, no matter whether they have taken music lessons or not. Even little children of five or six years can render the sweetest music of the masters on the Ludden & Bates' Self-player piano. And the same instrument can be used as an ordinary piano of the sweetest tone and most perfect action by those who have studied music. It is, therefore, two instruments in one—a self-player for those who do not know one note from another, and a regular piano for use by musicians.

Write for the catalogue of the Advocate Piano Club and full particulars of the exchange privilege. Address the Managers, Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.

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It is impossible to be well, simply impossible, if the bowels are constipated. Waste products, poisonous substances, must be removed from the body at least once each day, or there will be trouble. Ask your doctor about Ayer's Pills, gently laxative, all vegetable. He knows why they act directly on the liver.

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First it gets a severe field parts are working smoothly. and operated under a continuous

run to see that all traction. Then it is belted to a dynamo load for 20 to 40 hours.

A self recording instrument, carefully sealed to prevent tampering, registers the load carried by the tractor, every second of the time it is on test. In the last hour of this long run, the tractor must carry a load considerably in excess of its guaranteed brake horse power, or—it doesn't pass inspection.

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Every purchaser of a Hart-Parr tractor gets a certified copy of the test record covering his individual engine. The original is filed with the rest of the records covering that particular engine.

We can afford this long, painstaking test. The current from the dynamos used for testing tractors, drives motors that operate the machinery thruout our plant. No other tractor manufacturer uses power in this way. None can afford, therefore, to conduct so long and severe a test.

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Greensboro, N. C., January 8, 1913.

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Dear Sirs:—After 24 years experience as salesman for your Company, I am prepared to state that the business has become a pleasure to me, as well as a success. I have learned enough human nature since I have been on the road to make a success of almost any kind of business that I would want to pursue if I were to lay down the tree business, but I do not know of anything that I could go into that would make me the money in the same time that I am making now. I clear from fifteen hundred to two thousand dollars every year, and only work from six to eight months on both canvass and delivery. My motto is, "Go after them and get them."

Very truly,

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A NOTE FROM HATTIESBURG, MISS.

Main Street Church begins the new year with flattering prospects for a great work. The pastor has been received enthusiastically, congregations are large, and the interest is general. The Sunday school, under the leadership of Mr. C. F. Ames, an aggressive young man, is adding to its membership each week. The Board of Stewards is a body of strong Christian business men who love the Church and are willing to work for its success.

Rev. Geo. H. Galloway has been enthusiastically received at Court Street. At every service he is preaching to a full house. All who hear him praise his sermons.

At Broad Street Rev. J. L. Neill is doing a great work. He is popular with all classes, and his people love him devotedly. According to membership he has the best Sunday school in the city—213 were present last Sunday.

Our new presiding elder, Rev. Geo. H. Thompson, is giving a good account of himself. He is pushing every interest of the district, and is proving helpful to all the pastors.

Hattiesburg has a fine citizenship, aggressive business men, many attractive public improvements, a number of beautiful churches, and a very bright business outlook.

CHAS. W. CRISLER.

AN APPEAL.

Brother Brethaupt is doing a great work with his band of helpers in Terrebonne and Lafourche Parishes. He is taking the light into many dark corners, and is organizing our work permanently. But, listen! There are no railroads in this territory, and he has to cover long distances every week. Last year his livery bills ate great holes into his salary. At one time the mission had a horse and buggy, but the horse died, and the buggy is now being used by his valuable assistant, Brother Anatole Martin. The other day, to save expense, Brother Brethaupt walked to one of his regular appointments, a distance of fifteen or twenty miles, and walked the same distance back home again. He needs a means of conveyance. He would prefer a motorcycle to anything else. The cost would probably be near \$125. Are there not a number of friends of the French Mission work who will send me contributions for this worthy purpose?

R. H. WYNN,
Crowley, La.

BOONEVILLE, MISS.

I am a constant reader of the Advocate, which I enjoy very much. I can not see how any church member who has the welfare of his Church at heart can get along without it. At the last session of our Conference (the North Mississippi) Bishop Morrison returned to us our former pastor, Rev. S. A. Brown, and he has entered upon his third year's work with renewed energy and a determination to do better work than ever before. The North Mississippi Conference has no more faithful and capable minister than Brother Brown. He is plain and practical and speaks from his heart the words that he believes should be spoken, regardless of what men may say, and his words are accompanied by the power of God. If the people of this charge will rally and lend him the assistance that he needs and deserves, we will witness great things for the Lord this year. Our church is not as much alive spiritually as it should be, but the trouble is with the people and not the pastor. We were recently made happy by having with us for a day or two our former presiding elder, Rev. B. P. Jacob. It is always a pleasure to meet him. Methodism has no more worthy or effective soldier in her ranks than is he. We are thankful that we have as our Conference organ a paper of the strength of the New Orleans Christian Advocate, and we wish for it abundant success.—Hardie W. Rees.

MARRIED.

At the home of the bride's father, on Jan. 19, 1913, by Rev. H. P. Lewis, of Jackson, Miss., Mr. RUSSELL E. COX and Miss FLORENCE O. TANNER, both of Rankin County.

At Sidon, Miss., on Jan. 16, 1913, by Rev. O. P. Armour, Mr. G. G. DEFOORE and Miss JUDSON SMITH.

At the home of the bride's parents, near Rose Hill, Miss., on Dec. 26, 1912, by Rev. D. E. Vickers, Mr. G. E. DANIEL and Miss NELL LEWIS.

In the Methodist Church, in Pickens, Miss., on Jan. 21, 1913, at 10 a.m., by Rev. J. D. Simpson, Mr. THOMAS G. MONGER, of Columbus, Miss., and Miss ORA ARNOLD.

On Nov. 27, 1912, at the home of the bride's mother, by Rev. C. C. Gibson, Mr. JUDSON B. DOWNING, of Longview, Tex., and Miss ROBERTA O'NEAL, of Airey, Miss.

On Dec. 4, 1912, at the home of the bride's parents, by Rev. C. C. Gibson, Mr. LAZARUS KHRON and Miss HAZEL McQUEEN, both of Harrison County, Miss.

The Bob Taylor Books

The masterpieces of oratory, word painting and humor of the late Senator Robert Love Taylor have been preserved, and are now being issued in book form, together with the interesting story of his unique and eventful life.

Volume one, entitled "Lectures and Best Literary Productions of Bob Taylor," contains all of his ten lectures, his most notable addresses, his famous "Love Letters" to the Public, and other brilliant creations of his wonderful genius—their first and only publication in unabridged form.

Volume two, entitled "Life and Career of Senator Robert Love Taylor (Our Bob)," written by his three surviving brothers, gives a faithful and thrilling portrayal of the life walk of Bob Taylor through all of its windings and eventful years—his struggles, his triumphs and the leading incidents of humorous and heroic kind.

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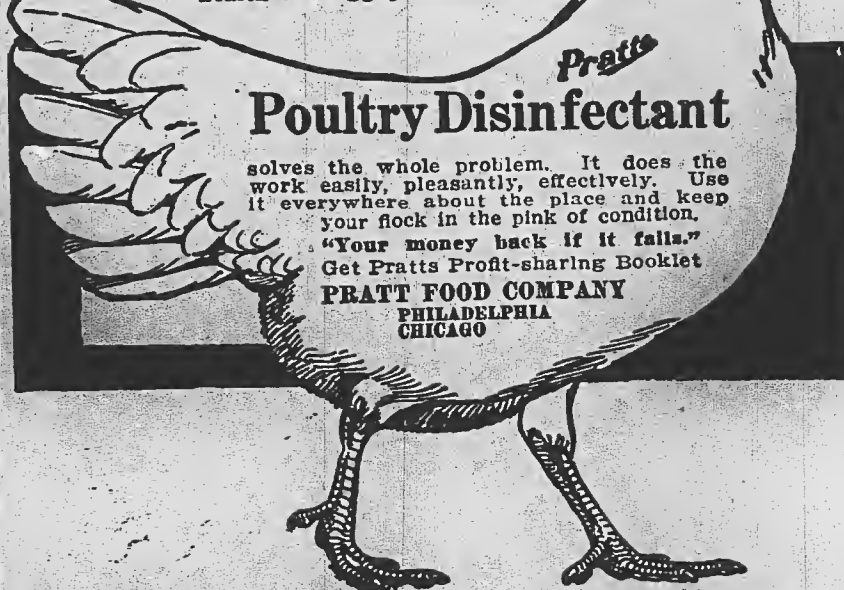
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add materially to your season's profits. Progressive poultrymen know that clean houses, sweet-smelling and free from disease germs, bring the best results in health and egg production.



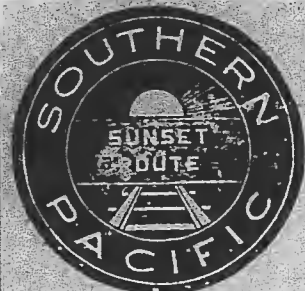
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Ar. Los Angeles 8:45 p.m.	SATURDAYS	Lv. Los Angeles 8:15 a.m.	WEDNESDAYS
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NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 60—No. 6.

"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2972.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, FEB. 6, 1913

CHAS. O. CHALMERS, Publisher.

Editorial

"Our deeds still travel with us from afar,
And what we have been makes us what we are."

A Christian making money fast is like a man in a cloud of dust; it will fill his eyes if he be not careful.—Spurgeon.

The New York Independent most pertinently remarks: "It is curious in these days when we are told that the Church has lost its influence that there should be so many causes clamoring to secure the influence of the Church."

Have you ever observed how nearly all the women who disgrace themselves are described in the daily papers as "pretty?" A bit queer, isn't it? This is only one of the many manifestations of modern newspaper enterprise. The reporters know how to cast a bait to catch readers.

The Nashville Democrat states that the celebration of the centenary of the adoption of trousers by gentlemen is one of the things of interest that is being proposed for the year 1913. There seems to be some doubt as to whether this year is the one-hundredth anniversary of the donning of "pants," but this should not be allowed to delay the celebration, since it is somewhat uncertain how much longer the male members of the race will be allowed to wear them.

Our lawmakers have long been fighting against quacks in the medical profession. Is it not time that we were doing more to check the spiritual quackery that exists in the land? Undoubtedly there is far too much of it. It is even worse to delude a person whose soul is sin-sick with fake cures than it is to deceive him with worthless nostrums when he is physically ill. The one and only specific for any kind of disorder of the moral nature is the cleansing blood of the Lamb of Calvary.

A writer in the Baltimore and Richmond Christian Advocate, in referring to a leading Virginia congregation, says: "They are just simple enough to love the old-fashioned, plain gospel preaching." So are nine-tenths of our congregations. Nothing known to men has the continuous drawing power of the blessed truths of the Bible when presented in their purity and strength. They meet the deep needs of the soul, and they never wear out. Take it around the Christian world, and the ministers whom the people are hearing gladly are those who preach tenderly, lovingly, faithfully the great facts of the divine revelation. Those who prate about other things from their pulpits usually sooner or later find their audiences dwindling. Master and dispense the Word, brother, if you desire to discourse to full pews.

SPIRITUALITY NECESSARY TO CHRISTIAN USEFULNESS.

The first essential requisite to usefulness as a Christian is to become and keep right with God. No other equipment can take the place of a deep and full religious experience, and the spiritual knowledge and power springing therefrom. Character speaks louder than either words or actions. A man must himself first find the way to God and holiness before he can safely guide others to the Cross and the spiritual heights to which it opens the way. This truth is writ large both upon the pages of the Sacred Volume and in the history of the Church. St. Paul recognized it when he wrote, "If a man be overtaken in a fault, ye which are spiritual restore such an one." David emphasized it when he cried, "Restore unto me the joy of thy salvation, and uphold me with thy free spirit; then will I teach transgressors thy ways, and sinners shall be converted unto thee."

The men of might in the divine kingdom have ever been those who have known and communed with the Lord until they became like him in spirit and purpose. Pentecost and the house-top vision made a new man of Peter. The revelation of Christ that came to Paul on the Damascus road opened his eyes to truths before unknown, set his affections upon new objects, and changed the whole current of his life. Wesley intellectually was no more accomplished after his Aldersgate-Street experience than he was before; but the warming of his heart on that occasion gave him the power to warm other hearts and set all England ablaze.

What the preacher or other Christian worker who desires to bless and enrich the lives of others should first concern himself about is his own spiritual condition. Paul, in writing to Timothy, his son in the gospel, put before taking heed to "the doctrine" the injunction, "Take heed to thyself." The strength of the Methodist Church in the past was in the emphasis which she put on the necessity of a conscious personal salvation and a pure heart and holy life; and any weakening at this point will tend to strip her of power and check her march of progress. In this day of so many fads and new methods, which we are told will insure success, is it not well, lest we forget it, to recall this elemental truth of the Christian religion?

ALL DEPENDENT UPON THE HOME.

A contemporary makes the following observation: "In one of the first addresses that he delivered after his accession to the British throne, King George V said, 'The foundations of national glory are set in the homes of the people. They will remain unshaken only while the family life of our race and nation is strong, simple, and pure.' This was teaching of the best sort, and it is needed in our time. Prof. Coe said a similar good thing some time since when he declared, 'The most efficient educational institution that has yet

appeared is the old-fashioned family.' It will be a sorry day for us when we forget these things."

So it will. It is because we recognize the facts set forth in these noteworthy utterances that we stand so resolutely against every movement in Church or State that would tend to take the mothers of the land away from the home. Whatever triumphs woman may win in other fields, if she is thereby made less efficient as a homemaker, society will have been injured more than it is benefited.

A COLLEGE EDUCATION A GREAT ADVANTAGE.

That the college man has a far better chance to succeed in almost every vocation than the uneducated man, is a fact which careful investigation has many times proven. A striking illustration of this was seen last autumn, when we had as the three leading candidates for the Presidency representatives of Princeton, Harvard, and Yale, Princeton winning for the first time since the election of James Madison to the chief magistracy of the Nation. The percentage of college men who have occupied the White House since the establishment of the American Republic is strikingly large. By all means, every youth who can by any possibility do so should obtain a collegiate education. It will vastly enlarge his pleasures in life and immensely improve his prospect for advancement in his calling. And, what is far better, it will capacitate him to serve more efficiently both God and his fellow-men.

Let it not be thought that in writing this we are depreciating persons whose educational advantages have been meager. Far from it. They deserve all the more honor if they achieve success in spite of their disadvantages. Such people usually recognize the fact that they have been tremendously handicapped by their lack of equipment and are anxious above all others to give their children better opportunities than they themselves had. Whatever may be its deficiencies, it is certainly true that in placing an education more nearly within the reach of all, the present age is opening to the millions of the race opportunities such as no other generation has had. The Pierian spring, formerly accessible only to a favored few, is in our country being rapidly transformed into a public fountain at which all who will may drink.

HEART MESSAGES.

If you do not wish for His Kingdom, don't pray for it. But if you do, you must do more than pray for it; you must work for it.—Ruskin.

The best medicine for our own sorrows is the effort to heal the sorrows of some one else. However heavy our personal trials may be, we shall forget our quarrel with life and with God if we will give ourselves steadily to the endeavor to make life brighter and fuller of comfort and blessings to others.—Rev. Philip Moxom, D.D.

SUNSHINE FOR THE AGED.

You will find the aged pilgrim
Where'er you chance to go.
Oft with faces sad and lonely
And a step that's growing slow.
While the world is oft so thoughtless
Of the weary, careworn heart,
You can brighten up their pathway
With a little magic art.

Oft perchance their hearts are hungry
For some loving word or deed.
Take a little time to cheer them,
Learning of their care or need.
Listen to the old-time story,
Oft so full of ancient lore,
Gather up its store of wisdom
Ere it pass forevermore.

When the ear is dull of hearing
And the eye is growing dim,
Read to them our Father's message,
Sing some tender, old-time hymn.
Write them oft a card or letter,
Speak a gentle, cheery word.
You will find their lives are brighter
For the memories you have stirred.

Bear to them the lovely blossoms,
Royal purple, purest white;
Let them read the silent message,
"Purity and age unite."
Sympathize with hearts grown lonely
For their loved ones, passed away,
Render them the truest service
"In His name" while yet you may.
—Mrs. Mary B. Wingate, in the Watchman.

NEGLECTED OPPORTUNITIES.

In a certain city a gentleman of large business interests was converted. After his conversion he said: "I have often wondered why it is that Christian people, if they really believe what they profess, show so little interest in winning others to Christ. I have a brother-in-law who is a minister, and who spends his summer vacations with me. Yet in all these years that he has been coming to our home he has never once talked seriously to me about giving myself to Christ." That minister, through neglect of duty, was condemned in the eyes of that unsaved business man.

—The Master Workman.

"KEPT AGAINST THAT DAY."

By Rev. John T. Sawyer, D.D.

When the Apostle Paul was a prisoner in Rome, having gone there from Crete about the end of the year 65, during the persecution that Nero was carrying on against the Christians under the pretext that they had set Rome on fire, he used these words: "For the which cause I also suffer these things: nevertheless, I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Knowing that the Church there was in great tribulation and feeling that his presence would help to comfort, support and build it up, Paul, a true soldier of Jesus Christ, went to the post of danger. And so we see him there in his old age, neglected by his friends, seemingly forsaken of God and in the hands of ruthless men; in prison and in chains; yet, we behold him triumphing over sufferings and approaching death and absolutely unshaken, having the fullest assurance of the truth of the doctrines he had preached and strong in anticipation of the glory soon to be his. Sin had no power over him, death had lost its sting, the grave its victory and hell its horrors. The one true God he knew, feared, loved and obeyed, and consequently he was perfectly happy. He was persuaded that all things work together for

good to them that love God. The miserable uncertainty of human friendships, the defection of cowardly brethren, and the apostasy of once zealous professors did not move him. His mind was stayed on God, and he was therefore held of God in perfect peace.

This blessed calm of spirit, this delightful poise of soul, this absolute rest in God, proclaimed the genuineness of Paul's religion. In prison and awaiting martyrdom, and yet calmly inditing his sublimely trustful words, is the expression, and also the confirmation, of the religion of Jesus Christ. "I know of whom I have believed." What a comforting and delightful retrospect was his! He had believed on Christ; and all the circumstances connected with his conversion are given in detail in the ninth chapter of Acts. It happened when, as Saul the persecutor, he journeyed to Damascus, "breathing out threatenings and slaughter against the disciples of the Lord," that "suddenly there shined round about him a light from heaven." His conversion was thorough, and he gives us his confession of faith in these clear-cut words: "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me; and the life that I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." Therefore, Paul could truly say: "I know whom I have believed."

That he had believed in Christ unto the salvation of his soul was a fact—not a mere surmise, or suppose so; but a positive, glorious fact. He had committed his soul to Christ, that the Lord Jesus might save, keep and sanctify him. He had consecrated his powers of mind and body to the service of his Lord and the spread of his kingdom. His language was this: "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord, by whom I have suffered the loss of all things, and do count them but dung that I may win Christ." And again: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." Paul was experimentally satisfied with the Object of his faith and trust. "I know whom I have believed" is language that most strongly shows that he did not merely suspect or guess, but that he was perfectly confident of his trust in Christ as his Divine Redeemer. There was no room for doubt, nor need for hesitation, for of no fact was he more conscious than that Christ was his all-sufficient Savior.

How bright, comforting and all-glorious was Paul's outlook! It had reference to his own preservation. It was a statement that he should be kept, and that the solemn deposit of his soul with Christ was perfectly secure. This happy assurance of Paul rested on Christ's ability. His words are "that he is able to keep," etc. Yes, and Paul was right. Does not all power belong to Christ, both in earth and heaven? Is he not "able to save unto the uttermost?" He is the Being "by whom and for whom all things were made that are made, and without him was not anything made that is made." Ah! Paul did well to feel sure of his being kept when he was leaning on the arm that never wearies, for it is girt with omnipotence, being the arm of God. Paul's outlook extended to the judgment day. "Against that day," are his words. He was sure that he would be kept against that day of solemn and exact examination and scrutiny into the details of human lives—that day of destiny and doom—of signal honor and of reward to the saints.

Now, then; what is all this to us? This much: that if we have the same sort of religion as had Paul, we, too, may say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." This very sort we must all have—none other will do—would we be safe for time and eternity. We must, just like Paul, have the Lord Jesus to take our poor souls and keep them against that day. This religion has in it the element of knowledge. It is not based on a mere theory, nor on human form nor merit, but on positive, exact knowledge. "No other foundation can

any man lay than that which is laid, even Christ Jesus," and to know him is life eternal. This knowledge begins in a man's coming to know himself as a sinner, and in danger of eternal ruin if his sins be not removed. It is that knowledge that comes to him when, repenting of every sin and making an unconditional surrender at the cross of Christ and a full consecration of himself, he realizes that God for Christ's sake has pardoned all his sins; and that by the direct operation of the Divine Spirit, his nature has been wholly changed and he regenerated, born of God, and made a partaker of the divine nature, even "a new creature in Christ Jesus." It is that knowledge that he has by the Spirit of God bearing witness with his spirit to his adoption into the family of God, by which he cries, "Abba, Father," and, being a child, becomes also an heir of God and a joint heir with Jesus Christ. It is a knowledge of an immortal hope begotten within him, even "Christ formed in him, the hope of glory."

When Bishop Beverage came down during his last sickness to the crossing over, he did not know any one of the friends who were present; and, when the wife who had traveled the stretch of years in married bliss beside him, asked him if he knew her, he failed to recognize her; but some one asking, "Bishop, do you know Christ?" his face shone and he answered, "Oh, yes; I know Christ and he has been my joy and hope these forty years." So, when I was pastor of old Moreau Street Church in my early ministry there was a member over 80 years old who seemed to have forgotten most everything of her past life; but, whenever I mentioned Christ to her or the love of God or the blessed Comforter, her mind was clear at once, and she talked of her precious Savior and declared that he filled her life and was ever with her. Ah, yes; the knowledge of God our Father, Jesus our Savior, and the Holy Spirit our Comforter, is the most positive and intimate of all knowledge, and the Christian steadily grows in the love and knowledge of God in Christ.

This religion has in it the element of personal experience. The light should be in the mind and a feeling sense of it in the heart. It must of necessity be a matter of happy consciousness. A learned atheist met a simple countryman who was on his way to church, and asked him: "Is your God a big God or a little God?" The Christian countryman answered: "My God is both—he is so great that the heaven of heavens cannot contain him, and so little that he dwells in my poor heart." This religion that Paul had, and millions of others have had who lived in its power and died in triumph, insures absolute safety for time and eternity. All the saints are kept by the power of God unto eternal salvation. Held in the hollow of God's hand, they are kept from the evil, kept "against that day."

A gentleman in crossing a dreary moor came upon a cottage. He said to the host: "Are you not afraid to live in this lonely place?" "Oh, no," he answered, "for faith closes the door at night and mercy opens it in the morning." Alexander, when asked how he could sleep so soundly amidst danger, replied that Parmenio watched. So, the genuine child of God has no need to fear in this life. Neither need he have any fear of the wrath to come. It is said that in the Far East there grows a tree that is a non-conductor of electricity and under its branches one is perfectly safe during an electrical storm. However that may be, we are sure that under the shadow of the cross of Christ there is always safety. Christians are said in Scripture to be "rejoicing in hope," and "to rejoice in hope of the glory of God." They have "a hope that maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." This hope "we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."

How vastly different from the Christian's hope is that of the sinner! The spider weaves her web and rests in the center of it, but the housewife,

with one sweep of her broom, destroys both web and spider. The spider made her own winding-sheet, and so with all of our race who put their trust in aught else than the all-saving, all-cleansing blood of Jesus Christ. The eldest son and heir of the Duke of Hamilton lay dying of consumption. Shortly before his death he reached under his pillow for his Bible and opened it at the words: "I have fought a good fight; I have finished my course; I have kept the faith; henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." He called his brother and talked to him most earnestly, and at last said: "And, Douglas, you will soon be a duke, but I shall be a king."

Ah, just so; the knowledge of Jesus ultimately makes us to become "kings and priests unto God and the Father," being "set down with Jesus in his throne, as he has overcome and is set down with his Father in his throne." Let all who are Christians, not only in name but by blessed experience, seek to know more and more of Christ; and let them do their best to bring the souls all around them who know not God to this blessed knowledge of the truth in Jesus, opening to them the fruition of an eternity of bliss and glory. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

A DOCUMENT NEGLECTED AND ALMOST ENTIRELY OVERLOOKED.

Report of the Joint Commission.

Below will be found the report of the Joint Commission, consisting of eight suggestions, as a plan for reorganizing the various branches of American Methodism into one body. This report was first made public when read before the General Conference of the Methodist Episcopal Church at Minneapolis last May. It will be read before our General Conference May, 1914.

This Commission was duly appointed by the General Conferences of the three leading branches of American Methodism: the Methodist Episcopal Church, Methodist Episcopal Church, South, and Methodist Protestant Church—and known as the Joint Commission on Federation.

Following is the Report of the Joint Commission:

I.

"We suggest, as a plan of reorganization, the merging of the Methodist Episcopal Church, the Methodist Protestant Church, the Methodist Episcopal Church, South, into one Church, to be known as the Methodist Episcopal Church in America or the Methodist Church in America.

II.

"We suggest, that this Church shall have throughout common Articles of Faith, common conditions of membership, a common hymnal, a common catechism, and a common ritual.

III.

"We suggest that the governing power in the reorganized Church shall be vested in one General Conference and three or four Quadrennial Conferences, both the General Conference and the Quadrennial Conferences to exercise their powers under constitutional provisions and restrictions, the General Conferences to have full legislative powers over all matters distinctively connectional, and the Quadrennial Conferences to have full power over distinctively local affairs.

"We suggest, that the colored membership of the Methodist Episcopal Church, Methodist Protestant Church, and such organizations of colored Methodists as may enter into agreement with them, may be constituted and recognized as one of the Quadrennial or Jurisdictional Conferences of the proposed reorganization.

IV.

"We suggest, that the General Conference shall consist of two houses, each house to be composed of equal numbers of ministerial and lay dele-

gates. The delegates in the first house shall be apportioned equally among the Quadrennial Conferences and elected under equitable rules to be provided therefor. The ministerial delegates in the second house shall be elected by the ministerial members in the Annual Conferences and the lay delegates by the laity within the Annual Conferences under equitable rules to be provided therefor. Each Annual Conference shall have at least one ministerial and one lay delegate. The larger Conferences shall have one additional ministerial and one additional lay delegate for every ——— ministerial members of the Conference; also, an additional ministerial and lay delegate where there is an excess of two-thirds of the fixed rate of representation. All legislation of the General Conference shall require the concurrent action of the two houses.

V.

"We suggest that the Quadrennial Conferences shall be composed of an equal number of ministerial and lay delegates to be chosen by the Annual Conferences within their several jurisdictions according to an equitable plan to be provided therefor.

VI.

"We suggest, that the Quadrennial Conferences shall fix the boundaries of the Annual Conferences within their respective jurisdictions, and that the Annual Conferences shall be composed of all traveling preachers in full connection therewith, and of one lay representative from each pastoral charge.

VII.

We suggest, that the Quadrennial Conferences shall name the Bishops from their several jurisdictions, the same to be confirmed by the first house of the General Conference.

VIII.

"We suggest, that neither the General Conference nor any of the Quadrennial Conferences be invested with final authority to interpret the constitutionality of its own actions."

Delay in Its Publication.

If our readers do not understand why the publication of this plan of unification has been so long delayed, we answer that it is not our fault. The Pacific Methodist is responsible for the statement in the beginning of this editorial that "the report was first made public when read before the General Conference of the Methodist Episcopal Church held at Minneapolis last May," and that "it will be read before our General Conference in May, 1914."

We do not know on what authority our good friend, the Editor of the Pacific Methodist, made that statement, because the Daily Advocate of the General Conference held at Minneapolis never published this important document, nor announced that it had been read before the body, as far as we were ever able to see, and we read that Daily regularly.

If the General Conference ever had this paper read, or made any official reference to it, during its sessions at Minneapolis, or if any official paper of that Church has ever published the language of it, the fact has never fallen under our notice.

It was only by chance that we caught this matter in print as it first appeared in the Alabama Advocate, and was later copied by the Pacific Methodist. And yet it has been many months since the last General Conference of the Methodist Episcopal Church adjourned and we have been calling editorially and personally for the privilege of reading and publishing this important production of the "Joint Commission on Federation," which was first to be passed upon by the General Conference of the Methodist Episcopal Church, and later by our General Conference, which is to meet in May, 1914.

The report of the "Committee on Federation," made to the Minneapolis Conference, does not quote a word of this plan of unification suggested by the "Joint Commission" or express any opinion concerning it. If they liked it, the other Methodisms of the world would be glad to know; if they

did not approve the suggestions why did they not frankly say so and publish their reasons?

Why do we have to continually hear and read pleas for organic union, and yet when a great Joint Commission labors for many months on the question, and has several important meetings and agrees on a suggestive plan of reorganization or unification, its whole labor and prayerful recommendation is thrown aside and no reason given for its rejection? The only thing official on this matter that we have seen in the papers of the Methodist Episcopal Church is the cool and indifferent statement in the report of the Committee on Federation reaffirming the belief of that Church that all our branches of American Methodism should unite, and recommending the continuation of the "Commission on Federation" to meet with similar commissions from other Methodist bodies. When shall we be done with this "endless chain" business of having commissions on union and hearing their reports, and confusing our people by going on in the same old way? We doubt seriously if commissions and official meetings will ever solve the union problem. It will have to start with the people and churches out in the field, and will have to come about by the direct agency and leadership of the Spirit of God. Until that comes about we had as well let the matter alone in our official and representative meetings. We have had several oratorical and diplomatic efforts at organic union; let the next be one that comes out of the hearts of the rank and file of our Methodist people, and which is the outcome of a great spiritual baptism, and let us no longer tamper with the dry bones of an outward and formal Methodist union—Dr. E. G. B. Mann, in the Central Methodist Advocate.

EVANGELIZE OR FOSSILIZE.

"The church which is not a missionary church," once said A. J. Gordon, of Boston, "will be a missing church. * * * its candle of consecration put out, if not its candlestick removed from its place.

"As ministers and churches of Jesus Christ, our self-preservation is conditioned upon our obedience to the Great Commission. We must preach or perish, evangelize or fossilize, be a saving church with girded loins and burning lamp, carrying a lost world on the heart day and night—or be a secularized church, lying on the heart of this present evil world, and allowing it to gird you and carry you whithersoever it will. Which shall it be?"

LOVE IS THE ESSENCE OF RELIGION.

A man's religion, if it hasn't love in it, isn't worth having. If I had my way, I'd sweep every church out of existence that didn't manifest love. That's what makes infidels. That's what draws men away from Christ and Christianity. That form of church has alienated the working men. Nihilism, atheism and every form of evil would flee away if we were baptized with love.—D. L. Moody.

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Church News

Dr. R. S. MacArthur, President of the World's Baptist Alliance, has tendered his resignation as pastor of the Baptist Tabernacle in Atlanta, Ga.

Rev. Thomas Gregory, the presiding elder, reports an increase of \$2500 in the salaries of the pastors of the San Marcos District of the West Texas Conference.

Dr. J. M. Buckley will soon begin in the New York Christian Advocate a series of personal sketches dealing with the leading events of his remarkable career.

The Training School building at Birmingham College was destroyed by fire on January 18. It was valued at \$3000, and was insured for \$1500. It is stated that another structure will be erected at an early date.

The two branches of the Texas Legislature re-elected their former chaplains, both of whom are veteran Methodist ministers. Rev. H. M. Sears holds this position of honor in the Senate, and Rev. J. W. Joyce in the House.

Prof. H. A. Hayes has resigned the superintendency of "The Children's Home," an orphanage at Winston-Salem, N. C., which is maintained by the Western North Carolina Conference, and Rev. H. K. Boyer has been chosen to succeed him.

Bishop A. V. Wilson, "the grand old man of Southern Methodism," celebrated yesterday his seventy-ninth birthday. He has nobly served the Church, and we hope that he may yet be spared to bless it with his counsel and ministry for many years.

The committees representing the Methodist Protestant and United Brethren Churches in the negotiations for the union of the two Churches, at their recent joint meeting voted in favor of the name "The United Protestant Church," provided union goes into effect.

French Protestantism has recently sustained a great loss in the death of Rev. Charles Lugi, editor of *L'Engage Libre*, who was eminent as a scholar, preacher, and writer. Both English and American journals have borne testimony to the value and influence of his work.

Zion's Herald, of January 22, in its series of "People Who Are Making Good," gives an interesting sketch of Dr. Gross Alexander, the Editor of our Methodist Review. It also furnishes in connection with the sketch a striking likeness of this widely known preacher, author and journalist.

The Wesleyan Christian Advocate announces that Emory College will provide an elective course in Electrical Engineering in the Department of Applied Mathematics. This historic institution has long been a recognized force in Southern Methodism, but its best days are yet to be. Its gifted president, Dr. W. E. Dickey, is a "progressive," not a "stand-patter."

It is reported that ten wealthy Canadian Presbyterian laymen have subscribed \$10,000 each to pay the expenses of every Presbyterian minister in Canada, and his wife, to the General Assembly, which is soon to meet in Toronto. It is also proposed to defray the expenses to the meeting of a number of clergymen from the United States, Great Britain, and other countries.

The sixty-third Convention of the California Diocese of the Protestant Episcopal Church adopted a memorial to the triennial General Convocation, which will convene in New York City next October, to change the name of that denomination to "The Holy Catholic Church of America." Some of the religious sects in the

United States seem disposed to draw closer together nominally, if in no other way.

The late Rev. John Henry Ellis, an English clergyman, has bequeathed to Cambridge University an estate valued at \$450,000, subject only to a life interest reserved for his wife. The donor stated that he desired this bequest to be used in any way that the University authorities may deem best. This, in our judgment, is the wisest way to give. Contributions with strings tied to them cannot always be administered to the greatest advantage.

It is stated that 60.50 per cent of Germany's 65,000,000 of people are Protestants and that 36.69 per cent are Catholics. The remainder are either connected with faiths which cannot be grouped in these two classes or are unbelievers. The fact that so large a percentage of the population of the Empire is Christian perhaps accounts for the superior worth of the average German citizen. In the making of men and women, Christianity stands unrivaled among the religions of the world.

The Raleigh Christian Advocate, after highly complimenting two sermons preached by Bishop John C. Kilgo in the capital city of the old North State on Sunday, January 19, says: "We do not believe that any man in the Church is doing more to tone up its spiritual life than Bishop Kilgo. He is absolutely fearless in attacking what he believes to be evil, and in presenting the positive side of Christian truth he speaks with great power." Our worthy contemporary is by no means alone in this view.

A writer in the Texas Christian Advocate in giving a brief account of "Methodism in San Antonio," after telling of having heard Bishops Pierce, Andrew and Kavanaugh at the old Solidad Church in that city, adds: "In days a little later Bishop Charles B. Galloway stirred Methodism mightily in San Antonio." It was the habit of "the Bonnie Prince Charlie" so to stir things wherever he went. As a magnetic leader of the masses of the people, he has scarcely had a superior in the history of world-wide Methodism.

It is said that the Y. W. C. A. and settlement work in Washington City will receive valuable assistance from Miss Jessie, the second daughter of President-elect Woodrow Wilson, after the family takes up its residence in the White House on March 4. Miss Wilson is reported to have given already to the local leaders assurance of her purpose to enlist heartily in these two branches of Christian service. She is a member of the National Board of the Y. W. C. A., and has had extensive training in local settlement work at Kensington and Philadelphia.

A New York dispatch dated Jan. 28, says: "John D. Rockefeller has offered \$100,000 to six missionary societies of the Northern Baptist Convention if they raise a certain amount by March 28, next. The organizations are the American Home Missionary Society, the Foreign Society, the Publication Society, the Woman's Home Mission Society, and two Women's Foreign Missionary organizations. Mr. Rockefeller will give his first \$50,000 on condition that these societies raise \$125,000 more than they did last year. This amount was \$1,588,000. He will hand over a second \$50,000 on condition that when the above obligation is met the societies will raise another \$125,000."

Pope Pius X, after having a careful examination of the records made, which showed no trace of their investiture, has decided to eliminate the names of five Popes from the Holy See's list of those who are held to have been the legitimate successors of St. Peter. Those stricken off are as follows: Boniface VI, who died a fortnight after his election; Boniface VII, who usurped the Papacy and imprisoned the lawful Pope; John XVI, who also was a usurper; John XVII, whose

election was invalid and whose Pontificate lasted only two months; and Benedict X, who was elected illegally and publicly degraded. This action leaves the present Pope the 259th occupant of the Vatican throne, instead of the 264th, as he was before regarded.

THE BEST WAY TO GET MEN TO CHURCH.

Ever and anon the question is asked, Why do not men attend church services? The recalcitrant men are frequently asked by visiting pastors to answer the question, and many are the reasons given. Almost invariably the delinquents lay the blame on the Church, either claiming that there is too much stress placed on money matters, too much hypocrisy among the membership, too little in the sermons that are delivered, or that the demands of business are so exacting that they must have Sunday for recreation. All of these excuses may be worthy of consideration, but none of them will satisfy the Judge of all the world on the last day.

The men who do not attend church are, for the most part, in a lost condition. They know little more about how to run a church than a cobbler knows how to repair a watch. It may be wise for the preacher to consider the feelings of those who do not attend church, but possibly he would fill his pews quicker if he would study how to minister to their spiritual needs. The need of the men of this age is not preaching alone, but Christ. If a man is won to Christ his attendance on the services of the Church will be assured. If the preacher would but spend the time of the man whose attention he has in talking to him about his own personal salvation, instead of allowing the man to take the time in criticising the Church, doubtless he would come nearer influencing him both to accept Christ and to attend the church services. The man, called of God to preach the Word, has a message for every man: 'tis the "glad tidings of great joy." He has an invitation for every man: 'tis "Come unto Me all ye that labor and are heavy laden, and I will give you rest."

A. J. G.

THE CHURCH.

By David Banks Sickles.

Upon a mighty rock it stands,
A house not made with human hands,
Where fervent hearts delight to meet,
And supplicate the mercy seat.
A sacred place for praise and prayer,
For God, himself, is always there
To show his sweetly-smiling face,
And grant His never-failing grace.

—Christian Intelligencer.

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Secular News and Comment

By Rev. A. J. Gearheard.

It is reported that King Alfonso of Spain is planning to visit the United States.

The Page Vocational Education Bill was adopted by the United States Senate last week. It carries an appropriation of \$14,000,000 for the promotion of agricultural and trade educational work.

Vice-President elect and Mrs. Thomas R. Marshall have announced that during their four years' stay in Washington, D. C., they will occupy a suite of rooms in a hotel and will not take a house.

Ex-Governor Glenn, of North Carolina, says that since adopting prohibition four years ago his State has doubled both its school and church attendance and halved its crime record. This is convincing proof of the advisability of State-wide prohibition.

The centennial of the birth of Richard Wagner, whose fame as a music composer is unsurpassed, is to be appropriately celebrated in Germany. It is also reported that in England, France and the United States there will be public notice of this anniversary.

A statue of Thomas Jefferson will be unveiled in St. Louis, Mo., on April 20, which is the 110th anniversary of the Louisiana Purchase Treaty. The United States Senate recently appointed a special committee, composed of eight Senators, to represent it at this unveiling.

On account of recent landslides in Panama, by which thousands of tons of dirt have been dumped into the Culebra Cut, it is stated by Colonel Goethals that there is a possibility of the opening of the Canal being delayed several months. It was to have been opened next September.

A joint resolution making the "Star-Spangled Banner" the official National anthem was recently introduced in Congress by Representative Levy of New York. The proposed measure also provides that whenever the song is played or sung all government employes present shall stand "at attention," and that all others shall stand until the selection is finished.

With simple but impressive ceremonies, the body of John Paul Jones, the first Admiral of the American Navy, was on Jan. 26 placed in the new crypt under the Naval Academy Chapel at Annapolis, Md. The body of the great sea fighter was first buried in France, and later was moved to a tomb in the rotunda of Bancroft Hall in Annapolis.

General Daniel E. Sickles, who was a gallant soldier of the North during the war of the sixties, and who won fame during the battle of Gettysburg, has been accused of defaulting to the amount of \$23,476—money which he held in trust for a Monumental Association. General Sickles is now 86 years old, and his downfall is a pitiable one.

Russia has taken steps to establish large manufacturing plants for the purpose of making farm machinery. That nation has discovered that it is cheaper to make its implements rather than to have them shipped from the United States. The South might learn a lesson from Russia, and turn its attention to the building of more manufacturing plants.

The Memphis News-Scimitar, an evening daily published in Memphis, Tenn., was recently sold to Mr. Frank Munsey, of New York City, the pur-

chase price, as stated by news reports, being \$500,000, and the assuming on the part of Mr. Munsey of all the outstanding indebtedness of the paper. Mr. Munsey was an ardent supporter of Colonel Roosevelt in the recent Presidential contest.

Ward's Seminary for Young Ladies and Belmont College for Young Women, two institutions located in Nashville, Tenn., are soon to be merged and continued under the name of "The Ward-Belmont College." The new organization has connected with its Board of Directors nine of the leading financiers of Nashville, and the plans for the future include two modern and spacious new buildings.

A bill is now being considered by the Massachusetts Legislature making it a misdemeanor to carry any flag in a public demonstration except the Stars and Stripes (exceptions being made in the interest of international courtesy). The Socialists of the Bay State are making a vigorous effort to defeat the measure; their contention is that the bill is aimed at the red flag, which is their party emblem.

A press dispatch from Austin, on Jan. 22, announced the passage by the lower house of the Texas Legislature of a bill which declared inaugural balls to be against the morals of the State and recommended that no more be held. Hurrah for the Texas Solons! It is possible that the indecent dances which have recently sprung up may yet serve a useful purpose in opening the eyes of the public to the vicious tendency of all forms of round dancing.

Last week women were denied admittance by two important organizations: The British Bar Association refused to admit them to the Bar in England, and the United States Radio Inspector, Mr. R. B. Wolverton, refused to employ women as wireless operators. Mr. Wolverton said that as long as the rule, "Women and Children First" held forth on the high seas, he would never consent to the employment of women as wireless operators.

After twenty years, a bill providing Home Rule for Ireland was again voted on by the British House of Lords on Jan. 30, and, as before, met with an overwhelming defeat. The measure was recently acted on favorably by the House of Commons. The intense feeling against Roman Catholicism in the Upper House of the English Parliament was reflected in the action of that body. The vote was 326 against Home Rule, and 69 in favor of it.

It is said that five new publications came into existence in the United States and Canada every day during 1912. At the same time 1650 publications were discontinued, making a net gain of only 36 for both countries. The annual income of newspapers is now stated to be \$360,000,000, most of which is derived from advertising. The current Annual and Directory describes 24,381 publications, of which 2633 are dailies, 17,285 are weeklies, and 3069 are monthlies.

THE CHURCH'S CONTRIBUTION TO VANDERBILT.

Since the controversy concerning the ownership of Vanderbilt University has been going on, it has been affirmed by some that the Church has never done anything worth speaking of for that institution. In concluding his able argument before Judge Allison in Nashville last week, Mr. Percy D. Maddin, of the counsel for the Church, touched upon this question, and the Nashville Tennessean thus summarizes what he had to say:

"Mr. Maddin then took up the history of the University, and showed that in addition to the fact that the original \$500,000 was obtained from Commodore Vanderbilt by Church influence through Bishop McTyeire, that another equal amount was obtained from him through the

same influence; and that the Church also obtained from Wm. H. Vanderbilt a sum necessary to build Wesley Hall for the theological students; the total gifts obtained by the Church from the Vanderbilt family being nearly \$1,200,000. He also enumerated other gifts of Methodists from the Twentieth Century Fund to the Students' Chair in the Theological Department, and to the School of Pedagogy, making a total aggregate of \$349,000 in actual money given by Methodists to the University. He then took up the question of support from patronage and showed that the total student fees from 1875 to 1903, exclusive of the law, dental and medical departments, aggregated \$437,000; and that from 1905 to 1912 they aggregated \$750,000; and that they amounted at the present time to over \$112,000 a year. More than 50 per cent of the whole student body came out of Methodist families. Therefore, Methodist influence was to-day contributing to the University more than \$50,000 a year in students' fees, besides furnishing the greater proportion of all the student body."

MRS. H. P. GIBBS DEAD.

Dear Brother Meek: Last Sunday the remains of Mrs. Carlotta H. Gibbs, the widow of the late Rev. H. P. Gibbs, of the North Mississippi Conference, were laid to rest here beside those of her sainted husband. She had died in Denver on Jan. 22, and the body was brought home for interment by her children, Miss Mary, Annie Dudley, and Willie. On their way they were joined by their aunt, Mrs. T. B. Hargrove, from Kansas City. Sister Gibbs had been in ill health for quite a while and had gone West hoping that she might recover. But it was not to be. As the end approached, she became aware that it was not far off and met it with Christian courage, and her death was a great triumph of unquestioning faith. Her beautiful and saintly life had a most fitting close. Every preacher and layman of the North Mississippi Conference will lament her going away and feel a most kindly interest in the children who are left. W. W. WOOLLARD.
Columbus, Miss.

Thousands of years ago a leaf fell on the soft clay, and seemed to be lost. But last summer a geologist in his ramblings broke off a piece of rock with his hammer, and there lay the image of the leaf, with every line and every vein and all the delicate tracery preserved in the stone through those centuries. So the words we speak and the things we do to-day may seem to be lost, but in the great final revealing the smallest of them will appear.—J. R. Miller, D.D.

OUT-OF-TOWN CUSTOMERS

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NEW ORLEANS, LA.

LETTER FROM CALIFORNIA.

By Rev. W. P. Andrews.

"When the north wind doth blow, then we shall have snow." Ordinarily this is not true in California. On the contrary, our north wind usually comes in the summer, and is the harbinger of heat. But "there are exceptions to all rules," and why not to this one also? Anyhow, we have had snow in California. Yes, throughout the entire seven hundred miles of its length. It snowed in the north and it snowed in the south. It snowed in the mountains and it snowed in the valleys. It is true that in most of the valley sections the white flakes melted before, or as soon as they touched the ground, but the foothills, as well as the mountains, were clothed in white. This occurred the second week in January. The citrus belts felt the effects. In the south, where the crop was still on the trees, a large proportion of the golden fruit was destroyed, and many of the trees were injured or killed. The central and northern sections fared better. Here the naval oranges had nearly all been marketed, and the trees, the sap having become dormant, suffered little injury. Only the valencias suffered materially in the San Joaquin valley. It may seem strange, but the orange crop ripens from four to six weeks earlier in the northern than in the southern section. This cold spell has been almost without precedent.

The frost came in the wake of our usual Christmas. For the third year in succession an open air concert was given at Lotta's Fountain, in the street, in San Francisco, one of the world's noted singers and others delighting the assembled multitudes with their sweet notes. Last year the San Francisco Examiner played host; this year The Call, another of our dailies, claimed the honor. Christmas trees for the poor decorated Golden Gate Park. This was our normal Christmas weather. There was no rain, no clouds, no fog—just bright, sunny weather, neither cold nor hot. If old Santa Claus could not get around in that sort of weather he must be a decrepit old man indeed.

Up to the time of the cold spell there had been but little rainfall in most of the agricultural sections, and dry weather prophets were predicting "a dry year." But the cold weather gave way to rainy weather, and with it a phenomenon was witnessed in San Francisco. There was thunder and lightning! This was so unusual an occurrence that some of our people were almost frightened out of their wits. Indeed, one death is believed to have been caused by the fright. It made some who had not been away from their eastern homes long enough to forget feel that they were "back home." But the thunder storm was soon over. We have since had more rain, and the prospects for an abundant harvest next summer and fall are bright. The snowfall in the mountains has been heavy, which assures an abundance of water for irrigation.

The work of subdividing large land holdings goes on apace. Recently a tract of 108,000 acres in the San Joaquin valley was put upon the market "in tracts to suit." The enterprising promoters have laid out a "city" on the tract, and are building a railroad to the center of it. Another company has acquired about fifty thousand acres, mostly tule land, in the lower Sacramento valley, which they will reclaim, irrigate and put on the market. The soil is excellent in both these tracts. There are now but few large tracts left that can be had for such purpose. This multiplying of small farms is a great thing for the State.

HOW TO PAY A CHURCH DEBT.

By Rev. J. F. Jacobs.

If you would like to know how to pay your church debt with the greatest ease, here is a plan which will work. Take a list of the families

in the congregation, canvass them and find out how many of them are subscribers to their church paper. In the case of those who do not subscribe get them to subscribe and pay for one year's subscription. After all of the subscriptions have been secured that can be secured, call together the more substantial element of the church and raise a fund to pay the subscriptions to the church paper for those families which are not able to pay for themselves, or which are not interested sufficiently to pay their own subscriptions. In other words, put the church paper into every home in the congregation. The effect of this policy will be to increase the interest of all the members of the church in all church matters, to enlarge the attendance on church services, to make those who subscribe for church causes pay their subscriptions more promptly and to increase the liberality of the church members so that when an appeal is made for funds with which to retire the church debt that appeal will be met liberally and will awaken an interest in every family in the congregation.

Why will these results accrue from such a policy? The answer is very simple. Most church members, when they know their duty, are willing to perform it, but when for six days in the week no church influence comes to their homes, they have too much time to forget. Frequently they will not attend church services on Sunday, and this gives them a longer time to become negligent. Put into their hands the church paper, making its weekly appeal to their consciences and lying upon their parlor tables as a mute witness to them of their duty, and as a result you educate the church members. You inform them. Their consciences become enlightened. They see their duty from a new standpoint, and they come to the support of the pastor and church officers with greater earnestness and zeal.

The quickest way to pay a church debt is to make every church member effective, and the best way to make every church member effective is to make every church member well informed as to his obligations on all church matters. The church paper, next to the pastor, is the most efficient medium through which this can be done; hence the church paper should go into every church home just as certainly as the pastor should go into every church home. The pastor cannot go into every home every week. The church paper can, and no pastor, or church officer, should be satisfied until in his church this ideal plan becomes an accomplished fact.

A BEAUTIFUL TRIBUTE.

(Remarks of Rev. R. H. Harper at the funeral of Dr. C. W. Carter, at Natchitoches, La., on Jan. 1, 1913.)

One of my Conference memories is that of a great sermon on the resurrection, preached by him who lies here to-day. Some of its matchless sentences are still fixed in the mind; its eloquence lingers on the ear like the strains of a music that can never be forgotten. The venerable speaker understood then and proclaimed the sublime truth that robs this hour of tragedy and crowns it with glory. Referring to that sermon's theme, it may be said that God hath numbered him with those whom Christ hath ransomed from the power of the grave.

Not many days ago the old man of 80 stood among his brethren, in their memorial session at the Annual Conference, and confessed to a feeling of loneliness, because so many he knew and loved had gone on before. Ah! he is lonely no longer, cheered now by the companions of other years, and the presence of Christ, his elder brother. And they, in whose veins his blood still flows, sorrow not in darkness; they are comforted in their father's faith, their father's hope, and their father's life.

There is only one resurrection—that of the body—the soul never dies. Some day we shall see him again, as we knew and loved him here.

NOTICE TO PREACHERS

Beginning January 1, 1913, the rates of subscription to the New Orleans Christian Advocate will be as follows:

Single subscriptions, one year.....	\$1.50 net
In clubs of five or more, each	1.25 net
Eight months	1.00 net
To preachers	1.00 net
To widows of preachers	1.00 net

The commission heretofore allowed has been discontinued, because only a very few of the preachers accept commission, and the great majority we have talked with expressed it as their opinion that a commission has proven a hindrance to them in working up the subscription list on their charges.

In cases where persons are very poor, the pastor may recommend that the paper be sent at a reduction. Remittances should be made by Money Order, Registered Letter, or in Stamps. Preachers may deduct for any expense incurred in remitting.

PUBLISHER.

But till then he will live in our lives, though we see him not. For the good is not oft interred with our bones. That rich voice, deep and clear as cathedral bells, will still be heard, as it has through more than fifty years in pure diction, masterly logic, and irresistible eloquence. At times he seemed to me like some old prophet of Israel, standing on some Carmel of antiquity. And the voice of the prophet will be heard again. Children's children will yet bless the memory of this brave and simple man who lived and died in a brave and simple faith.

When Elisha followed his master to the Jordan, when the last moment of glory came, the descending mantle fell upon a disciple. Oh, may the God of this man cause his falling mantle to abide on us, as we look after him heavenward! He was especially a friend to young men, and a helper, and a good counselor—do not I know? And he leaves behind some disciples, who press, as it were, his cold, dead hand to-day, and cry, "My father, my father, the chariot of Israel, and the horsemen thereof."

We see about us sin, and tragedy, and death. But amid all the sorrow and the darkness, it is good to know the power of God to redeem and use a life. Many honors came to this man—all his brethren could give—but this was the glory of all: God found in him a man he could use. And when he had finished the work God had given him to do, he literally fell asleep. No, he went to sleep last Sabbath night, and awoke in glory. On the morn a loved one found that "he was not, for God took him." No furrow of pain lined his face, no shadow rested on his brow. Serenely he lived and wrought—beautifully he died.

Friends, this is not eulogy, but exhortation. This hour will be robbed of all sting if you and I, on this New Year's day, begin to follow more closely in the way his faithful feet have made plain. Oh, how beautiful upon the mountains, and also in the valleys between, have been the feet of this man of God! Their imprints on the sands of time lead up to the Father's house. Who will follow them?

Some one has said, "A single meteor, flashing athwart the sky, will arrest a larger measure of attention than the serene shining of a thousand planets." But let me look to the light which never dies, which shines on through the years with undimmed radiance, through cloud and sunshine, storm and calm, and which shall shine as the stars forever and ever. Such was this man's. May it light your pathway and mine.

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PAPA'S MISTAKE.

Papa distinctly said the other day,
That in the night, when I'm asleep so sound,
The earth keeps turning over all the time,
And every morning it's been half-way round.

I thought how grand to see this big round world
Go turning past this window in the hall,
And here I'm up at 4 o'clock to watch,
And there is nothing going by at all!

I thought that deserts, palm trees and giraffes
Might just be passing by the time I came;
And now, instead of all those lovely things,
Here's this old yellow rosebush just the same!

—The Century.

NO SUNDAY.

"I don't like Sunday!" cried Belle, pettishly, tossing off her plumed hat and velvet coat. "I can't wash my dolly's clothes, nor make mud pies, and I hate to go to church and Sunday school every time."

"I think," replied mamma soberly, "that there are little girls in the world who would be glad of a chance to go to church and Sunday school."

"Because they think there's fun in it! I wish I lived where there wasn't any Sunday, ever."

Not long after this Belle had a chance to see what it would be like to have no Sunday. She went to the far West on a journey with her parents, and on Saturday there was a great rain-storm, washing out the track ahead of them, and they were stranded in a little mining town, where everything was new and dirty and rough. There was no church at all there.

When Belle looked out from the poor little hotel in the morning, she saw nothing that seemed like Sunday. The children who were playing in the mud were not the sort of children she liked to play with. They were ragged, they quarrelled, and threw dirt at each other. Dirty women came out of mean little houses and slapped the children, and quarrelled among themselves.

Some men were at work; others were loafing about, all day; and all looked as if they had never been to church in their lives. Some could not walk straight, and wanted to fight everybody. There was a great deal of loud, coarse language, and the most terrible swearing. Belle thought it the longest Sunday she had ever known. Very glad they all were at night, when word came that the wash-out would be repaired so they could go on in the morning.

"How would you like to live here always, Belle?" asked mamma. "There's no church or Sunday school here to trouble you."

"Oh!" she cried; "I didn't think it would be like this. It's just horrid."—The Young Christian Soldier.

HOW THE ATLANTIC CABLE WAS LAID.

(We take this account of the difficulties which Cyrus W. Field encountered in first cabling the Atlantic Ocean from The Times-Democrat, for which journal it was written by Mr. Madison C. Peters. Mr. Field belonged to one of the most remarkable families that ever lived in the United States; Stephen J. Field, long a Justice of the United States Supreme Court, David Dudley Field, the noted New York lawyer, and Henry M. Field, the distinguished Presbyterian preacher, all being his brothers. The late Justice David J. Brewer, who shed such luster upon the Federal Bench, was his nephew.)

Cyrus West Field retired from business at thirty-five years of age with a large fortune when he first became possessed with the idea that by means of a cable laid upon the bottom of the Atlantic Ocean, telegraphic communications could be established between Europe and America.

Some enterprising men had tried to stretch a wire across Newfoundland, the most easterly point

on the American coast, and to have this connected with a line of fast steamers, which it was thought could reach the nearest point in Ireland in five days, so that news could be carried from one continent to another inside of a week. An attempt had already been made to rebuild that line, but it failed, and a man was wanted rich enough to take hold of it and brave enough to carry it through. Mr. Field, known as a man who had built up a large business from the smallest beginning, was strongly urged to take hold of the scheme. He agreed to think about it. Sitting in his library, and turning over a globe, the thought came to him: "Why not carry the line across the ocean?" The more he thought of it the surer he felt that the two continents could be united by a cable.

Morse in 1843 first suggested the union of the old and new worlds by means of the electric telegraph, but the principal obstacle was the unknown depth of the Atlantic and the supposed rock nature of the bottom. When, however, Lieut. Maury discovered that between Ireland and Newfoundland the bed of the ocean was nearly level and covered with soft ooze, Field began to discuss practical methods to lay telegraph lines on the bed of the ocean. He obtained from the Legislature of Newfoundland the sole right for fifty years of landing telegraph cables on the island from both sides of the Atlantic. He formed a stock company, of which Peter Cooper, Moses Taylor, Marshall O. Roberts and Chandler White were members. Field furnished one-fourth of the capital himself. The governments of Great Britain and the United States provided ships, and the first expedition to lay the wire set out in 1857. The attempt was fruitless. In 1858 the cable, 2500 miles long, weighing one ton a mile, was taken in equal portions on board H. M. S. Agamemnon and U. S. frigate Niagara, spliced in mid-ocean and finally landed, the one end at Valentia, Ireland, the other at Trinity Bay, Newfoundland; but the wire was so weak that the congratulatory message from the Queen to the President, ninety words, required 67 minutes for transmission, and after a few more messages the cable became useless.

In 1865 capital was found to make another attempt, and the cable, weighing 4000 tons, was shipped on board the Great Eastern, and when the vessel was 1064 miles from Valentia the cable broke, and this cable, in 1866, by means of the same vessel, was grappled for, brought up from a depth of two miles and completed to Trinity Bay. This lost cable of 1865, lifted from its oozy bed two miles beneath the surface of the Atlantic Ocean, was found in good condition, and the cable, after twelve months at the bottom of the Atlantic, spoke!

Congress opposed Field, backed by a powerful lobby, so that the measure for governmental aid only had a majority of one in the Senate; directors were disheartened, capitalists were shy and the skeptical public sneered, but Field worked day and night, almost without food or sleep. Thirteen years of hard labor amid discouragements and ridicule brought him full reward. Congress now gave him the thanks of the nation, a gold medal and other testimonials, while the people on both sides of the Atlantic proclaimed the cable one of the greatest achievements of the century.

Several Englishmen who had given their money and extended their influence in helping along the work were knighted. The French Exposition, which was held after the cable had stood the test of about a year's service, gave Cyrus W. Field its highest award, its grand medal, given only to those who had proved themselves great public benefactors.

Success is not measured by what a man accomplishes, but by the opposition which he has encountered and the courage with which he has maintained the struggle against tremendous odds.

"The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night."

GENERAL BOARD MEETING IN DALLAS.

The College of Bishops and the following general boards will hold their annual meetings in Dallas around May 1: Board of Education, Board of Church Extension, Sunday School Board, Board of Missions, Epworth League Board.

Dallas Methodists are alive to the importance of these meetings, and committees are holding weekly sessions to make arrangements for the entertainment of those who will attend. Dr. W. F. McMurry, Secretary of the General Board of Church Extension, advises the committee that he is planning to bring to Dallas a lecturer of ability on church architecture. His lectures will be planned for the general public, and will be illustrated by stereopticon views. They promise to be entertaining and instructive as well. Public meetings each evening will be addressed by gifted speakers. W. C. EVERETT, Chairman.

EPWORTH LEAGUE ANNIVERSARY DAY.

By the calendar the day falls on May 4. It celebrates the birth of the Epworth League, twenty-three years ago. This year it is to be marked by a special and very important feature. An offering is to be taken for League extension. One-half of the proceeds are to find their way to the Central Office, Nashville, Tenn., and one-half will remain in the treasury of the Annual Conference Epworth League for assisting in the home field.

The Epworth League Board has agreed to accept this May Day offering from any chapter in the place of the 10-cent assessment ordered by the General Conference. The aim is to put the League on a basis of support independent of an assessment. Let every League president, therefore, begin this month to make preparation for Anniversary Day. Programs may be had by ordering of Smith & Lamar, Nashville, Tenn., Dallas, Tex., or Richmond, Va. Per dozen, 15 cents; for one hundred, \$1.

Many of our prayers are like letters which are insufficiently addressed. They get lost in the Dead Letter Office of Heaven. There is not sufficient direction about them.—Donald Sage Mackay.

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Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. T. W. Adams.
North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Stragins, Mr. J. D. Barbee.

Editorial.

DR. CARROLL'S CHURCH STATISTICS.

Dr. H. K. Carroll, the eminent statistician who in 1890 had charge of the Government statistics of the Churches, and who for a number of years has been preparing annually a statistical summary showing the growth and relative strength of the various denominations in the United States for the New York Christian Advocate, gave in that paper last week the figures which he has tabulated for the year 1912. It would be going too far to claim perfect accuracy for Dr. Carroll's summary, but we know of no other authority who furnishes more dependable information concerning the status and progress of the many religious organizations existing in our country.

Dr. Carroll's compilation of figures for all the Churches taken together is not very encouraging. It shows that there are in all the denominations 174,896 ministers, 220,814 churches, and 36,675,537 communicants—a gain in ministers of 2,491, in churches of 654, and in members of 579,852, less than 1.7 per cent. This ratio of increase is considerably less than that of the increase of the United States population from 1900 to 1910, which averaged annually a little less than 3 per cent. Taking into consideration the gain in population since 1910, it seems fair to conclude that there are more than 60,000,000 people in our country not connected with any religious organization. Of course, a considerable portion of these are children, but it should also be remembered that quite a number of those set down as members of the Church in this calculation belong to sects that can scarcely be called Christian in any true sense. Manifestly the followers of Christ yet have a stupendous work to do in the home land as well as in foreign fields, if they are to take the world for their Lord.

Dr. Carroll estimates the relative strength of the ten leading Churches in the United States as follows: Roman Catholic, 12,888,466; Methodist Episcopal, 3,293,526; Regular Baptist (South), 2,475,609; Methodist Episcopal, South, 1,919,873; Regular Baptist (colored), 1,912,219; Presbyterian (Northern), 1,348,150; Disciples of Christ (Campbellites), 1,340,887; Regular Baptist (North), 1,175,923; Protestant Episcopal, 970,451; Lutheran Synodical Conference, 807,963. Grouped in denominational families, the showing made is thus set down: Roman Catholic, 12,907,189; Methodist, 6,905,093; Baptist, 5,894,232; Lutheran, 2,353,232; Presbyterian, 1,981,949; Episcopal, 980,851; Reformed, 459,106; Latter Day Saints, 352,500; United Brethren, 320,960; Friends, 124,216; Brethren (Dunkard), 119,644; Adventists, 95,808.

The Christian Scientists are reported to have 85,096 members, and to have had a loss in the number of ministers of 152, and in the number of churches of 36. The Adventists gained 23 churches and 34 communicants. The increase in some of the other leading denominational families is as follows: Baptist, 120,841; Roman Catholic, 125,233; Lutheran, 63,805; Methodist, 85,622; Presbyterian, 37,768; Protestant Episcopal, 23,

921; Disciples of Christ (Campbellites), 32,771. As a rule, the smaller denominations showed but slight gains, the chief increase being made by the larger bodies.

These figures are for the United States alone. The statistics for the Roman Catholic Church are not estimated by families as many erroneously suppose. On this point Dr. Carroll says: "The returns of the Official Catholic Directory, are for population, that is, for all baptized persons. The method of obtaining figures of communicants, adopted by the United States Census Office in 1890 and 1906, is to deduct 15 per cent from the 'population' for baptized children who have not been confirmed. In other words, it is estimated that 85 per cent of the Catholic 'population' are communicants. Whether this is a fair and reasonable estimate cannot be determined; nor is there any certain knowledge that the estimates of 'population' given in the Directory are or are not reasonably accurate."

MR. BAILEY'S ESTIMATE OF PUBLIC MEN.

The retirement of the Hon. Joseph W. Bailey from public life has been discussed by the newspapers in all parts of the country. Whatever one may think of Mr. Bailey's course since he became a member of Congress, it must be admitted that he is a man of remarkable intellectual gifts and one of the greatest public speakers in the nation. Indeed, it is doubtful whether in the two Houses of the National Legislature there are a half-dozen men who, in point of mental vigor and forensic ability, can be at all compared with this brilliant Texan. Some years ago, when he was scarcely more than forty years of age, he frequently engaged in debates on constitutional questions with Senator J. C. Spooner, who was many years his senior and who, it was affirmed, had had no superior in the Senate since the days of Daniel Webster, and in no instance did he fail fully to hold his own.

The farewell speech of Mr. Bailey was an extraordinary utterance, and we were much impressed with many of his statements. If the space were at our disposal, we should like to quote what he said concerning several things; but, for the present at least, we can only call attention to his testimony to the high character of the men with whom he had been associated in public life. Mr. Bailey said:

"Mr. President, I am soon to terminate my public service, and I shall henceforth have no interest in this Government other than that of a private citizen; but before I go I want to bear this testimony in behalf of the men with whom I have served: I want to say of those with whom I have differed, as well as of those with whom I have agreed in politics, that they were as much above treachery and dishonor as any equal number of men ever assembled for any work. During my twenty-two years in these two Houses of Congress I have been associated with perhaps 2,000 men, and among all that number I could count on the fingers of a single hand those whose absolute integrity I have ever had the slightest reason to suspect. Among them I do not believe that there have been five men who could have been bribed with any sum of money to do what they knew was wrong."

With this sentiment of Mr. Bailey (though we might not make the affirmation as to the incorruptibility of the men in Congress quite so sweeping as he did), we are in the heartiest sympathy. It is our settled conviction that there are as many good men in public life to-day as there have been in any other period of American history. And the muck-raker and yellow journal, by sowing the seeds of suspicion in the minds of the people and producing the harvest of distrust in our public officials which now extends throughout the country, have wrought an injury to the nation that cannot easily be repaired. Indeed, we to-day scarcely have before us a graver problem than that of distinguishing in our law-making between the liberty and license of the press—of drawing satisfactorily the line of demarcation between the le-

gitimate criticism of public men and a willful and malicious slandering of them. If this reckless and widespread defamation of those entrusted with office continues unchecked a few decades longer, it is frightful to think of what the results may be. A reasonable amount of confidence in one another constitutes the only foundation upon which human beings can rear and maintain a social order; and if that confidence be undermined, disaster must ensue. He is not a patriot, but an enemy of the public weal, who, without conclusive proof, undertakes to smirch and cast suspicion upon a fellow citizen. There is scarcely a wiser provision in the admirable General Rules of our Church than that which forbids "speaking evil of magistrates and ministers;" and we wish that our people everywhere, whether Methodists or not, would live up to the spirit of that thoroughly Scriptural injunction.

AN APPRECIABLE LOSS.

The death of Mrs. C. H. Gibbs, an announcement of which appears elsewhere in this issue of the Advocate, has entailed upon the Methodism of North Mississippi a distinct loss. As is stated in the notice given of her decease by Brother Woollard, she was the wife of the late Rev. H. P. Gibbs, who was one of the saintliest ministers we have ever known, and a sister of the Rev. T. B. Hargrove, who several years ago died suddenly in our pulpit at Coldwater, Miss., leaving behind a noteworthy record in the itinerancy. Sister Gibbs was a woman of beautiful Christian character, of culture and refinement, and of large capacity for service. She made an ideal preacher's wife, and as a missionary worker ranked with the foremost in the Conference organization with which she was connected. She taught for a number of years in Grenada College, where she was universally esteemed and loved. In common with many others, we deplore her comparatively early death, and we write these few lines to attest our high appreciation of her work and worth. We deeply sympathize with the orphaned children, who will sorely miss her tender care, and all others whose hearts have been made to ache by her home-going. Not soon will the influence of this Christlike woman cease to be felt.

PERSONAL AND OTHER NOTES.

Rev. J. E. Sampley's address is Baconton, Ga. He and his family left Bagdad, Fla., for their Georgia home on January 28.

From Lisbon, La., Rev. J. C. Price sends a list of six subscriptions, for which we are grateful to him. Brother Price reports that the work of the Church is progressing favorably in his charge.

Rev. A. S. Oliver, of Matherville, Miss., has brought us under obligations to him for two new subscribers and three renewals. He serves a good people, and is looking well after all the interests of the Church in his field.

Our capable pastor at Woodville, Miss., Rev. W. W. Hopper, continues to open the way for the Advocate to reach the homes of his people. We sincerely hope that it will prove a genuine blessing to every family to which he is instrumental in sending it.

Rev. P. A. Swann, of Melville, La., forwarded us a club of five subscribers on January 28, for which we extend him our thanks. In his letter he stated that he and his people were looking forward to having Rev. H. W. May, the presiding elder, with them last Saturday and Sunday with anticipations of great pleasure.

We regret to be informed that Sister Robert Scott, of Insmore, Miss., has lately had a severe case of illness in her family, her granddaughter having had to come to New Orleans for an operation. We are pleased to know, however, that the little sufferer stood the ordeal well, and that her physician now holds out the hope of a complete recovery.

Rev. J. W. Ramsey, of Mendenhall, Miss., sends us the following item from his charge: "I preached at Mendenhall on Sunday, Jan. 26, to approximately 400 people, and at the close of the service by a vote of the church conference the pastor was relieved of all responsibility for the collections, representatives of the laity assuming the task of

raising them. The churches at D'Lo and Pinola have adopted the same arrangement."

Mr. J. R. Bingham was in Jackson, Miss., last Saturday to attend a meeting of the Executive Committee of the Millsaps Board of Trustees.

The Epworth League of the First Church of New Orleans gave a public reception to Rev. H. W. Jamieson, the junior pastor of that congregation, last Friday evening.

Rev. W. C. Roberts and family passed through New Orleans some days ago en route to their new home at Escatawpa, Miss. Bro. Roberts favored our office with an appreciated call.

Rev. J. H. Holder, our pastor at Okolona, Miss., has announced that his revival meeting will begin on June 15. He will be assisted by Rev. W. M. McIntosh, the successful and widely known evangelist.

Rev. Josephus Stephens, a native of Baton Rouge, La., who was an honored member of the St. Louis Conference and the pastor of the Mount Auburn Church of St. Louis, died in that city on January 30.

The parsonage of the Acadia Circuit, which is located at Prudhomme, La., is being repaired and partly refurnished. Rev. E. B. Troy, the pastor, who is also a skilled mechanic, is personally superintending the work.

Rev. S. A. Belcher, a member of the Brazil Mission Conference, who formerly was connected with the South Georgia Conference, has been in New Orleans for the past week. He delivered an interesting sermon at Felicity Church last Sunday night.

Rev. W. D. Wendel, of Pontotoc, Miss., reports that the work is moving along nicely in his charge. He states that the new presiding elder of the Aberdeen District, Rev. J. W. Bell, was with him on Sunday, Jan. 26, and that he made a most favorable impression.

We regret to be informed that Mrs. S. D. Dove, who for many years has been an esteemed member of our church at Shelby, Miss., has been ill with la grippe for several weeks. We are glad to know, however, that she is improving, and that it is thought that she will soon be able to be out again.

In renewing her subscription to the Advocate, Mrs. E. A. Crawford, of Tallsheek, La., takes time to express her appreciation of it. She also says: "The work here is progressing nicely under the leadership of Rev. T. V. Peters, whom we are all delighted to have with us as pastor for another year."

This issue of the Advocate has been brought out amid the confusion and interruptions incident to the Mardi Gras celebration. We trust, therefore, that our readers will not view it critically, but charitably. This statement will also explain why our paper this week makes its appearance a day later than usual.

Mr. Arthur W. Hawkes, generally known as "Sunshine" Hawkes, who is spending a few days in the city, preached at the Louisiana Avenue Methodist Church last Sunday morning. He is also expected, while here, to lecture at the Parker Memorial Church and to address the Young Men's Christian Association in their hall on St. Charles street.

Read the statement of Rev. H. W. Jamieson, the assistant pastor of the First Methodist Church of New Orleans, concerning the needs of our missionary work in this city, which appears on Page 16. It is a worthy cause for which he asks help, and his appeal should meet with a prompt and generous response from the Methodists of New Orleans and all Louisiana.

Rev. R. F. Cole, who is serving the Pine Valley Circuit (North Mississippi Conf.), has been given a kindly reception by his people and is pleased with the prospect. One of the first tasks to which he has set his hand is to introduce the Advocate into the homes of his charge, and already he has favored us with five subscriptions. It scarcely needs to be said that we are grateful to him for this good work.

The Algiers Church of New Orleans has not been in as prosperous a condition in many years as it is at this time. Its pastor, Rev. R. M. Brown, and the presiding elder has been paid in full to the 1st of February, the current expenses of the church have been met, and there is a balance in the treasury. The leading members of this church are confident that this will be one of the best years it has ever had.

Just as we are closing our forms, the following dispatch from Rev. M. M. Black, of Laurel, Miss., comes to hand: "My little son, Charles, aged 5, who was frightfully burned two weeks ago, died yesterday at 6 o'clock p.m. Our hearts are very sad; pray for us." Brother Black and his family will have the sympathy of many friends who will not fail to remember them at the throne of grace in this time of sorrow and sore trial.

Rev. C. J. Nugent, of New Castle, Ky., is visiting his niece in New Orleans. He paid this office an appreciated call last week, but made us sad

by reporting that on Dec. 2, 1912, death claimed his devoted wife. Brother Nugent is a native of New Orleans, and has been a reader of the Advocate all his life, his father having been one of the subscribers to its first issue. We feel deeply for Brother Nugent in his sad bereavement.

Bishop and Mrs. W. B. Murrah were due to arrive in San Francisco last Monday. Their many friends throughout the Church and particularly in Mississippi will be delighted to have them at home again. They have been greatly missed during their several months' absence. (Since writing the above we have received the following telegram from Bishop Murrah, sent from San Francisco on Feb. 4: "We are here in fine shape, after a stormy voyage. I shall be glad to have a hand in Mississippi affairs again. Let it be known that I am on this side of the water, so that my correspondents may take notice.")

At a recent meeting of the Sunday school workers of New Orleans, Mr. J. H. Carter, superintendent of the Carrollton Avenue Sunday School, was elected President of the New Orleans Methodist Sunday School Association. It is the purpose of this organization to hold another meeting on the third Tuesday night of this month in the Rayne Memorial Church to elect a full list of officers and plan for an active Sunday school campaign.

Rev. W. W. Perry, of Haynesville, La., in a note to our office, says: "So, far, I am thoroughly delighted with what I have seen of my new charge. I am preaching to excellent congregations, and I hope that the attendance will be still larger when the weather clears up." Brother Perry's letter brought us six additional subscribers. He manifestly believes that it is worth while to place the church paper in the homes of his people.

A letter from Dr. A. F. Watkins states that Bishop John C. Kilgo will preach the Commencement sermon of Millsaps College on Sunday, June 8, and that he will also deliver a discourse before the Y. M. C. A. of the College on the same Sabbath at the evening hour. The faculty and students of this growing institution have a rare treat in store. There are few ministers in any Church who can equal in the pulpit our brilliant and versatile North Carolina Bishop.

Prof. W. H. Smith, who is the Supervisor of Elementary School Work in Mississippi, has been selected by the United States Commissioner of Education to go to Denmark to make a study of the public school system of that country. Prof. Smith expects to be absent until about the middle of April. It is quite an honor to be sent abroad upon such a mission, but the distinction accorded in this instance was well merited. Mr. Smith is a member of our Church at Durant, Miss.

Rev. C. W. Baley, of McCool, Miss., writes: "All goes well with us on our work, and we are being brought under greater obligations to these good people every day. I have been hindered in discharging my pastoral duties since Conference by illness in my family. Mrs. Baley has been confined to her bed most of the time this week, but I am glad to say that she is able to be up at present. I want to give a hearty amen to your editorial, entitled 'Below the Plane of Decency,' which appeared in last week's issue of the Advocate."

Rev. O. L. Savage has begun his second year on the Belzoni (Miss.) charge most auspiciously. The people have given him many evidences of appreciation since his re-assignment to them, and are co-operating heartily with him in his work. As he always does, Brother Savage is taking care of the interests of the Advocate in his field, having already commenced to send in subscriptions. If all our pastors were as energetic in pressing the claims of the Conference organ as he is, its circulation would soon be largely extended.

Rev. A. S. Briscoe, our pastor on the Smithville work (North Mississippi Conference), says: "I am beginning to get settled down in my new appointment, and have started my campaign for the Advocate. I find few papers taken in this charge, when really it ought to be entering scores of homes." We appreciate the action of Brother Briscoe in giving early attention to the matter of circulating the Conference organ among his parishioners, and we make grateful acknowledgment of the five subscriptions which his good letter brought us.

Rev. E. L. Whiddon, whose address is now Brookhaven, Miss., writes: "After March 1, I shall be at the command of any of the brethren in Mississippi, Louisiana, Arkansas and Texas who may desire my assistance in revival work. I have a large tent, which I can bring with me as baggage, if it is needed. No field is too hard for me to go to, and the compensation that I ask is a free-will offering from the people. If any brother wishes to organize a new church anywhere and needs my tent, I shall be pleased to serve him."

The Second Methodist Church of New Orleans

was dedicated last Sunday afternoon, the dedicatory sermon being preached by Rev. J. T. Foster, a former pastor. Dr. J. M. Henry, presiding elder of the New Orleans District, Bishop W. P. Thirkield, of the Methodist Episcopal Church, and Rev. W. E. Thomas, the present pastor, occupied seats on the pulpit-platform while the exercises were in progress. It was a matter of general regret that Mr. Charles A. Adams, whose liberality made possible the dedication of the church, was indisposed and unable to be present at the service.

In a letter to the Editor, Mrs. A. C. McKinney, of Ruston, State President of the W. C. T. U., requests us to urge the friends of the Kenyon-Shepard hill in Louisiana to send telegrams at once to their representatives in Congress asking them to support that measure. She is especially desirous that letters and telegrams be sent to Hon. Garland Durre, of the New Orleans District, who is a member of the House Judiciary Committee, which now has this important measure in hand. If this bill is not passed during the month of February, it may be necessary for practically all the work that has been done to effect its passage to be done over.

By request we print the following notice from Rev. F. O. Bell, of Goodwater, Miss.: "I take this method of announcing that I am available for evangelistic work, and that I shall be pleased to make dates with any of the brethren who may need help this summer. I should like to arrange my schedule of engagements at as early a date as possible. If any of the brethren desire to know something of me and my work, I refer them to Rev. M. B. Sharbrough, Columbia, Miss.; Rev. W. W. Murray, Eucutta, Miss., and Rev. W. D. Dominick, Prentiss, Miss. The Lord has blessed my labors in the past, and I feel sure that he will continue to do so."

Rev. W. J. Porter, who is one of the stirring pastors of the Louisiana Conference, sends us the following summary of his work up to Jan. 30th: "I have made one round on my new charge. I preached at six places; conducted the opening exercises at four of the five schools within the bounds of my circuit; married one couple; officiated at one burial service; visited 75 homes, and secured five new subscribers to the Advocate. I will start on my second round to-morrow. Pray that a tidal wave of salvation may pass through my charge." Truly, Brother Porter has made a good beginning. In religious work, as in everything else, it is the industrious man who succeeds.

Rev. M. C. Holt, the Louisiana Conference Secretary of Education, has mailed to every Methodist pastor in Louisiana a communication calling his attention to the fact that, by appointment of the Conference, next Sunday, Feb. 9, is Education Day. He especially urges that in the observance of the occasion three things be done: (1) That a sermon on Christian Education be preached; (2) that the claims of Centenary and Mansfield Colleges be placed upon the consciences of the people; (3) that a collection be taken for the Educational Assessment. The money raised should be forwarded to Rev. H. T. Carley, of Shreveport, La., who is the Treasurer of the Conference Board of Education.

Rev. John F. Foster spent last Sunday in New Orleans. In the afternoon he delivered the sermon at the dedicatory service of the Second Methodist Church, and on Sunday night he delivered a thoughtful discourse to a large audience in the Algiers Church. On Monday morning Brother Foster paid this office an appreciated call. He reports that his church in De Ridder, La., is soon to erect a new building. The present church building is not too small, but as it is located on the ground desired by the Police Jury of the new Parish of Beauregard for a courthouse square, and as it is wanted for a temporary courthouse, the congregation has decided to sell it and build elsewhere.

We greatly regretted to hear of the death of Mrs. Amos Ward, of Starkville, Miss., which occurred after months of illness, at her residence in that city on January 9. Sister Ward was reared in a religious home, and was an ardent Methodist, an earnest Christian, and in every respect a most superior woman. She had many noble qualities, but none which impressed us more than her unmistakable sincerity. She was incapable of pretense of any kind, and there was a ring of genuineness in every utterance that came from her lips. She was a friend to the preacher and his family; she sympathized with and assisted the needy, and every good cause found in her an outspoken and uncompromising champion. We were not surprised to be informed that she bore her long-continued sufferings with Christian patience and fortitude. This was to be expected of one of her strong faith and force of personality. She wrought well, and we doubt not that she has passed to a rich reward. To the bereaved husband, son, daughter, sisters, and other sorrowing loved ones, we extend our deepest sympathy.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Brother J. T. PETTY was born in Humphreys County, Tenn., May 28, 1860, and died in Calhoun, La., Jan. 2, 1913. Brother Petty joined the Cumberland Presbyterian Church in Tennessee in 1881, and came to Louisiana shortly afterward to engage in teaching, which profession he followed all his life. There being no Presbyterian Church near, he united with the M. E. Church, South, at Calhoun, in the year 1893, and lived a faithful and consistent member to the day of his death. Brother Petty was an earnest and faithful worker in the Church and a true friend to his pastor. We feel that we have sustained a great loss to our community as well as to the Church. O how we will miss him! He leaves a wife and five children to mourn their loss. E. C. GRICE, P. C.

On Thursday, Jan. 23, the Van Winkle and Forest Hill communities were made sad by the sudden death of our beloved friend and brother, Mr. GEORGE ROBB. He did not complain much, and to the suggestion of his family that he send for a doctor, he replied that it was useless, for he did not need a physician; but he died the same evening. Too much cannot be said in commendation of our dear friend. He was always cheerful and had a kind word for everyone. He had been a member of the Methodist Church since childhood, and was in the sixtieth year of his age. He was never married, but leaves two sisters, three nephews, one niece, and a host of friends to mourn his departure. We cannot see how it will be possible for us to get along without him, but we know that our loss is his gain. We believe that the Lord doeth all things well, and we bow in submission to his will. — The Forest Hill (Miss.) Sunday School.

The subject of this sketch, Brother JAMES RAY, has been one among the most faithful men in our beloved Methodism. He was born Feb. 28, 1826, and departed this life Dec. 16, 1912. He leaves a wife and seven children, a number of grandchildren and many friends to mourn their loss. Brother Ray joined the M. E. Church, South, when nine years old and was converted at the age of eleven. He was elected steward when a mere boy and served in that office sixty-six years. He believed in the "old-time religion" and in the old-time way of getting it. His heart was burdened for the welfare of the Church and for all of the unsaved, in or out of the Church, and he seemed never to be happier than when he heard the shout of victory. He was, indeed, the pastor's friend. This scribe only knew him the last two years he lived, for the very day that Bishop Morrison read the appointments of the Mississippi Conference, Brother Ray passed beyond the vale. Weep not, dear ones, as those who have no hope, but be ready to meet him.

M. R. JONES.

Mrs. SARAH J. DuBOSE was the daughter of Marcus Shelby and Sarah Barnes, of Canton, Miss. She was born April 21, 1826, and finished her life in triumph at the home of her son, Brother T. J. Powell, in Lake Providence, La., Jan. 18, 1913. Sister DuBose was a direct descendant of Isaac Shelby, the first governor of the State of Kentucky, and General Evan Shelby, of Revolutionary fame. Reared by most devout parents, she became a Christian and joined the Methodist Church in girlhood and continued in the faith to her death. Sister DuBose was twice married. In

1839 she became the wife of Brother J. B. Powell. She was the mother of thirteen children, only two of whom survive her—Mr. T. J. Powell and Mrs. Jos. E. Ransdell, the wife of Senator-elect Ransdell, both of Lake Providence. Her husband died in 1865 and she remained a widow until 1869, when she became the wife of Judge M. DuBose, who died in 1887. Sister DuBose was one of the most devout Christians the writer has known and died in the full triumph of a living faith. She was universally loved for her singularly beautiful life and the large concourse of friends who followed her remains to the grave attests the high esteem in which she was held in the community in which she lived and wrought for more than half a century. J. W. LEE.

IN MEMORIAM:

At that final roll call, to only a few of us shall come the summons, "Well done, good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things: enter thou into the joy of thy Lord." Though we have lately been bereaved of Mrs. Bernice Gates Crane, who died Jan. 22, 1912, and we know that we shall see her here no more, yet we can bear our loss uncomplainingly, for we are assured that we shall see her on that final day. Mrs. Bernice Gates Crane was born on June 16, 1887. In 1896 she joined the M. E. Church, South, and was faithful unto death. Her true character and genial disposition won for her many friends early in life and on June 1, 1904, she was married to Mr. Crane. Her friends were delighted when the happy couple later returned to Harriston, to live with her mother, Mrs. Gates. Her loss will be greatly felt by the whole community. The interment was made in the cemetery at Fayette, Miss., by the side of her brother. May God's blessings be upon the bereaved ones.

THE PASTOR.

RESOLUTIONS OF RESPECT.

Whereas, It has pleased our Heavenly Father to call to the higher life Mrs. Anna Webb McGehee, wife of Dr. E. L. McGehee: Resolved, that in her death our Missionary Society has lost one of its most worthy and devoted members. Her interest in mission work seemed supreme and she was never so happy as when she felt that the Society had done good work "in His name."

Fitted to adorn any circle, the social, as well as the religious, world will miss her. Of a bright and cheerful nature, she brought sunshine wherever she appeared. Her great big heart was filled with love and charity for all, and her generous hand was ever its almoner.

True, pure and womanly, her judgment of others always reflected her inner self and was marked by tender pity for the erring and by loving kindness for all. Truly, her life inspired others to live for higher and nobler things. Nature gave her superior endowments and she used them in her Master's vineyard. In her home she was the impersonation of all the graces; in her church she was a dependable force that was always subject to call, and in the community she was always counted in for anything worthy. To those who formed the inner circle of her life we extend our heartfelt sympathy. God, who was her hope and comfort, offers to you his help and waits until your day of service has passed, to invite you into his house of many mansions.

We commend to all the faith which made beautiful and strong the character of this loved one gone before. (Signed):

MRS. J. B. MAGEE,
MRS. J. D. McCONNELL,
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Tidings From the Field

Sharon, Miss.

Perhaps a few lines from the Sharon charge will be of some interest to your readers. I am sure that former pastors of this charge will not be surprised when I say that these good people gave us a warm reception, for they have a reputation for generosity. We arrived at the parsonage on time, and found a number of ladies in waiting for us. Some visible signs of their appreciation were a sumptuous repast and warm rooms, both of which were enjoyed by the writer and his family. The pantry was well filled with the necessities of life. Since then their marks of appreciation have been many and varied. No preacher has ever served a more loyal people. Our members are few in number, but what we lack in quantity we have in quality. We are praying for and expecting a good year. I earnestly ask an interest in the prayers of the brethren.—E. J. Coker, P. C.

Pachuta, Miss.

As published, the undersigned has been assigned by Bishop Morrison to the Pachuta charge. It is due to the good people of this charge to say they gave the new pastor a most cordial welcome. The outlook is hopeful and we are expecting great things for 1913. Our first quarterly meeting, held January 11-12, was well attended. Rev. H. Walter Featherston, our presiding elder, was well received and did us good by his strong, helpful sermons and wise counsel. My wife and I are now on our way to Weatherford, Texas, to visit loved ones. Owing to a belated train, we are spending a few hours in this growing city of Shreveport, La. We hope to reach our destination in the Lone Star State to-morrow. Our prayers are for our people and our brethren who labor with us in the Lord. We may help each other by sincere, believing prayer. Will those who think of us ask in our behalf, journeying mercies.—Yours in Christ, C. H. Ellis.

Crawford Street, Vicksburg.

I had no sooner moved to Newton, prepared to enter upon the work of the district, when a telegram from Bishop Morrison changed my field of labor to this place. I and my family were very kindly welcomed and a delightful reception, which was attended by a large number of people, was given us in the Annex. There is no parsonage belonging to this church, but a very comfortable home has been provided for us. The labors of the pastor here, which are arduous and varied, will be greatly aided and inspired by the cultured and appreciative membership, while the material interest of the church will be looked after by a most efficient Board of Stewards. The outlook for the year seems most encouraging. I am glad to renew the former delightful association I had with Brother T. W. Adams when he was on the Brookhaven District. Doctor, come up and see us and preach for us. With my best wishes for yourself and The Advocate, I am, C. F. Emery.

Patterson, La.

We have received a hearty welcome from the people of Patterson. I have succeeded Brother Scholars here. Our parsonage and church are really attractive and are well located. We haven't a large membership (the Ro-

man Catholics are in the majority); but we feel that we have quite an opportunity here, despite this fact. The Methodist ladies had dinner prepared for us on our arrival and the pantry was well supplied. These good people know how to make a Methodist preacher feel good. I was late getting here, but my excuse was indeed a legal one. The people bear me out in this belief, the presiding elder did not complain, nor do I feel any remorse of conscience. I had to go to Nashville, Tenn., and marry a wife before I could come. I rejoice in the fact that I carried a double course while at Wesley Hall. We need the prayers of the Church in our work here. We often get what we expect. It is worth while to invest much in the Lord's work. Pray for us, that much good may be done here this year.—C. E. Fike.

Marksville, La.

The Louisiana Conference at its last session returned to this field for another year our beloved pastor, Rev. W. B. Perritt, and we more than welcomed him back. Brother Perritt has charge of four churches in this vicinity: Marksville, Centerpoint, Evergreen, and Simsport. We have services in Marksville every second Sunday. The Methodist Sunday school at this place is a fine one, and the teachers and pupils seem to be in earnest. A church conference was held recently at the residence of Mrs. M. Bettevy, and we are informed that it was both entertaining and profitable. Those present, beside the kind hostess, were Mrs. L. J. Coco, Mrs. J. W. Joffrion, Rev. W. B. Perritt, Prof. J. M. Barham, and Dr. E. Regard, of Mangura. Brothers Barham and Regard, the newly-appointed stewards, were installed as church officers. At the Simsport Church, on Sunday, Jan. 26, Brother Perritt had three accessions by letter, despite the heavy rainfall at that time.... I agree with the article entitled, "The Church Paper and the Home," from Zion's Herald, which was published in a previous issue of the Christian Advocate. It is the writer's opinion that there may be much good done by circulating the church paper among church members. People cannot be interested in matters about which they are uninformed; nor do they seem to be specially anxious to learn what the church at large is doing. Human nature changes little, and while it is not innate to love our neighbor as ourselves, it is a native principle to want to know our neighbors' business, and to want our neighbors to know what we are doing. Hence, in this passing use of man's inherent quality we may come to the help of those who are seeking to strengthen and circulate the church paper in the homes of the people, thus making it the means of educating church members up to the standard of all the religious activities of the church, as we lead them gradually and imperceptibly through the other columns to a more expansive and comprehensive view, and a deeper interest concerning all the departments of the Master's work.... With this report we inclose two names for your subscription list. Invoking His blessings upon the Christian Advocate and its readers, and trusting that these humble words may redound to the advancement of your paper financially and otherwise, we commend this field to the prayers of Christians throughout the State.—Mrs. T. T. Field, Press Reporter.

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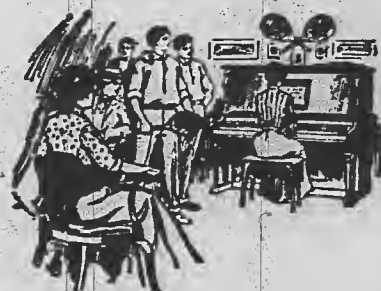
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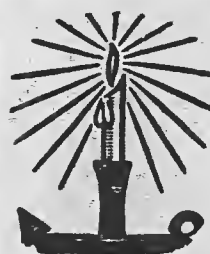
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the big profits. Weaklings are worthless. Try our way and you will grow the best lot of chicks you ever owned. Feed

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affords instant relief. Its cooling effect prevents congestion and the antiseptic qualities prevent swelling, blistering and supuration afterwards. "It draws the fever"—you cannot afford to be without it at home.

All druggists 25 and 50 cts.

ASK ANYONE WHO HAS EVER USED IT.

This Wife and Mother Wishes to tell you FREE How She Stopped Her Husband's Drinking

By all Means Write to Her and Learn how She did it.

For over 20 years James Anderson of 301 Elm Ave., Hillburn, N. Y., was a very hard drinker. His case seemed a hopeless one, but 10 years ago his wife in their own little home, gave him a simple remedy which much to her delight stopped his drinking entirely.

To make sure that the remedy was responsible for his happy result she also tried it on her brother and several of her neighbors. It was successful in every case. None of them has touched a drop of intoxicating liquor since.

She now wishes everyone in their homes to try this simple remedy for it has for her. It can be given secretly if desired, and without cost she will gladly and willingly tell you what it is. All you have to do is write her a letter asking her how she cured her husband of drinking and she will reply by return mail in a sealed envelope. As she has nothing to sell do not send her money. Simply send a letter with all confidence to Mrs. Margaret Anderson at the address given above, taking care to write your name and full address plainly.

(We earnestly advise every one of our readers who wishes to cure a dear one of drunkenness to write to this lady today. Her offer is a sincere one.)

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The Sunday School.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

"The teacher—every Sunday school teacher—needs to be prepared, not just filled up."

Quite an interesting and helpful book for teachers of this period is "Hand Work in the Sunday School," by Milton S. Littlefield.

A successful teacher of boys and girls says that plans for them must include something to learn, something to do, and something to enjoy.

The "Messenger Service" trains intermediate boys to be messengers for the pastor, superintendent or Home Department, distributing literature, notices, programs, papers, etc.

The right formation of character is better than its reformation. Christian character should be formed while character is in the making. These two things should be memorized by the child's teacher.

From the days children learn that their hands are their own, to be used, these same children are

"Just a yearnin'
To be learnin'
Anything at all."

What are we helping them to learn?

Every backward Sunday school simply awaits the guiding hand of a competent superintendent. Such a superintendent needs vision, information, inspiration, and organizing power, with fine Christian tact. These virtues he can acquire by studying his Bible, attending Sunday School Institutes, going to another Sunday school several times a year, subscribing for periodicals and getting suitable, helpful books. If you want to be a good superintendent, here's the way.

The place of the story in child training has long been recognized. Now we must emphasize the place of the blackboard and pictures in that same connection—but a don't or two is needed in this connection:

Don't use too many pictures—one each Sunday is sufficient.

Don't use a picture just because you found it that week.

Don't talk too much about the picture—let it speak for itself.

Don't hurry—give each child plenty of time.

Don't select cheap or overly decorated pictures—there are good pictures and cheap.

One large class in a certain large school nearly always has charge of the opening exercises of that school. One boy, or all of them, reads the Scripture lesson; they repeat the Lord's Prayer in concert, sing a good, hearty song, and make that exercise not merely a perfunctory or automatic one, but a season of real interest. And the boys keep still. Some of these boys have been known to repeat the whole lesson text from memory and several of them have made a fine map and led the school over the geographical journey of the lesson. Mrs. Bryner says if we expect and plan something worthy, the boys will not disappoint us.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

Rev. H. W. May began his work on the Alexandria District by laying stress on Sunday school and evangelistic work, and by searching his field for suitable candidates for the ministry. We predict that his district will be heard from along these lines. He has begun already to agitate the observance of Children's Day.

At Jena the Sunday school has recently organized a Teacher Training class, with the pastor, Rev. W. D. Kleinsmidt, as teacher; a Cradle Roll, with Mrs. Bertha Baker as superintendent; a Missionary Department, with Mrs. W. D. Kleinsmidt as superintendent, and an Elementary Department, with Miss Ormie Thompson as superintendent.

ment, with Miss Ormie Thompson as superintendent.

The Logansport Sunday school has recently organized a Teacher Training class, with Prof. Payne, principal of the High School, as teacher; a Cradle Roll, with Mrs. W. H. Price as superintendent; a Home Department, with Mrs. Lockwood as superintendent, and a Missionary Department, with Mrs. Payne as superintendent. This brings this school up to our Standard of Excellence.

Superintendent W. A. McKennon, of the First Church of Shreveport, only received two gifts from Sunday school scholars last Christmas, and they were from the two Chinese members of his school, one a restaurant keeper and the other a laundryman. One gave him a hand-worked silk table cover and the other a silk handkerchief and three boxes of tea. This is more of a compliment to our holy religion than to this kind-hearted superintendent. The same spirit that possessed the first worshipers of the new-born Christ is seen in these representatives of this nation that is just now finding "him of whom Moses in the law did write." May our Sunday school workers ever have power to win the hearts of these foreigners who report back to their brethren in the far-away land the type of our Christian religion as it appears at close range!

Dr. L. D. McGehee, our Sunday school superintendent at Hammond, has made quite a record in the establishment and development of a mission school at Zenobia, some six miles from Hammond. While visiting a patient, he inquired of the neighbors gathered and found that they had no preaching in the community, but had a union meeting house. He suggested that he bring a preacher out Sunday afternoon, to which they heartily agreed, and quite a congregation gathered at the appointed hour. A Sunday school was then proposed, with the result that last summer there was an average attendance of 66, and a Primary room has been built and a trained teacher found for it. The church has been painted; a prayer meeting is held weekly; preaching is maintained, and they have an active benevolent committee that is never so happy as when finding some good work to do. This school gave last year \$25 to the State Sunday School Association and they are even suggesting that they would be glad to help the school in Hammond build its Elementary room. And after the statistics have been forgotten, who can calculate the blessings from such a work as is carried on by this energetic Sunday school leader? The State has many other "Zenobias" which need only a like type of consecrated leadership to develop them.

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The trees your men treated are getting along very nicely. In a few years we will not know a storm wrecked them.

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Have your trees examined right away without cost to you before it is too late to save them.

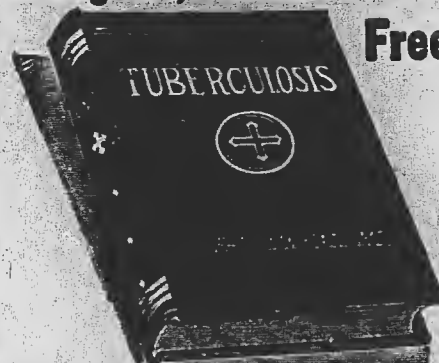
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Costs Little, But Does the Work Quickly, or Money Refunded.

Mix one pint of granulated sugar with 1/2 pint of warm water, and stir for 2 minutes. Put 2 1/2 ounces of Pinex (fifty cents' worth) in a pint bottle; then add the Sugar Syrup. Take a teaspoonful every one, two or three hours.

You will find that this simple remedy takes hold of a cough more quickly than anything else you ever used. Usually ends a deep seated cough inside of 24 hours. Splendid, too, for whooping cough, croup, chest pains, bronchitis and other throat troubles. It stimulates the appetite and is slightly laxative, which helps end a cough.

This recipe makes more and better cough syrup than you could buy ready made for \$2.50. It keeps perfectly and tastes pleasantly.

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This plan of making cough syrup with Pinex and sugar syrup (or strained honey) has proven so popular throughout the United States and Canada that it is often imitated. But the old, successful formula has never been equaled.

A guaranty of absolute satisfaction, or money promptly refunded, goes with this recipe. Your druggist has Pinex or will get it for you. If not, send to The Pinex Co., Ft. Wayne, Ind.

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Matherville, at Poplar Springs Mch. 4
Moscow, at Mellen Mch. 7
DeKalb, at Pleasant Ridge Mch. 8, 9
Meridian, at Poplar Springs Mar. 16
Meridian 7th Ave Mch. 16, 17
Porterville at Porterville Mch. 22, 23
J. T. LEGGETT, P. E.

Jackson Dist.—First Round.

Jackson, First Church, 11 a. m. Mch. 2
Jackson, Rankin St. 7:30 p. m. Mch. 2
Bolton Mch. 8, 9
Florence Mch. 15, 16
Jackson, Capitol St. 11 a. m. Mch. 23
Jackson, Galloway Chapel 7:30 p. m. Mch. 23
PAUL D. HARDIN, P. E.

Sea Shore District—First Round.

Coalville, at Coalville Mar. 1, 2
Bay St. Louis Mar. 5
Log Town March 8, 9
Wolf River Mission, at Beulah, 10 a. m. Mar. 12
Vanceleave, at Vanceleave Mar. 15, 16
W. H. HUNTLEY, P. E.
Gulfport, Miss.

Brookhaven Dist.—First Round.

Topesaw, at Sarlin's Mar. 1, 2
Meadville at McCall's Mar. 5
Scotland, at New Hope Mar. 8, 9
Bayou Pierre at Center Pt. Mar. 15
Parlow, at Rehoboth Mar. 16
Gallman at Bethesda Mar. 22, 23
Hazelhurst Mar. 23, 24
Crystal Springs Mar. 30, 31
ROBT. SELBY, P. E.

Port Gibson District—First Round.

Silver City at S. C. Mar. 1, 2
Fayette Mar. 5
Hamburg Mar. 8, 9
Oak Ridge Mar. 15, 16
Rocky Spr. at R. S. Mar. 22, 23
T. W. ADAMS, P. E.

Newton District—First Round.

Forest, at Forest Mar. 1, 2
Hickory, at Hickory Mar. 7
Meehan, at Meehan Mar. 8, 9
Lake, at Lawrence Mar. 12
McDonald and Indian Mission, at Neshoba Mar. 15, 16
Carthage, at Rocky Point Mar. 21
Walnut Grove, at W. G. Mar. 22, 23
Newton and Montrose, at Newton Mar. 29, 30
H. W. FEATHERSTUN, P. E.

NORTH MISSISSIPPI CONFERENCE.

Corinth District—First Round.

Wheeler, at Wheeler Mar. 1, 2
Chalybeate, at Camp G. Mar. 8, 9
Corinth, at Boxes Ch'pl. Mar. 15, 16
Corinth, South Side Mar. 16, 17
Tishomingo, at Tishomingo Mar. 21
Belmont, at P. Chapel Mar. 22, 23
J. H. MITCHELL, P. E.

Holly Springs Dist.—First Round.

Mt. Pleasant at Mt. Pleasant Mar. 1, 2
Lamar, at Lamar Mar. 8, 9
R. A. TUCKER, P. E.

Winona Dist.—First Round.

Lambert ct, at Lambert Mar. 1, 2
Tutwiler & Cherry H., at Tutwiler Mch. 2, 3
BEN. P. JACO, P. E.

Sardis Dist.—First Round.

Lake Cormorant, at Hines Mch. 1, 2
Hernando Mch. 2, 3
J. W. DORMAN, P. E.

Greenville District—First Round.

Rosedale Mch. 2, 3
Glen Allen Mch. 9, 10
H. S. SPRAGINS, P. E.

Durant District—First Round.

Poplar Creek, at Bethel Mar. 1, 2
West, at West Mar. 8, 9
Ebenezer, at Ebenezer Mar. 15, 16
McCool, at Liberty Hill Mar. 22, 23
W. S. SHIPMAN, P. E.

LOUISIANA CONFERENCE.

Ruston Dist.—First Round.

Winnfield Mar. 1, 2
Arcadia Mar. 4
Sibley, at Sibley Mar. 8, 9
Minden Mar. 9, 10
Simsboro, at Simsboro Mar. 11
Cotton Valley, at C. V. Mar. 15, 16
Bienville, at Bienville Mar. 19
BRISCOE CARTER, P. E.

Alexandria District—First Round.

Glenmora Mar. 1, 2
Provencal Mar. 8, 9
Opelousas Mar. 15, 16
Pollock and Rochelle, at Pollock Mar. 19
Bon Ami and Carson, at Bon Ami Mar. 22, 23
Oakdale Mar. 29, 30
Harrisonburg Apr. 5, 6
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ROYALINE OIL is a GOOD PAIN

MEDICINE as well as a GOOD ANTI-SEPTIC. Its greater strength gives it GREATER POWER TO Ease Pain, inside or outside, man or beast; also makes it go further, and therefore give LARGER VALUE FOR THE MONEY. Pleasant, clean, safe, 10c, 25c, 50c. Money back if not satisfactory.

A FAMOUS STORY REPRINTED.

Recent discussion as to whether the best known stories of the last generation would be accepted by magazines of the present day has suggested to The Century the reprinting of a few of the noteworthy stories by well-known authors appearing in that magazine about twenty-five years ago. The February Century will contain, in this series, "The Lady, or the Tiger?" Frank R. Stockton's famous story, with new drawings by Oliver Herford.

The world stands on ideas, and not on iron or cotton; and the iron of iron, the fire of fire, the ether and source of all the elements, is moral force.—Emerson.

Let men account for this wonderful change since Christ! What did it? How came it, if Jesus Christ be not what he claimed to be—the Son of God, the Savior of the world?—Frances Cable.

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"STAR" combination for cleaning and polishing all kinds of russet or tan shoes, 10c. "BANDY" size, 35c. "QUICK WHITE" (in liquid form with sponge) quickly cleans and whitens dirty canvas shoes, 10c. & 35c. "BABY ELITE" combination for gentlemen who take pride in having their shoes look A. 1. Restores color and luster to all black shoes. Polish with a brush or cloth, 10 cents. "ELITE" size, 25 cents.

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Clinton, Ky.—Mrs. M. C. McElroy, in a letter from Clinton, writes: "For six years I was a sufferer from female troubles. I could not eat, and could not stand on my feet, without suffering great pain. Three of the best doctors in the State said I was in a critical condition, and was going down hill. I lost hope. After using Cardui a week, I began to improve. Now I feel better than in six years." Fifty years of success, in actual practice, is positive proof that Cardui can always be relied on for relieving female weakness and disease. Why not test it for yourself? Sold by all druggists.

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FREE attention: The PLAPAO TRUSS is different from the truss, being medicine application made self-adhesive purpose to hold the parts securely in place. Headings, buckles, springs—cannot slip, so cannot chafe or compress against the pubic bone. Thousands have successfully treated themselves at home without hindrance from work and conquered the most obstinate cases. Self-healing—very cheaply—Inexpensive. Awarded Gold Medal. Process of recovery is natural, so no further use for truss. We prove what we say by sending you Trial of Plapao absolutely FREE. Write TO-DAY. Address, PLAPAO LABORATORIES, Bldg. 132, St. Louis, Mo.

WANTED: A MAN OR WOMAN all spare time to secure information for us. Work at home or travel. Experience not necessary. Nothing to sell. GOOD PAY. Send stamp for particulars. Address E. S. I. A. 531 E. 12th St., Indianapolis, Indiana.

POTASH

The corn crop fooled lots of farmers last year.

Many fields looked good but fell down on the yield. This was owing to a lack of available Potash, for Potash is primarily a producer of grain.

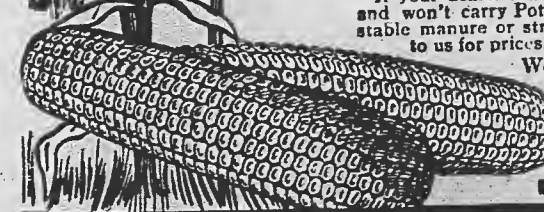
Your corn must have enough quickly available Potash to produce well-filled ears as well as stalks.

A corn fertilizer should contain at least 8% Potash—better 10%—no matter in what form the fertilizer is used. Kainit, 75 to 100 lbs. per acre, drilled in with the seed, will keep away cutworms and root lice.

If your dealer can't furnish brands rich enough in Potash and won't carry Potash Salts so you can supplement your stable manure or strengthen the brands he does carry, write to us for prices.

We will sell direct in any amount from a 200-lb. bag up. Write for free book of fertilizer formulas and directions.

GERMAN KALI WORKS, Inc.
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Woman's Missionary Work

Edited by Mrs. R. F. Harrell, 1329 Josephine St., New Orleans
Conference Press Superintendents:

Louisiana Mrs. A. C. McKinney, Ruston, La.
Mississippi Mrs. H. L. McCleskey, Hazlehurst, Miss.
North Mississippi Mrs. A. C. Yeager, Water Valley, Miss.

All communications for this department should be sent to the Editor at the address given above.

Annual Meeting of Louisiana Conference.

The annual meeting of the State organization of missionary work of Louisiana will take place on March 11, 12 and 13, at Baton Rouge. A large attendance is expected.

Treasurer's Report.

The report of the Treasurer of the Foreign Department of the Louisiana Conference is as follows:

Adult dues, \$316.37; Young People dues, \$3.45; Junior, dues, \$2.50; Baby Division dues, 17 cents; pledge, \$642.09; five scholarships, \$200; three Bible women, \$187; jubilee, \$511.50; Scarritt endowment, \$10.65; Week of Prayer, \$145.11; adult mite boxes, 10 cents; junior mite boxes, \$3.59; retirement, \$6.25; total sent to Miss Ross, \$2022.26. Balance of Kent School, \$10; extension fund, \$42.98. Grand total, \$2075.44.

MRS. J. J. HOLMES, Treas.

General Statistical Report.

The following is the report of the Secretary of the Foreign Department, Louisiana Conference:

Number of districts, 7; new auxiliaries, Junior Division, 1; new members, Junior Division, 5; auxiliaries—Adult 41, Young People 10, Junior Division 16; member—Adult 992, Young People 138, Junior Division 288; total members, 1418; life members, 19; honorary life members, 1; subscribers to Missionary Voice, 408; subscribers to Young Christian Worker, 36; members of Mission Study Classes, 660; missionaries supported, 2; scholarships, 18; Bible women, 6; amount pledged by Conference, \$1800.

MRS. A. P. HOLT, Sec'y.

Meeting of Mission Society at Lexington.

The Woman's Missionary Society met at the home of the president-elect, Mrs. W. W. Wilburn, Monday afternoon to install their officers for the coming year. The installation services were conducted by Dr. H. G. Henderson in a most impressive manner, each officer responding with a beautiful passage of Scripture. Mrs. R. H. Baker sang in her sweet voice the song "Teach Me to Pray," which was followed by reports of the secretary and treasurer and the collection of dues. Committees appointed were: Social Service, Reporters, Parsonage, Church, and Membership. Beautiful resolutions were read from the Columbus Auxiliary as follows:

"Whereas our Methodist system of itinerancy has called to another field of labor our sister, Mrs. H. G. Henderson; therefore, be it resolved by the Woman's Missionary Society of the First Methodist Church, Columbus, Miss.:

"1. That while we part with her with regret, we commend her to her co-laborers at Lexington, Miss., as an earnest and faithful worker—one ever zealous in her Master's cause.

"2. That our best wishes go with her and our prayer that God's blessings may attend her.

"3. That a copy of these resolutions be sent to Mrs. Henderson, a copy to the Woman's Missionary Society at Lexington, and a copy placed on our minutes."

Signed by: Mrs. J. T. Stokes, Mrs. W. F. Leigh, Mrs. E. B. Kirksey, Committee.

After the reading of these resolutions the Society was served with a most delicious salad course, hot chocolates, and bon-bons. Every one voted the new president a most charming hostess, and prayed that through her

sweet Christian character each one might be inspired to do her work in an untiring way, and be a strong support to her throughout the year.

Financial Report.

The following is the report of the Treasurer of the North Mississippi Conference for the fourth quarter of 1912:

Receipts from the various districts were as follows: Winona District, \$264.39; Sardis District, \$379.26; Aberdeen District, \$619.43; Corinth District, \$458.90; Columbus District, \$573.92; Durant District, \$72; Greenville District, \$214.41; Holly Springs District, \$296.45; total from all districts, \$2881.76; amount on hand, \$135.19; grand total, \$3016.95; less Conference expense \$84.51, specials held \$109.79, amount borrowed \$50 (total \$244.30), leaving the amount remitted to Miss Ross \$2772.65.

Reported to Council as follows:

Adult pledge paid, \$792.20; Juvenile pledge paid, \$33.52; Young People's pledge paid, \$247.65; dues paid, \$580.48; scholarships collections, \$560.00; paid Bible Woman fund, \$60; paid Allena Borden School, \$100; paid Helen Finley School, \$104.10; paid S. B. & T. School, \$23.20; thank offering taken, \$250.60; paid retirement fund, \$14.40; jubilee offering, \$5; from Baby Division, \$1.50; total, \$2772.65.

Statement of Conference expense is as follows: Amount on hand, \$4.07; amount of collections for quarter, \$84.51; amount borrowed, \$50; total, \$138.58; less expenses for quarter, \$134.31, leaving a balance of \$4.27.

MRS. G. C. JONES, Treas.

Slavery in America.

"From the December Expositor we learn that there are more slaves to intoxicating liquor and cigarettes in the United States than there were negro slaves freed by the Emancipation proclamation. The figures are also given to show that the United States' annual expenditure for liquor is a greater problem than the tariff. The President and rulers who help to emancipate our millions of drunkards will be worthy a place in the halls of fame of all the earth."

China's Future.

"From the American Advance we learn that President Yuan of China, in an interview, said: 'For nearly sixty years this trade (opium) has stood as the crime of humanity, but we will stop it and free the land from the devouring scourge. China has been dying from this curse for more than half a century. Her people, overcome by this vile drug, have been half asleep and have no notion that they and their country are dying. But our National Assembly has already legislated against it, and these laws will be enforced. Our newly-established armies will fight opium smugglers, opium and dealers, and opium users, everywhere.'"

America's Part.

"How long, oh, how long, must America wait for rulers whose broad statesmanship will equal that of this man who, though a heathen, recognizes that China must advance, if advance she does, along high moral policies shaped by the spirit of Christianity? How long shall the American mother wait for the emancipation of the slaves of rum?"

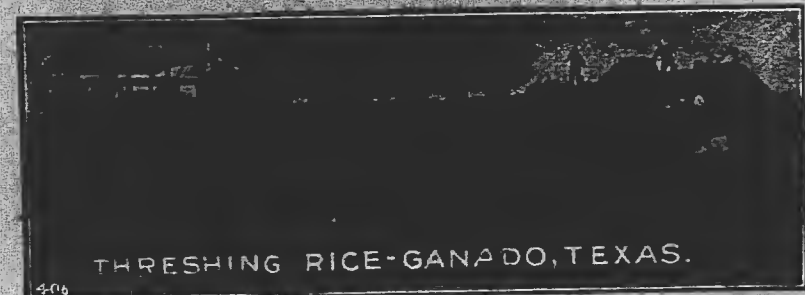
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And this instruction doesn't cost you a cent. It is a part of the unexcelled service that makes Hart-Parr Oil Tractors such a wonderful success in the hands of their owners. That's why we can afford to place this expert service at your disposal and not charge you a cent for it.

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FOR COUGHS AND COLDS

A NOTE FROM BROTHER PEEBLES.

Dear Mr. Editor: It rejoices me to say that our new year's work has begun well in Meridian. Our presiding elder and pastors are purposing nothing short of the highest achievements for God and the Church this year. Prognostications that their hopes will be realized are not wanting. The attendance upon the Sunday school and church services is increasing. One of the special omens which promises well in this field is the conscious dependence of our brethren on the Trinity and their full appreciation of the work of their predecessors. They have accorded to me the liberty of visiting their charges when I choose to do so and to visit from house to house, also. I have had the pleasure of preaching for Brothers Harmon, Seever, and Jones, and two colored preachers. I am not idle at all, although unengaged in revival work as yet. I am visiting, preaching, writing books, letters, etc., and am doing all the good I can generally, with no salary whatsoever, despite the fact that house rent has to be paid and four in family have to be fed and clothed. If any of our brethren desire doctrinal sermons preached by some one else than themselves, I should be glad to do it for them, and that too, before the revival season begins. I could spend a Sabbath, or two or three nights with them for that purpose only, if desired. There will likely be more revival work than Brother Kelley and I can do, since summer is the principal revival season. May God greatly bless him and me in the great and responsible work assigned us, that our ministry may be so wholly unselfish that our brethren in the itinerancy and the people generally may be convinced that we are not launched for the loaves and fishes, but for the upbuilding of God's people and the salvation of sinners.

ISAAC L. PEEBLES.

Marriages

On Jan. 1, 1913, at the home of the bride's parents near Cedar Lake, Miss., by Rev. C. C. Gibson, Mr. HENRY KING and Miss CORA HUSTLEY.

On Jan. 8, 1913, at the residence of the bride's father, by Rev. T. C. Wier, Mr. EUGENE BANKS LANIER to Miss ALLIE EUDORA MATHEWS, both of Starkville, Miss.

At the residence of the bride's brother, Mr. John Adams, near Charleston, Miss., on Jan. 5, 1913, by Rev. D. W. Babb, Mr. HAMPTON WALKER, of Oakland, and Miss CLARA ADAMS.

At the Methodist parsonage in Charleston, Miss., on Jan. 24, 1913, by Rev. D. W. Babb, Mr. WILLIAM MORGAN, of near Charleston, and Miss MADIE McCULLOUGH, of Oakland.

At the residence of the bride's father, Mr. Walker Nelson, near Teagdel, Miss., on Jan. 26, 1913, by Rev. D. W. Babb, Mr. HARMAN MARX, of Charleston, and Miss PEARL NEILSON.

MORE INFORMATION WANTED.

A correspondent of the Philadelphia "Ledger" recalls an epitaph which may be seen in an old Moravian cemetery in New Jersey. It is this:

"Remember, friend, as you pass by, As you are now, so once was I; As I am now, thus you must be, So be prepared to follow me."

There has been written underneath in pencil, presumably by some wag:

"To follow you I'm not content Till I find out which way you went."

MRS. CARRIE FOSTER HATCH.

Died on January 4, 1913, at Buckner, La., Carrie Foster Hatch, beloved wife, mother, daughter, sister and friend. She was born in Madison County June 24, 1881. When quite young she came with her parents, Dr. and Mrs. T. W. Foster, to Lexington, Miss., to make her home.

A loving, happy disposition, combined with rare qualities of mind and heart, won the love of all with whom she came in contact, and brought sunshine, not only into her home circle, but into every life which touched her own. Reared in the atmosphere of a rarely Christian home; guided by a sainted mother who ever "walked with God," when but a child, she embraced the religion she had learned at her mother's knee, and through all the years of her sweet, young womanhood, she "kept the Faith." On September 4, 1905, she was married to Mr. John M. Hatch, a rising young business man of Buckner, La., and a member of one of the most prominent families of that State. This proved a most happy and congenial union and they garnered their joys with never a thought of separation, but alas! an unexpected and fatal illness came swiftly upon this happy young wife and mother. All that skill and science could suggest, all the prayers of loving, anguished hearts were of no avail, and before we even realized her danger, the "Angel of Death" had softly closed her eyes. The Hand that had guided her through her childhood, the Hand that had guided her through her young womanhood, also led her "through the valley of the shadow of death," and just as the light heralded the approach of dawn, her pure young spirit winged its flight, and gently she fell "asleep in the arms of Jesus," surely to awake and find her brothers and the ever lamented and saintly young sister awaiting her at the "Pearly Gates." To the bereaved family, we can only say, "A wiser Hand than ours has poured this portion for your lips to drink," and Heaven will seem only the brighter because she awaits your coming to complete an unbroken family.

E.

LIQUOR ARITHMETIC.

"Boy at the head of the class, what are we paying for liquor as a nation?"

"\$900,000,000 annually."

"Step to the blackboard, my boy. First, take a rule and measure this silver dollar. How thick is it?"

"Nearly an eighth of an inch."

"Well, sir, how many of them can you put in an inch?"

"Between eight and nine."

"Give the benefit of the doubt; call it nine. How many inches would it require to pile these \$900,000,000 in?"

"100,000,000 inches."

"How many feet would that be?"

"3,333,333 feet."

"How many rods is that?"

"505,050 rods."

"How many miles is that?"

"1,578 miles."

"Miles of what?"

"1,578 miles of silver dollars, laid down, packed closely together, our national liquor bill would make. This is only one year's grog bill."

Boys, if you need facts about this temperance question, nail that to a post and read it occasionally. It would take ten men with scoop shovels to throw away money as fast as we are wasting it for grog.—Christian Observer.

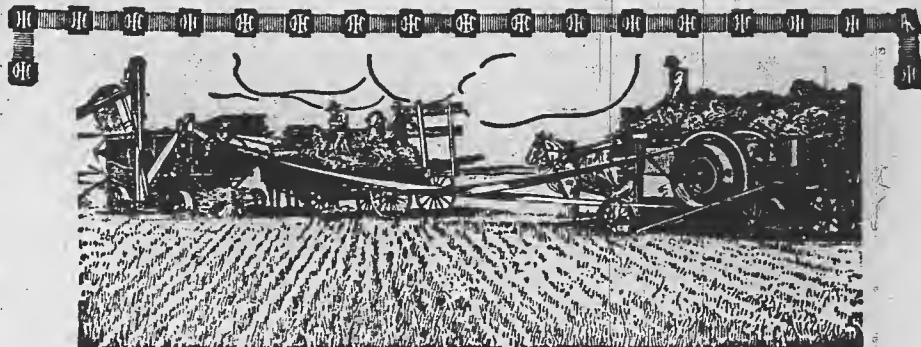
THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

Alcohol for Boys? Go To Your Doctor

Ask your doctor how often he prescribes an alcoholic stimulant for children. He will probably say, "Very, very rarely." Ask him how often he prescribes a tonic for them. He will probably answer "Very, very frequently." Then ask him about Ayer's non-alcoholic Sarsaparilla as a tonic for the young.

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You Will Need Extra Power

WHEN you buy your engine, get it big enough to do more than your present work. If it's an I H C engine it will last a long time. Your farm work is bound to increase in volume. Very likely you can save yourself the price of another engine four or five years from now, by getting an engine a size larger than you need now.

Over-speeding and straining harm any engine. There is one correct speed for each I H C engine, a speed at which the parts balance and at which the engine runs without harmful vibration. When you buy an engine powerful enough to handle your work easily while running at the correct speed you add years to its life. Get your engine big enough and buy an

I H C Oil and Gas Engine

An I H C oil and gas engine will deliver 10 to 30 per cent above its rated horse power when occasion requires, but it gives the longest service when carrying a normal load. All parts are carefully, accurately ground and perfectly balanced. The best material obtainable is used. Combustion is perfect and the maximum power is secured.

Sizes—1 to 50-horse power. Styles—stationary, portable, skidded, vertical, horizontal, tank-cooled, hopper-cooled, air-cooled. Fuels—gas, gasoline, naphtha, kerosene, distillate or alcohol. Kerosene-gasoline tractors, 12 to 60-horse power.

The I H C local dealer will help you decide on the size of I H C engine you need. Get catalogues from him, or, write

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1 " Premium Flat Dutch Cabbage.	1 " Big Boston Lettuce.	1 " Long Scarlet Radish.
1 " Early Eclipse Beet.	1 " Green Curled Endive.	1 " Early White Bush Squash.
1 " Broad Leaved Spinach.	1 " Garnishing Parsley.	1 " New Stone Tomato.
	1 " Red Creole Onion.	1 " Purple Top Turnip.
	1 " Large Curled Mustard.	



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TO THE WOMAN'S MISSIONARY SOCIETIES OF LOUISIANA.

We take this means of calling your attention to our City Missionary work which is being carried on at the Mary Werlein Mission, which ministers to the most needy and unfortunate in New Orleans. We have a thriving Sunday school, which is continually increasing; also two well organized Leagues and a sewing class. These organizations are contributing much toward shaping the lives of the children and young people who are being reared in the midst of a factory environment. A Woman's Home Mission Society, which is in a very healthy condition, is also a part of our organization. A free reading room for men, open every day, and a Saturday night supper and evangelistic service for them only, are special features of our work by which we are seeking to reach the men. Sister Lily Meekins, our missionary at Mary Werlein, is a deeply consecrated woman, and is untiring in her ceaseless labors. She is doing a great work in feeding and clothing many hungry and destitute people. Our funds, however, are entirely inadequate to meet properly the demands upon us to carry on the work as it should be done. We find it necessary, therefore, to appeal to the Missionary Societies of our State for assistance. Will not every auxiliary arrange at once to send to either Sister Meekins or me a box of clothing? By acting upon this at once and responding to our call, you will do much toward relieving a strained situation.

Send all boxes to 1026 Tchoupitoulas Street.

HUGH W. JAMIESON,
New Orleans, La.

AFFAIRS AT THE LOUISIANA ORPHANAGE.

We are doing as well as could be expected at the Orphanage. Applications to have us admit children are pouring in upon us, and it is a source of much regret to be compelled to refuse so many. Our capacity is limited, and we can receive only a small number of those that we are requested to take. We need a plant of treble the present capacity. We have 87 acres of land, and all the cattle and hogs we need. My training at the A. and M. College is of much benefit to me here, as there is a constant demand for mechanical skill. I suppose that there could scarcely be found a position where there is demand for a more versatile man than is needed here.

An excessive amount of work to be done by an inexperienced superintendent, has thus far prevented the issue of The Visitor, but we hope to have it in the hands of the printer in a few days.

I expect all the Methodists of Louisiana to unite in making Easter Work Day a great success. If the readers of this could only come here and see what a demand there is for their charity, they would respond with such liberality as to meet our highest hopes.

Brethren, I am here as your servant and I can assure you, without any boastfulness, that things are being,

and will be, conducted properly. Now help hold up my hands. There is not a man in the Louisiana Conference who can more fully realize what I mean than Brother R. W. Vaughan. He served faithfully and well, and I have tried to take up the work where he left it and carry it forward. At this writing all the children in the Orphanage are in perfect health.

Sincerely yours,

P. H. FONTAINE.

Ruston, La., Jan 31, 1913.

EXPENSIVE EDITIONS OF THE BIBLE.

One million, five hundred and seventy-five thousand volumes of Scripture were put into circulation in the United States during the year ending March 31, 1912, by the American Bible Society. Of this number, 1,274,787 volumes were in the English language, for the most part inexpensive editions, and were sold without profit or given away. An example of the substantial but low-priced and useful issues of the Society is the twenty-five cent edition of the Pentateuch. The five books for the Sabbath school lessons of 1913, Genesis, Exodus, Leviticus, Numbers and Deuteronomy, are separately bound in cloth. They are put up in a neat box, and with them is a strong leather case, which holds any one of the books while in use. Either of the little Scriptures in its leathern case slips handily into the vest pocket, and in any time of waiting invites one to read and meditate.

—The Presbyterian.

A new definition of "friend" was given by a Manchester schoolboy the other day in an essay. "A friend is a person who knows all about you, and likes you just the same." If there is anything more to be said on the subject we can't imagine what it may be.—Century Magazine.

The best perfection of a religious man is to do common things in a perfect manner. A constant fidelity in small things is a great and heroic virtue.—S. Bonaventura.

A SELECT SUMMER CLUB.

Located high up in the Blue Ridge mountains of North Carolina, one mile west of the picturesque town of Hendersonville, and overlooking that city by some two hundred feet, is what is proving to be one of the South's most popular, attractive and exclusive summer resorts—South Carolina Club, a summer club for select Southerners, organized by a party of progressive South Carolinians.

This Club is truly richly favored with those features which go to make an inviting summer place. A cool, bracing climate, unrivaled view of all the high mountains in the Blue Ridge, a tranquil lake bed fed by bold mountain streams; cool springs; lovely drive and walkways, rhododendron, oak and chestnut groves, and a commodious and inviting Club House. It is also fortunately located within a few minutes trolley ride from the shopping district and railroad station of Hendersonville.

The management of the South Carolina Club has spared no pains to maintain a select club for Southern families of refinement and culture, and the plan upon which it is operated not only accomplishes this, but reduces the living expenses of members to a minimum. Membership can only be obtained through the purchase of a share of stock, which participates in the earnings of the Club and gives the holder the privilege of all Club benefits, as well

Increased Cotton Yields

Old Fashioned farming produced only about 220 pounds of cotton. The new Process—fertilizing with

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with good cultivation, frequently produces 500 to

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WEST BOUND		EAST BOUND	
Lv. New Orleans 12:30 p.m.	THURSDAYS	Lv. San Francisco 6:00 p.m.	TUESDAYS
Ar. Los Angeles 8:45 p.m.	SATURDAYS	Lv. Los Angeles 8:15 a.m.	WEDNESDAYS
Ar. San Francisco 11:00 a.m.	SUNDAYS	Ar. New Orleans 7:20 p.m.	FRIDAYS

Solid all steel train of latest modern construction. Standard Pullman sleepers, with sections, compartments and drawing rooms. Dining and observation cars. Electric lights and fans throughout. Stenographer, barber shop, shower bath, ladies' maid, manicurist and hair dresser, clothes pressing outfit and vacuum cleaner.

Finest and most up-to-date train in the United States. Extra fares will be charged for additional luxuries and comforts afforded.

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RIVERS WHOLESALE PLANT CO., Box 106, Meggetts, S. C.

as meals at the Club House at a very low rate. Excellent cottage sites are reserved for members, and the erection of the building looked after by the management if so desired. Both the Club House and the cottage enjoy all modern conveniences, electric lights, baths, telephones, etc., while the Club grounds are easily and quickly reached from the railroad station and shopping district of Hendersonville, by trolley.

The Club is not an experiment, but a proven success, demonstrated by the fact that the best families from several Southern States have chosen it as their summer homes since it first opened in 1911, and that new members are expected from practically every part of

the South the coming season. Full particulars and illustrated booklet may be had free of charge by writing the Secretary and Treasurer, Mr. Howard Caldwell, Columbia, S. C.—Advertisement.

An old lady, leaving church after a service which had been attended by a crowded congregation, was heard to say: "If everybody else would only do as I do and stay quietly in their seats until everyone else has gone out, there would not be such a crush at the doors!"—Milwaukee Sentinel.

NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 60—No. 7.

"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2973.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, FEB. 13, 1913

CHAS. O. CHALMERS, Publisher.

Editorial

WHAT SHALL WE DO AT MILLSAPS COLLEGE?

The plea which Brother Bingham makes in this issue of the Advocate for a \$50,000 building on the Millsaps College Campus to take the place of Founder's Hall, which was recently destroyed by fire, is certainly deserving of thoughtful consideration. Especially to be commended is his declaration in favor of beginning to plan larger things for this splendid institution of learning, which has really outgrown, in many respects, its present facilities. We are inclined to think, however, that before any immediate course of action is decided upon the Trustees ought to go carefully over the entire situation and formulate plans of a general nature toward the realization of which they are to work in the future. As is well known, this is the method adopted by nearly all of the larger and wealthier colleges of the country. If buildings are erected under the stress of some immediate need without reference to others which may soon have to follow, the proportion and symmetry which ought to exist between the various structures of an educational institution are almost certain to be rendered impossible.

As we see it, whether \$50,000 ought to be put into the new Founder's Hall depends upon the purpose for which it is to be used. If it is to be made exclusively the quarters of the Preparatory Department, we are not certain that such action would be wise, though possibly it might be. But, upon the first blush, it occurs to us that it might be the better plan to restore the old building at a cost of \$25,000 or \$30,000 as a home for our Fitting School, and proceed to raise \$25,000 or \$30,000 more to provide a dormitory for the students in the college proper, with a spacious and well equipped dining hall attached. We have long considered such a structure as the one last mentioned our most pressing need at Millsaps College. In our judgment, the lack of it has caused us to lose much in the way of patronage within recent years.

Let it not be thought that we are taking issue with Brother Bingham. As yet, we have no definite conviction as to what ought immediately to be done. A more careful consideration of the situation might bring us into perfect accord with his views. But at present there are two points upon which we are disposed to insist:

1. That before any plan of action is adopted, the Trustees shall take time to weigh all the interests involved and consider the needs of the college as a whole.

2. That we adopt Brother Bingham's suggestion to issue an appeal to the Methodists of Mississippi to raise \$25,000 or \$30,000 to provide more adequate buildings for our work at Millsaps College. This, in our opinion, is an opportune hour for such an undertaking. Considering its resources, Mississippi Methodism is doing less than that of almost any other State embraced in the territory of our Church. Surely, this centennial year of

the older and mother Conference of the commonwealth should serve to awake us from our lethargy and incite us to do something that is worthy of us. Is there not some noble-hearted, broad-visioned layman in Mississippi who will lead the way in this movement by giving \$5000 or \$10,000 for this purpose? There are many in the State who are able to do so, and who would be blessed by such a benefaction. But even if we have to rely upon small contributions, we should set our hands to this task and never stop until it has been triumphantly accomplished. Much depends upon whether we stand still, or go forward at this time.

THEIR EYES ARE OPENING.

In a recent address delivered in Congress, ex-Speaker Joseph G. Cannon, of Illinois, said: "There are certain great characters who will live in the history of the country. First, and barely first, Washington; second, Lincoln; third, Lee, a great man, a great general, who did his duty from his patriotic standpoint; fourth, Jefferson Davis, a great man, performing a great service for the Republic as he saw his duty."

Emanating from such a source, this utterance indicates that the time is surely coming when the North will be able to do justice to the illustrious Chieftain of the Confederacy. Certainly vast progress has been made in this direction since the brilliant L. Q. C. Lamar stood in the Senate chamber and with matchless eloquence repelled the malignant attacks of Senator Hoar, Senator Sherman, and others upon Mr. Davis. The truth is, the man of high character who stands for principle, however much he may suffer from prejudice and misrepresentation for a time, need not fear the final verdict of posterity.

In spite of sectional animosity and calumny, Jefferson Davis is destined to have an honored and secure place in the brightest galaxy of American patriots and statesmen. He was tested by both prosperity and adversity, and never found wanting. He was ever inspired by the noblest of motives, and for no action or utterance of his need apology be made. He was a more religious man than either Washington or Lincoln, and it is doubtful whether either of them could have met any more successfully the difficulties with which he had to grapple. Such a personality and career are an honor to all mankind; they belong, not to a single section, but to the world; and sooner or later, the world will recognize and claim them.

NOT FOR MERE ENTERTAINMENT.

There are not a few who seem to be imbued with the idea that the aim of those who have charge of our church services should be to make them as entertaining as possible. To be sure, there is no merit in having them dull and wearisome, and if bright and interesting they tend to bring people to the house of God where they

may be benefited. But entertainment that has no definite purpose to influence religiously the lives and characters of the occupants of the pew, is out of place in the sanctuary of the Lord. The divinely established Church of Jesus Christ has serious work to do. To seek to make it furnish merely a pleasant hour for lazy loungers on the Sabbath is to prostitute its noble functions to an unworthy end. The various features of the Church service are valuable only as they contribute to its spiritual effect. This is true of the music and singing, of the prayers, the Scripture reading, the sermon—in fact, of everything. And in the long run, the church that sticks faithfully to the work which the Master has commissioned it to do will best maintain its hold upon the public.

Sometime since our President-elect, Mr. Woodrow Wilson, touched upon this subject in a manner which showed that he has a much better understanding of it than some preachers. He said:

"When we say that the way to get young people to the church is to make the church interesting, I am afraid that we too often mean that the way to do it is to make it entertaining. Did you ever know the theater to be a successful means of governing conduct? Did you ever know the most excellent concert or series of concerts to be the means of revolutionizing a life? Did you ever know any amount of entertainment to go further than to hold for the hour that it lasted? If you mean to draw young people by entertainment, you have only one excuse for it, and that is to follow up the entertainment with something that is not entertaining, but which grips the heart like the touch of a hand. I dare say there is some excuse for alluring persons to a place where good will be done them, but I think it would be a great deal better simply to let them understand that the church is a place where life is dispensed, and that if they want life, they must come to that place."

THE SKEPTICISM THAT IS DANGEROUS.

What the Grecians could not do by force in the siege of Troy they accomplished by strategy. The famous Trojan horse enabled them to take the proud city and lay it low in the dust. So the assaults of outside infidelity upon the Church have amounted to little; what we need to fear is the undermining influence of that which has found lodgment within the walls of Zion. It is not the Voltaires and Rousseaus and Tom Paines and Ingersolls that should give deep concern to those who would preserve "the faith once delivered unto the saints," but the skeptic in the pulpit, on the tripod of the church paper, in the professor's chair in the denominational college, in the Sunday school class room, and on the platform of the theological institute. This is a time when the Evangelical Churches should put none but men who are known to be thoroughly sound in places of responsibility.

THE AMBASSADOR OF CHRIST.

When the late Prof. William G. Elmslie, of London, was a young minister scheduled to preach his first sermon, his mother, who was too ill to attend the service, asked a lady of her acquaintance to go in her stead and give some report of the young man's work. In fulfillment of that request she wrote the following lines:

He held the lamp that Sabbath day,
So low that none could miss the way,
And yet so high to bring in sight
That picture fair of Christ the Light,
That, gazing up, the lamp between,
The hand that held it was not seen.

He held the pitcher, stooping low,
To lips of little ones below;
Then raised it to the weary saint,
And bade him drink when sick and faint.
They drank; the pitcher them between,
The hand that held it was not seen.

He blew the trumpet, soft and clear,
That trembling sinners need not fear,
And then with louder note and bold,
To storm the walls of Satan's hold;
The trumpet coming thus between,
The hand that held it was not seen.

And when our Captain says, "Well done;
Thou good and faithful servant, come!
Lay down the pitcher and the lamp;
Lay down the trumpet, leave the camp,"
Thy weary hands will then be seen
Clasped in His pierced ones, naught between.

—The Christian (N. Y.) Advocate.

"GENESIS" AND EVOLUTION.

(From a Sermon by Professor George L. Robinson, D.D., of the McCormick Theological Seminary, Chicago.)

Genesis is a book of beginnings; it is "genesis, not finis." It is a picture book of biographies, a child's religious primer, teaching religion, not science. Its keynote is promise. The Hebrews called it "law," or "torah," which means "direction." It is full of genealogies.

The Hebrews loved concrete truth. "Nothing is more beautiful than Genesis, nothing more useful," said Luther. In one sense it is the most difficult book of the whole Old Testament to interpret; in another, it is the simplest. Such pictures must have had a painter. It is necessary to get the right light upon them. Luther's last lectures delivered in the autumn of 1545 were upon Genesis.

The first chapter contains a vision of creation. It is neither legend nor ordinary history: it is something better—it is revelation. The Bible begins and ends with revelation. As Strachan says, "The stream of sacred history rises among the hills of God."

Two supreme lessons are taught by this vision: one, the personality of God; the other, the dignity of man. The Bible begins with the majestic announcement that God, the almighty and personal God, created the universe which we see about us. "In the beginning God created the heavens and the earth." This statement leaves no room for pantheism, atheism, materialism or any other false ism. The Hebrews were pronounced theists. It was the fool who said in his heart there is no God. (Psa. 14:1.) A Bedouin was asked, "How do you know there is a God?" and he answered, "How do I know whether a camel or a man passed by my tent last night?—by their footprints in the sand." The Hebrew is equally logical. His Bible begins with the majestic announcement that there is a first great cause—God—who by a series of divine fiat created the universe.

The second great lesson taught is the dignity of man; that man—vile wretch and villain that he is—was made in the image of his creator. This means that he was given will, freedom, self-direction, and the power of choice. What a difference between man as he was and as he is! On the

other hand, what a difference between Adam of Genesis and John of Revelation. Though fallen, he can rise through Christ.

The first chapter of Genesis is not only a "vision of creation," it also tells of the method of creation. It describes by a series of eight deeds how God brought this universe into being. These may be divided into two groups and be made to parallel each other, thus: on the first day, light; on the fourth, light-bearers; on the second day, air (or firmament) between the waters; on the fifth day, air and water animals; on the third day, dry land and vegetation; on the sixth day, land animals and man. The account closes with the establishment of the Sabbath—the primal institution of the race. (Gen. 2:1-3.)

But science criticizes this picture of creation. From the standpoint of astronomy, geology and evolution, there are, it is alleged, palpable defects in the account. Let us consider some of them, especially the major ones.

First, the objection raised by astronomy: How could light be created before the light-bearers—sun, moon and stars? The answer, however, is simple. The light created on the first day is cosmic; that on the fourth is solar. Chaos is self-luminous; contracting, it throws off cosmic light. It is doing so to-day, astronomers tell us, up in the constellation of Orion and elsewhere in the heavens. God is manifestly, at the present time, in the act of creating new worlds. There is, accordingly, no serious conflict between Genesis and the science of astronomy so far as the creation of life before luminaries is concerned. Moreover, in the Babylonian account of creation, they stand in the same order.

The second objection to the Genesis account is that raised by geology, namely, that vegetation being created on the third day and land animals on the sixth, if the "days" of Genesis correspond to geological periods, there is an irreconcilable conflict between the Bible and science; for geology teaches that plants and animals belong to the same period. But, who said that the "days" of creation stand severally or collectively for geological periods? On the contrary, the word for "day" in this chapter is an elastic expression and teaches "order" rather than geology. In one and the same verse the word "day" stands for the period of light, or approximately twelve hours, as well as for an ordinary day of twenty-four hours (verse 14). In chapter 2:4 the same word, "day," is made to include the whole creative week of six days. The expression, therefore, is an elastic one, and is not intended to teach geology. God chose a method. The picture is set in a framework, so to speak, to teach order.

To anticipate the discoveries of modern geology was foreign to the Spirit's mind. Besides, science is continually changing. Science is continuous, but it is also incomplete. Had Genesis been written in scientific language it would have remained unintelligible until the nineteenth century.

There is a third objection to the Genesis account—that raised by evolution. By evolution is meant really gradual creation. Herbert Spencer's definition of evolution is not so simple. It reads: "Evolution is an integration of matter and concomitant dissipation of motion, during which the matter passes from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity, and during which the retained motion undergoes a parallel transformation." ("First Principles," Part II, ch. 17, p. 296.)

There are three kinds of evolution: (1) Materialistic, which denies everything but matter and motion in the evolutionary process; (2) agnostic, which postulates an unknown and an unknowable as the basis and explanation of the process; (3) theistic, which assumes a God back of all, working out results along the unalterable line of natural law. It is with the last we have to deal.

Evolution objects to special creation—the doctrine of special creation is arbitrary; man rather came into being by natural development out of anthropoid ancestors; beyond them there were humble organisms inhabiting the deep. An or-

gan, it is said, owes its existence to the fact that it has performed its function in the past, not to design;—hence it is improved, while others perish. Evolution does not deny a final cause: it merely claims that a final cause lies beyond its province. Science finds no evidence of a soul.

But in answer to all this, it may be said that the Bible asks us to believe more than science can demonstrate. The fundamental object of the Bible is to teach God and theism. Evolution in the ordinary sense of the term has never yet accounted for human speech, human conscience, or human individuality. It cannot explain the origin of life, of sensation, or self-consciousness, or reason, or of the transition from animal consciousness to intelligent thought.

Genesis allows for secondary causes: "Let the earth put forth grass" (1:11); "let the waters swarm with swarms of living creatures" (1:20); "and out of the ground made Jehovah God to grow every tree that is pleasant to the sight and good for food" (2:9).

Even when it comes to the specific account of the formation of man by God's "breathing into his nostrils the breath of life" it is not stated at what point in his development his spiritual nature was given to him; whether God breathed into an organized anthropoid ape the breath of life and thereby endowed him with human personality and immortality, or into a mass of unorganized matter.

Science and religion are both handmaids of God for humanity. They do not contradict each other, for both are from God. Rather, each helps to confirm the other, "and the science that is true is truly religious, while the religion that is true is truly scientific."

Indeed, it is fortunate that the Hebrew authors did not attempt to teach religion through the medium of science; for science is continually changing. The text books on science written fifty years ago are now out of date; the theories of a past generation are now antiquated: how providential, therefore, that the language of Scripture is not adapted to the vocabulary of the science of any one generation, but is rather the language of every age!

The vision of creation is a revelation from God. It bears the stamp of inspiration. In the beginning God, in the middle God, and at the end God!
—Presbyterian Examiner.

THE ORDER OF SERVICE.

Mr. Editor: It is astonishing how many preachers violate the order of service and otherwise mar the beauty of public worship. It is done so often that I am tempted to think that some of our preachers do not know that the manner of conducting public worship is printed in the Discipline. Probably most of them do everything that is prescribed, and some of them I know do more, but they fail to do the things at the right time or in the right way. A few preachers do first what the order of service puts next to the last. They begin the service with the doxology. And not a few, if they follow the order, do it in such a way as to violate the proprieties of the occasion.

Not long since I read of a brother who marred both the beauty and solemnity of the service by spending full five minutes in turning the pages of the hymn book looking for and selecting hymns, a thing he should have done before he left his study. Another brother, it was said, called upon the choir to select the hymns for the 11 o'clock service. I have known both these things, and worse, to be done. I have known the preacher to allow the organist to announce all the hymns. No wonder children composed of young people sing of the crucifixion on Christmas!

In one case alluded to, the leader was a "superannuate." This fact we suppose was mentioned in extenuation of the brother's failure to properly prepare himself for the service. For the other brother, a man in the prime of life, no excuse was offered. In my judgment, no good excuse can be offered for either.

And be it understood that all this violation of the order of service and indifference to the proprieties is not confined to superannuates, nor to men in little out-of-the-way places. Some who occupy high places are guilty. They are the chief offenders. They set the example. It is but natural that small men imitate them, and go a bow-shot beyond them.

Who is responsible for these things? The people are not. The law gives them no authority in the premises, and they never undertake to dictate. But while not responsible, they might possibly remedy the evil by protesting against the needless butchering of our service. The authorities are not to blame. So far from that, the authorities have clearly defined the preacher's duty in the matter, and told them to keep our rules—not to mend them. Any preacher capable of reading understandingly can give no excuse for his failure to abide by the law. It follows that the preacher alone is responsible. How he manages to do violence to his vow, solemnly taken in the presence of his brethren, I do not know.

These slipshod methods of conducting worship, which, in some instances, I am persuaded, are intentional, are new to Methodism. Nothing of the kind was perpetrated in our pulpits twenty-five or thirty years ago. The commonest preachers among us, traveling and local, did everything decently and in order. Not until self-appointed and self-regulating evangelists began to operate among us and monopolize the business of holding revivals, was there any such thing as setting aside our order of service. But evangelists did it—Methodist evangelists—and they were so remarkably successful that pastors (many of them) who were compelled to conduct their our revivals, followed their example, not only in the manner of conducting worship, but in every other way. I have known some little men to swagger, and drawl, and snicker, and say the funny things they had heard some one else say to the disgust of sensible people who knew what was proper in the pulpit.

These things have tended to lower respect for the ministry, and to cause too many people, especially outsiders and young people, to look upon public worship as a social entertainment rather than an occasion for the adoration of God. In not a few places respect for the house of God and form of worship have almost entirely vanished.

We must maintain the spirit of worship, but that does not obligate us to set aside the orderly conduct of worship; least of all does it authorize Methodists anywhere to set their judgment against the General Conference.

A METHODIST.

PREPARATIONS FOR THE GENERAL MISSIONARY CONFERENCE.

By Dr. C. F. Reid.

On Jan. 10 there was a meeting of the Steering and Progressive Committees for the Missionary Conference to be held next June under the auspices of the Board of Missions and the Laymen's Missionary Movement at the Southern Assembly Grounds near Waynesville, N. C. Bishop Lambuth, Mr. J. R. Pepper, Miss Mabel Head, Drs. Ed F. Cook, J. M. Moore, G. B. Winton and C. F. Reid were present.

The Secretary reported that considerable progress had been made in securing distinguished speakers outside our own denomination. Definite promises to attend had been obtained from Dr. W. F. Oldham, and Messrs. Robert E. Spear, J. A. McAfee, W. T. Ellis and J. Campbell White, and conditional engagements had been made with Hon. William Jennings Bryan and Rev. Charles Stelzle.

The Literature and Exhibit Committee was instructed to begin at once to assemble from all our foreign and home fields the material for an exhibit that shall be worthy of a great Missionary Conference, and were authorized to make such expenditures for the gathering and transporting of such material as may be required.

The Secretary was instructed to enter at once

into correspondence with the Entertainment and Transportation Committees with the view to securing data for a prospectus of the Conference to be prepared and sent out to the Church at the earliest possible date.

The Secretary was also instructed to make plain by personal correspondence and through the church papers that the laymen selected by the Annual Conferences as Conference representatives were not Conference delegates, but were to act rather as chairmen of delegations, and that they were expected to secure the attendance of as many others from their respective churches and communities as possible. The Conference is not to be in any proper sense a delegated body. All who can come will be welcomed as members.

Miss Mabel Head and C. F. Reid were appointed to prepare a leaflet and letter looking to the organization of prayer circles throughout the whole Connection, including our mission fields, that diligent prayer may be made for the success of the Conference and that through its instrumentality there may come a great blessing upon the Church.

Many other details were considered and decided upon. With a short interval for lunch, the Committee sat from 9:30 a.m. till after 4 p.m. Throughout the meeting a spirit of optimism prevailed, and all over the Church there seems to be a feeling of expectancy and assurance that God will pour out a blessing and make this Conference more significant and fruitful even than the one held at New Orleans twelve years ago.

A LARGER BUILDING NEEDED.

Dear Brother Meek: The Executive Committee of the Board of Trustees of Millsaps College held a very interesting and important meeting last week, arranging for the adjustment of the recent damage by fire to Founder's Hall. This calamity will prove to be a blessing if the Methodists of Mississippi are wise. The Trustees should not think of repairing that dormitory. If they entertain such a thought, the hundred thousand and more Methodists in Mississippi should rise up and forbid. The College needs to erect a \$50,000 building on that magnificent site facing State Street.

Founder's Hall was a good building, and the \$20,000 due us by the insurance companies will make it as good as new. But nothing less than a \$50,000 building will now serve our need, and worthily represent us. Such a structure just now would be worth more to us than an additional \$100,000 to the endowment.

Some visitors recently went out on the car to visit Millsaps College. When they saw the building facing State Street they said: "This cannot be Millsaps College." So they returned to the city, confident that the building they saw was far too small for Millsaps College. And they were right!

Now is our opportunity to begin larger plans for a greater Millsaps. To put that dormitory back like it was would be a greater calamity than the fire which damaged it. Because to do that would put a stumbling block in the path of progress.

J. R. BINGHAM.

Carrollton, Miss.

METHODISM IN JAPAN.

We have on our table the "Year Book and Minutes of the Japan Mission of the Methodist Episcopal Church, South, for 1912." It is a well edited and neatly printed pamphlet of 69 pages, and gives, beside the proceedings of the Conference recently presided over by Bishop Murrain, a comprehensive summary of our work in the Japanese Empire. All of our schools in that country seem to be doing well, though some of them are in urgent need of increased equipment. The Kwansei Gakuin, with its three departments, has been given government recognition, and is prosperous. The Theological Department has an enrollment of 30, and is delightfully situated in its new home, a substantial two-story brick building. The Lambuth Memorial Bible Woman's

Training School is making its influence potentially felt, as is also the Palmore Institute, though the latter is pressed for means. The Hiroshima Girls' School has the largest attendance in its history and is doing a monumental work. The united Japan Methodist Church has 105 organized churches, of which 23 are self-supporting, and 88 partly so. Some of its other statistics are as follows: Members 10,558, Probationers 2727, Baptisms during the year 1089, additions on profession of faith 841, by certificate 48, Sunday schools 315, teachers 1016, scholars 25,036, contributions for church purposes 92,362 yen (the value of a yen is 49.8 cents). Bishop Murrain's oversight and ministry manifestly gave great satisfaction.

GETTING READY FOR THE BOARD MEETINGS.

The exact dates of the General Board meetings in Dallas are as follows:

Board of Education, April 27-30.

Board of Church Extension, April 30-May 4.

Epworth League Board, May 4-6.

College of Bishops, May 5-6.

Board of Missions, May 7-11.

Sunday School Board, May 2-4.

The program of the Board of Education promises a rich feast. The main building of the Southern Methodist University will be approaching completion at that time, and two dormitories will be well under way. These three buildings, costing approximately \$600,000, will have no superiors in the South. This fact and the vast assembly of the friends of education will make this particular meeting of the Board of Education memorable and historic.

A splendid committee of leading Methodist pastors and laymen of Dallas is holding weekly meetings, and is working with intelligence and enthusiasm on plans for the entertainment of these various bodies of distinguished men. The unusual honor paid our great State and the city of Dallas in giving us this group of meetings is greatly appreciated, and it is earnestly hoped that these great gatherings can be made helpful to our Methodism.

W. C. EVERETT, Chairman.

Dallas, Tex.

DISTRICT SECRETARIES APPOINTED.

The Mission Board of the Louisiana Conference at its recent session instructed the Conference Missionary Secretary to appoint District Secretaries in the several districts. These District Secretaries are expected to co-operate with the Conference Secretary and the presiding elders in carrying out the plans of the Board. In pursuance of this action the following have been appointed: Alexandria District, Rev. John F. Foster; Baton Rouge District, Rev. R. F. Walton; Lafayette District, Rev. C. V. Breithaupt; Monroe District, Rev. A. I. Townsley; New Orleans District, Rev. W. L. Doss, Jr.; Ruston District, Rev. W. W. Holmes, and Shreveport District, Rev. G. E. Cameron. W. WINANS DRAKE, Conf. Mis. Sec'y.

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Church News

Bishop A. W. Wilson was reported to be quite ill with asthma last week at his home in Baltimore.

It is stated that Bishop Hoss will go to Michigan to recuperate, the latter part of this month, and that he will be accompanied by Bishop Collins Denny.

The Florida Conference of the Methodist Episcopal Church, South, now has 32,538 members. There were last year within its bounds 1823 additions on profession of faith, and 3317 by certificate.

Miss N. B. Gaines, the accomplished President of the Hiroshima Girls' School, having served twenty-five years as a missionary in Japan, will take a needed rest in the home land. Her present address is Leesburg, Fla.

At the triennial convention of the Young Men's Christian Association, held in Peking, China, there were present 340 Chinese delegates, representing the most important cities, universities, and colleges of fourteen Chinese provinces.

Hon. W. J. Bryan, who has been spending some time in Miami, Fla., this winter, has been teaching a Sunday school class in the Presbyterian Church of that city. The distinguished Nebraskan is one of the world's foremost Christian laymen.

Mrs. O. P. Fitzgerald, the widow of the late Bishop Fitzgerald of the Methodist Episcopal Church, South, died in Nashville, Tenn., on Jan. 25. She was formerly Miss Sarah Banks, of Enon, Ala., and was married to her distinguished husband in 1855.

Bishop W. A. Candler has returned from Cuba, where he spent nearly a month in the interest of our church work. He has had the oversight of the Cuban Mission practically ever since it was started, and its gratifying growth has been largely due to his wise leadership.

It has been decided to establish a new Chair of Homiletics at the Drew Theological Seminary, and a committee is searching for a man to fill the place. The reason for creating this additional professorship was that it was felt that the Chair of Practical Theology was being used to cover too wide an area of subjects.

Bishop R. G. Waterhouse was announced to preach at Oakland, Cal., on Sunday, Feb. 2. Our far-Western Methodism is fortunate in having the leadership of this able and resourceful chief pastor, who keeps himself busy visiting the charges and lending a helping hand to the preachers. Though so recently a Virginian, he seems already to have become a pretty good Westerner.

The Baltimore District of the M. E. Church, South, has had approximately five hundred additions to the Church on profession of faith since the last Annual Conference. From this it would seem that our Church is prospering along our northeastern border line, and if we are rightly informed, there is little desire in that section to drop the suffix, "South," from the name of our denomination.

The annual revival meeting at Trinity College, Durham, N. C., began on Sunday, Feb. 2, with Rev. E. K. Hardin, of Rock Hill, S. C., conducting it. President W. P. Few, in referring to this series of evangelistic services, says: "This annual revival at Trinity College is an event of State-wide importance; for perhaps, no other single event in the State holds larger significance for the life of the Church." This distinguished educator is manifestly right in this statement. There is no telling how far into the future a spiritual awakening in one of our institutions of learning may pro-

ject itself. Out of the little "Holiness Club" at Oxford, England, has come the life-giving stream of Methodism which to-day washes the shores of all lands.

Rev. E. V. Regester, the pastor of Mount Vernon Church, Washington City, the congregation which is to co-operate with the Committee named by the General Conference to superintend the movement to construct a representative church in the National Capital, states that all the money asked for that enterprise has been subscribed, and that just as soon as a site has been secured work upon the building will be commenced. This will be gratifying news to Southern Methodists everywhere.

Bishop J. H. McCoy spent Sunday, January 19, in Henderson, Ky., with a view to giving our new church enterprise in that city a forward impulse. The Henderson Journal, among other statements made in commenting upon the Bishop's discourses and work, says: "Bishop McCoy's sermons created a great deal of enthusiasm for this worthy project. He is a man of rare gifts, a most attractive personality, and a pulpit orator of great power. About \$23,000 has been raised for the new church, and it is hoped that the work will move steadily onward to a successful completion."

A Washington City dispatch, sent on Feb. 1, reads as follows: "Hot Springs, Ark., was selected as the meeting place in January, 1914, of the Chairmen of Conference Sunday School Boards and Field Secretaries of the M. E. Church, South, before the present Conference, in session here, adjourned to-day. A resolution was adopted calling upon the next General Conference for an increased appropriation for Sunday school work, and also one in the interest of the Southern Chautauqua Assembly at Waynesville, N. C."

THE CALL TO GO FORWARD.

Bishop A. W. Wilson, in "The Life and Mind of Paul."

There is another thing. Most of us learn our alphabet of religion in the Sunday school, get a few verses of the Bible, and after that we lay it coolly aside, behave ourselves decently, and think that is all we have to do. There are multitudes of members of our churches who do not know any more about God, have never grown in the knowledge of God, any more than the child in its mother's arms, if as much. "Of such," said the Master, "is the kingdom of heaven," and to babes these things are revealed. But these people do not care to know anything more than may serve, as they fondly hope, to save them from the damnation of hell and to secure them a decent and honorable place upon earth, and as for the rest, they will "jump the life to come."

But Paul was never content with that sort of thing. He wants the Church (and he writes it not only to the Colossians, but to others in the Church) to be continually on the increase. To-day's life will not do for to-morrow, and what you have learned of God by yesterday's and to-day's experiences is not going to satisfy you if you are as eager in the Christian life as you ought to be. To-morrow there are new issues to be faced, larger revelations of God in the ordering of his providences; there are greater things to be done, and they are not to be done by the elementary forces of the Christian life that we command to-day. We are to get access to the forces and increase of the knowledge of God day after day, or the Church will stagnate, the world will sink lower, and men will die when they ought to live.

WORTH THINKING ABOUT.

We take the following from an article written by Rev. C. V. Steinger in the Pacific Methodist Advocate of January 30, under the caption, "Why

No More of the Old-Time Revivals":

"I was much interested in Bishop McCoy's article in the Advocate of Jan. 9, where he made a plea for a more spiritual ministry."

"There is no doubt but what the spirit of Bible criticism as freely taught in our colleges and schools of theology has, in a sense, weakened the spiritual life in our pastors to-day, and also destroyed the power of the Bible as it is preached from our pulpits."

"There is an open criticism coming from a majority of our churches to-day to the effect that our pastors are not spiritual enough in their preaching. There is no doubt but what the ecclesiastical power is lacking almost everywhere, and modern methods of etherizing the Word of God concerning the great Bible doctrines, by promoters of the various isms that are being forced upon the public through tramp preachers and some of our regular pastors, are largely to blame for this condition of things."

"You can never persuade the average worldly man that he ought to be converted when he is told from the pulpit that God does not mean what he says in the Bible, and that it is largely allegorical and mystical in its nature."

"Such men as Dr. Matthews of Seattle have long ago sounded words of warning along this line, and have proved beyond a doubt that the Word, just as it is, without the modifications of the higher critics, is the power of God unto salvation, and the multitudes who are saved every year in his church proves it beyond a doubt to any fair minded person."

TO THE FRIENDS OF PROHIBITION.

Dear Dr. Meek: Please allow me the space to urge all the friends of the Anti-Saloon League of Louisiana to respond to the call of the Headquarters Committee to meet in Alexandria on March 4 and 5. This is an important meeting, and Dr. J. C. Barr, chairman of the committee, has expressed a desire for a full attendance. Let every pastoral charge of every denomination send a representative. Yours for Prohibition,

A. W. TURNER.

NORTH MISSISSIPPI MINUTES.

The minutes of the North Mississippi Conference have been sent out to the various pastors from Jackson, Tenn., prepaid. Most of them were sent by express. Call at the nearest express office, and if they have not been received, notify me. The job has been delayed, but not by me.

J. R. COUNTESS, Secretary.

Feb. 7, 1913.

Always buy your large or small orders for Lumber from
W. W. CARRE CO., Ltd.
NEW ORLEANS, LA.

NOTICE TO PREACHERS

Beginning January 1, 1913, the rates of subscription to the New Orleans Christian Advocate will be as follows:

Single subscriptions, one year.....	\$1.50 net
In clubs of five or more, each	1.25 net
Eight months	1.00 net
To preachers	1.00 net
To widows of preachers	1.00 net

The commission heretofore allowed has been discontinued, because only a very few of the preachers accept commission, and the great majority we have talked with expressed it as their opinion that a commission has proven a hindrance to them in working up the subscription list on their charges.

In cases where persons are very poor, the pastor may recommend that the paper be sent at a reduction. Remittances should be made by Money Order, Registered Letter, or in Stamps. Preachers may deduct for any expense incurred in remitting.

PUBLISHER.

Sec^{lar} News and Comment

By Rev. A. J. Gearheard.

Hon. James Bryce, formerly the British Ambassador at Washington, has been appointed a permanent member of the Court of Arbitration at The Hague.

Since Jan. 1, 1913, two notable dividends have been declared: One of \$40,000,000 by the Standard Oil Company, and the other, \$6,000,000, by the American Tobacco Company.

Mr. J. P. Tumulty, President-elect Wilson's private secretary, will continue in that capacity after Mr. Wilson's inauguration on March 4. Mr. Tumulty is present also performing the duties of Clerk of the New Jersey State Supreme Court.

The four leading lumber ports of the United States are located in the South, and, according to their rank, are: Gulfport, Miss., New Orleans, Mobile, Ala., and Pensacola, Fla. Gulfport led New Orleans last year as a lumber exporting port by 4,000,000 feet.

The Richmond Virginian says: "There are only 6534 divorced women in the United States. These figures show that Nat Goodwin has been done a great injustice." If the Virginian's figures are correct, the whole United States has been done a great injustice.

Of the States of the South, the following are rated as the wealthiest, the amounts of money on deposit in the national banks of the respective States being the criterion by which they were judged: Texas, Missouri, and Virginia. Texas had on deposit on Jan. 1, 1913, \$223,000,000; Missouri, \$147,000,000, and Virginia, \$90,000,000.

In the temperance world, three important things have happened recently: Former Premier Clemenceau of France has declared that alcohol is the most formidable enemy of society; the Harrison Bill regulating the sale of deleterious drugs has been reported favorably in the United States Congress, and the Legislature of the State of Missouri, on Feb. 4, passed a measure prohibiting free lunches in saloons.

Recently 27 students were expelled from the Texas A. and M. College for hazing. Later 466 students of the same school signed a protest and asked that the 27 students be readmitted to the College. The President at once expelled every student who signed the protest, and, on Feb. 2, Governor Colquitt sustained him in his course. Evidently the authorities of both the government and the schools of the Lone Star State are radically opposed to hazing.

Mr. James Bartlett Hammond, the inventor and manufacturer of the Hammond typewriter, who died recently in St. Augustine, Fla., bequeathed his entire fortune of nearly \$2,000,000 to the Metropolitan Museum of Art in New York City. Several years ago relatives of Mr. Hammond had him committed to an institution for the feeble-minded, but he was later declared competent and released. The probabilities are that his will will be attacked in the courts.

Mr. Charles E. Finlay, of New York, recently offered Dr. Friedrich Franz Friedmann, the German physician who claims to have discovered a serum that will cure pulmonary tuberculosis, a million dollars if he will effect the cure of his son-in-law and ninety-four other American sufferers from that disease. Dr. Friedmann's faith in his alleged discovery was manifest when, on Feb. 1, he sailed from Berlin, Germany, for this country to accept the offer. If he succeeds in curing the ninety-five patients, he will not only obtain wealth, but will be hailed as a benefactor of the human race.

If he fails—well, he will not have done differently from thousands of others.

A little volume has just been published in Germany, entitled "Germany's Economic Forces," in which it is stated that German farmers raise two and one-half times as much wheat per acre and twice as large crops of oats, barley, rye and potatoes per acre, as do the farmers of America. It is a recognized fact that the German settlers are among the most thrifty that emigrate to this country, and it appears that it is about time that American farmers were beginning to take lessons in agriculture from over the sea.

A staff of scientists, supported by a fund left for that purpose by the late Mr. E. H. Harriman, have been making a close study of the cause and cure of cancer, their experiments being conducted in the Roosevelt Hospital of New York City. They have been studying in particular the process of fermentation and the effect of foods produced by fermentation upon the human system, and have announced that as a result of such study they believe they will soon be able to not only announce the cause and cure of cancer, but also of all forms of tuberculosis.

The income tax amendment to the Constitution of the United States has been acted on favorably by more than two-thirds of the State legislatures, and its adoption is assured. It is estimated that it will yield not less than \$100,000,000 annually in revenues. The influence of wealth was against the amendment, but the great masses of the common people favored it. However, there were many ardent State's rights advocates who opposed it on the ground that it is but another instance of the Federal Government encroaching upon the available sources of revenue within the boundaries of the separate States.

The Fourth Annual Peace Congress of the United States will be held in St. Louis, Mo., on May 1 to 3. Congressman Richard Bartholdt, of St. Louis, has been chosen president of this body. In our opinion, the Hon. Mr. Bartholdt will have a hard time maintaining a show of consistency in advocating at the same time both international peace and the restoring of the canteen in the United States Army (Mr. Bartholdt introduced the bill in Congress to restore the canteen), unless he thinks that by restoring the canteen the armies of the nations will become so demoralized that war will be impossible.

BISHOP LAMBUTH AND DR. REID IN MERIDIAN.

The Meridian Male and Meridian Woman's Colleges were highly favored Sunday, Feb. 2, by a missionary rally conducted by Bishop W. R. Lambuth and Dr. Reid, Secretary of the Laymen's Missionary Movement. Bishop Lambuth preached at 11 o'clock a very deeply spiritual and effective sermon on "Prayer," which proved a blessing to quite a number of young men and women who are preparing for the Lord's work in various walks of life. It will be the means of a closer walk with God for many of these young people.

Bishop Lambuth gave the story of his travels in Africa, while looking for a mission station, in the afternoon at 3 o'clock. This was listened to attentively, not only by the large audience of students and teachers, but by quite a number of people from the city. This was a most thrilling and inspiring story, and will be a great blessing to all who heard it. It will serve to show us a little something of our duty and opportunity to carry the blessings of the gospel to the colored people beyond the seas. Bishop Lambuth spoke very tenderly of the great Presbyterian pioneer missionary, Samuel Lapsley, who was a college mate of President J. W. Beeson of the Woman's College. The Presbyterian missionaries in Africa were a great help to Bishop Lambuth in giving him the benefit of their experience, in furnishing men and

equipment for his caravan, and in helping to suggest a location for a mission.

In the evening Dr. Reid gave a great address on "The New Republic of China and Our Opportunity." Dr. Reid not only showed great familiarity with his subject, but also showed a broad grasp and statesman-like knowledge of the situation. Dr. Reid spent many years in China and Korea and understands mission work as few people do. He and Bishop Lambuth are prepared to speak on missions as few living men are, both of them having had such broad experience on the field and such experiences of travel and opportunity to study the subject.

Between the afternoon and evening services Bishop Lambuth and Dr. Reid met a large number of student volunteers in the Colleges and answered any questions they had in their minds to ask. Both gave good counsel to the volunteers. Their interest and prayers will be a lasting benediction to these volunteers in helping them to settle not only the question of their call, but also their field of labor. Many recruits for many fields will be found from this band of volunteers. In fact, one of the main objects of the visit was to find suitable material for new missionaries.

This was Bishop Lambuth's second visit to the Colleges. He once preached the Commencement Sermon for us before he was made Bishop. The students and teachers who heard him then learned to love him, and were delighted to have him with us again, and he in turn seemed genuinely glad to make a second visit. He is a man who walks close to the Lord, and is doing a great work for the Master.

Visits from such men are always very helpful. We thank God for being so favored, and ask the prayers of his people that we may continue to prepare young people to go out to bless the world and help to bring it to Jesus.

J. W. BEESON,
President M. W. C., Meridian, Miss.

GOD ANSWERS PRAYER.

Jehovah, the loving God, distinctly promises to answer the prayers of his children. He that gave parents a love for their children, will he not listen to the cries of his own sons and daughters? He has wonders in store for them. What they never heard of, never saw or dreamed of, he will do for them. He will invent new blessings, if needful. He will ransack sea and land to feed them; he will send every angel out of heaven to succor them if their distress requires it. He will astonish them with his grace, and make them feel that it was never before done in this fashion. All he asks of them is that they call upon him.—Spurgeon.

OUT-OF-TOWN CUSTOMERS

Now brought into closer touch with
our store, for on
January 1st we commenced
our Free Delivery by
Parcels Post.

Purchases made from Holmes' will be delivered free of cost to the purchaser, just as to residents of New Orleans, and out-of-town customers will no longer have to figure the added expense of postage or expressage on a purchase as previously, for we will deliver, free of charge, merchandise weighing 11 pounds and less, and not over 72 inches length and girth combined, as per Parcels Post Regulations.

Our out-of-town readers of this announcement will do well to remember that not only have we a Mail Order service that is prompt and efficient, giving as careful attention to commissions by mail as if purchase was made in person, but we also deliver anything under the Parcels Post regulations "FREE OF CHARGE."

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MISSIONARY PLANS FOR THE LOUISIANA CONFERENCE.

I desire to address this article to every presiding elder, pastor, and lay leader in the Louisiana Conference, as an appeal at the beginning of the year, for a united and determined effort for a real forward movement in our missionary work, both home and foreign.

Never in all the history of the Church have the demands for advance movements in all our mission fields been so pressing as to-day. In China, the present epoch-making revolutionary movement, with the strong pro-Christian influences that accompany it, furnishes the opportunity, coveted for a generation, to give the gospel to the Chinese, under the most favorable circumstances.

In Japan, the judgment of our strongest missionaries and our general secretaries is that there is a great opening for evangelization, which can not be adequately met unless we send out at least four new missionaries each year for evangelistic work, for the next five years or more.

Korea, where God has wrought some of the most signal miracles of modern times, has shown the most remarkable indications of immediate evangelization—a work which has only been checked by the season of distress through which the infant Church is passing; and this period of suffering calls loudly upon the Christian world for wise and sympathetic leaders. The revolution in Mexico gives new opportunity for the entrance of our gospel. In Brazil and Cuba every influence is favorable to a great advance in our work.

In our own land the pressure of social and religious problems becomes yearly more intense with the coming of added multitudes of immigrants and the development of industrial life; and this pressure constantly comes closer to the territory which is occupied by our Church. Within the borders of our own Conference, among the large French speaking population of South Louisiana, new doors are constantly opening to us.

In all these fields our prayers that the doors might be opened have been abundantly answered, and the opportunities for advance movements in every direction, constitute a direct challenge to our sincerity and our loyalty to Christ. It is a startling statement that comes to us from the General Board, that if no charge throughout the connection should pay more than its assessment for this year, not only will it be impossible to make any advance, but one-fourth of our forces now in the field must be withdrawn. In this connection, I would remind you that your Conference Board was so seriously hampered by the shortness of last year's collections, that in order to meet the pressing demands from our own field it was necessary to lay upon your Missionary Secretary the duty of raising a \$500 special for our French work. This special, which must be raised this year, I will call to your attention more directly in the near future.

In view of the pressing demands for advance referred to above, it ought to be a matter of conscious obligation with every leader in the Church to see that every cent of our assessments is raised. In those charges where it has been the habit to fall short of the assessment, let our rallying cry be "Assessments Paid in Full." In those charges where the assessments are always paid, let us look on the assessment as the minimum of obligation, and resolve to go beyond it and make up the lack of those which fail. The North Georgia Conference is planning this year to raise a \$15,000 special for Cuba above the assessment; and Virginia has for several years been raising more than that for specials. Our more progressive Conferences have ceased considering assessments.

We are asked this year for \$9300 for Foreign, and \$12,700 for Home and Conference Missions, or about 65 cents per member for our combined missionary obligation. No man surely will be so rash as to assert that our Louisiana Methodists can not meet this moderate demand.

Now let us consider some definite plans for accomplishing this purpose:

1. We can arouse a missionary spirit among our members by the circulation of missionary literature in all our congregations. The Missionary Voice can be widely circulated at the moderate price of 50 cents, and will bring large returns. The General Board is publishing for free circulation a large number of effective leaflets that would set our people to thinking on this subject. Your missionary secretary has arranged to secure a large supply of these leaflets, and will be glad to supply any preacher or lay leader who will agree to distribute them systematically.

2. Let every preacher preach a fresh and vigorous sermon often on this inspiring theme. The reading of such a book as "The Decisive Hour in Christian Missions" (50 cents), or "The Call of the World" (25 cents), will help one to preach such a sermon.

3. Let us organize our young people, our good women, our stewards, or any group that we can get together, into mission study classes. The books mentioned above would be excellent material for such study.

4. Let us now, in the beginning of the year, with the help of the laymen, through the missionary committee, or any method that may be best, carry out thoroughly an every-member canvass, and secure systematic missionary contributions throughout the year. Wherever this method has been tried among us it has brought great advancement.

5. Let us plan for the future by adopting the plans prepared for us by the respective Boards, in making the Sunday school and Epworth League active and educative missionary organizations.

6. Let us, preachers and laymen, set apart a season every day to pray especially for our missionary work and workers, and for the solution of the difficult problems of the Boards and those which exist on the fields.

7. Let us have a delegation, as far as possible, from every charge, at the great Missionary Conference at Waynesville, N. C., next June.

Other methods of stirring missionary zeal or imparting information will suggest themselves to the wide-awake pastor, such as the missionary prayer meeting, maps, charts, etc., illustrative of the work. Your Secretary stands ready to assist with information, suggestion, or in any other way consistent with the demands of a heavy pastorate of his own. He will be glad to have a line from any one who will co-operate in carrying out these plans. He is especially desirous of having information as to what charges adopt and will use the every-member canvass, in accordance with the "Financial Method for Methodists," and what results are obtained by its use.

I feel sure that by asking God's help in this hour of opportunity, by earnest work along the lines above suggested, and by determination to succeed, we can make such a record this year as the Louisiana Conference has never made before.

Yours for Success,

W. WINANS DRAKE,
Conference Missionary Secretary.

THE SUNDAY SCHOOL COUNCIL OF EVANGELICAL DENOMINATIONS.

By Rev. Charles D. Bulla, D.D.

The third annual session of the Sunday School Council of Evangelical Denominations was held in the First United Brethren Church, of Dayton, Ohio, January 21-24, 1913. The object of this organization is to advance the Sunday school interests of the co-operating denominations (1) by conferring together in matters of common interest, (2) by giving expression to common views and decisions, and (3) by co-operative action in matters concerning educational, editorial, missionary and publishing activities. Membership in the Council consists of the general, executive and departmental Sunday school secretaries or superintendents; editors of denominational Sunday school literature, and denominational publishing

agents. There were in attendance seventy-eight delegates representing twenty-nine denominations in the United States and Canada, with an aggregate Sunday school membership of more than fifteen millions.

The program was of a high order. Among the addresses delivered at the general sessions were the following: "The Co-ordination of Agencies in Religious Education," by Rev. Robert P. Shephard, Ph.D., of St. Louis, and "A Survey of the Sunday School Situation in this Country and in Europe," by Rev. C. R. Blackwell, D.D., of Philadelphia. In addition to the four general sessions of the Council, many sessions of the Educational, Editorial, Extension, and Publication sections, and joint sessions of the Council and Executive Committee of the International Sunday School Association, were held. Friday was given to joint conferences of the several departments of Sunday school work.

The following officers were elected for the ensuing year: President, Rev. R. Douglas Fraser, D.D., publisher and editor of Sunday School publications, Presbyterian Church in Canada, Toronto; Vice President, Rev. Edgar Blake, D.D., corresponding secretary of the Board of Sunday Schools, Methodist Episcopal Church, Chicago; Secretary, Rev. Henry H. Meyer, D.D., assistant editor of Sunday school publications, Methodist Episcopal Church, New York; Treasurer, Mr. D. M. Smith, our own capable Publishing Agent.

Dayton is a flourishing city with a population of 125,000. Dr. W. R. Funk, the genial and big-hearted retiring President of the Council, and Dr. H. H. Fout, and his committee, did everything in their power for the comfort and entertainment of their guests. The reception and banquet tendered the Sunday School Council and the Executive Committee of the International Sunday School Association, in the tea room of the Rike-Kumler Building, on Tuesday evening, was a pronounced social success. Many witty and true and brotherly words were spoken.

The delegates gladly accepted the invitation of the National Cash Register Company to visit their plant on Thursday. Luncheon was served and the work of this great manufacturing company was explained in a most interesting illustrated lecture. While crossing the Atlantic on an ocean liner, in 1879, the attention of Jacob Ritty, a merchant of Dayton, was drawn to the device in the engine room that recorded the revolutions of the propeller shaft. He returned home and invented the cash register that records the nickels and dimes and quarters that are given in exchange for goods and insures accuracy in recording transactions. The millionth National Cash Register has been delivered. The plant covers seventy-four city blocks. Four-fifths of the wall space of the one mile of buildings is glass. The welfare work of this company in the interest of 6000 employees is worthy of the highest commendation.

A visit to Dayton is not complete without a glance through the factory of the Wright Company, where heavier-than-air flyers worth \$5000 each are made in two weeks by the force of skilled workmen.

The days were crowded full of hard work and high fellowship. No man can estimate the importance of the work done at this meeting of the Sunday School Council in the Gem City of the Miami.

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The Home Circle

A BRAVE LITTLE BOY.

Harry Parks and his mother lived in a small house on the edge of a piece of woods away out in the country. There were neighbors in sight, but it was a lonely place, and Harry was a timid little boy. His school was the other side of the woods on a cross road, and when Harry went through the woods morning and evening he ran all the way. He couldn't tell why he was afraid; there were no wild beasts in the woods, but still, his heart was wild with all sorts of fearful thoughts.

One dark, rainy night, when the wind was blowing a gale, Harry heard his mother calling him in a strange, hoarse voice. He answered her, but she did not speak again, but he could hear her groan as if in great pain, and cough terribly.

Now Harry was only a little boy eight years old, but he had been used to helping his mother in many ways; so he jumped out of bed and ran into her room to find out what was the matter.

"Are you sick, mamma?" he asked anxiously, going close to the bed on which his mother lay, tossing and groaning with pain and fever.

"Yes, dear, very sick," she managed to say. "If I can't have help I'm afraid I shall die."

"What shall I do, mamma?" eagerly asked the little boy. "How can I help you?"

"I must have a doctor," said his sick mother. "Do you think, Harry, you can go for Dr. Carson? He's the nearest. Will you be afraid to go, son?"

Harry hesitated just a moment, but one look at his dear mother decided him. "Yes, I'll be afraid, but I'll go just the same, mamma," he said, and he hurried on his clothes just as fast as he could.

It would have been some comfort if he could have had a lantern, but there was no such a thing in the house. You see he had to go right through the woods, for Dr. Carson lived just beyond the school house on the edge of the village, and it was 1 o'clock in the morning! It was very dark, but Harry knew the way so well, he could have gone with his eyes shut, and never had he run so fast through the woods as he did that night, and never was he so afraid. But he got the doctor in time to save his mother's life.

"I'm afraid, but I'll go anyway," that was when the brave spirit spoke, and that is the kind of courage of which soldiers and great men are made. "Trust in God and do the right." That was Harry's motto.—The Child's Gem.

A DRESSING DOLL'S PARTY.

"Wait, Janie," Bell ran and overtook her friend, "I'm going to have a doll's party Saturday, and I want you to come."

"A doll's party," repeated Janie.

"Yes, but not like the one Lena had, when we just took our dolls and played, this is to be a dressing doll's party."

"Why, what is that?"

Bell was in a hurry and a little out of breath so her words fairly tumbled over each other, "I went with mamma to the Hospital for Crippled Children last week, and do you know some of the little girls there never had a doll in their lives, the ones they play with belong to the hospital. Just think how you or I would feel never to have a doll of our very own? I told mamma it was dreadful, and she said it would be nice to give some dolls. Not our old ones, with their heads cracked and arms off, like so many that are given, but new ones all dressed, that would really belong to them, and that they could take away with them if they wanted to."

"So I am going to ask ten girls to come Saturday, and each bring a new doll—they needn't be expensive ones—then we will dress them; mamma says she will give us the things to do it with. You'll come, won't you?"

"Yes," Janie hesitated. "I think it would be just lovely, and I'd like to give a doll, but I'm afraid I couldn't dress one very well."

"Oh! Sister Helen said she'd help us. She and

her girl's club dressed a lot of dolls for the Day Nursery last Christmas, and Aunt Milly will run the sewing machine for us, and we can do a lot of the work on that. There's going to be a supper, too, little teeny biscuit, with jam and cake. You'll miss a lot of fun if you don't come."

"Oh! I'll come," said Janie.

"I must hurry on then, and tell the other girls. Yes, every one must bring her own doll for the tea party."

Saturday afternoon Bell, her own doll in her arms, was on the veranda waiting for her guests. The first to come in sight was Janie, a doll dressed in street suit and hat in her arms, and another in a blue cloak in her doll's carriage.

Bell flew down the walk to meet her. "Why, Janie," she exclaimed, "didn't you bring a doll to dress?"

"Of course, I did, she's right here," nodding towards the doll's carriage. I told Marle it would be polite to let her ride, because we didn't know when she would have a ride again, and she borrowed Marle's cloak so nobody would know she hadn't any dress."

Very quickly the others arrived, each with a new doll to be dressed. Then what a busy time followed! Sister Helen cut out the little garments, Aunt Milly ran up all the seams possible on the machine, and the girls, each with needle and thimble, all did their best. To be sure, some of them did not know how to sew very well, but Bell's mamma was ready to explain, and help over the hard places, so it was quite surprising how many dolls had been dressed by supper time, and what were left Janie invited them to come to her house the next Saturday and finish.

Then came the tea party, the "teeny" biscuit, with jam, the cambric tea in pretty pink cups, the little cakes frosted with pink icing. All the afternoon the invited dolls had sat in a neglected row on the sofa, but now they came to the table where they were the best mannered guests one could ask, and supper was followed by games on the lawn.

But the little guests agreed with Bell that dressing the dolls was the best fun of all, and the best part of it was that they were doing it to make some one else happy. For, while they sewed, Bell's mamma told them about the crippled children in the hospital, how by the surgeon's skill and careful nursing many were made well, and how those who could never be cured were made comfortable by loving care, and with all they were shut away from and all they had to bear, how bright and brave and patient they were. "Just think of them!" exclaimed May Adams, "and what a fuss I made when I sprained my ankle?"

"Yes," added Bessie Potter, "and I never thought before what it was to have two feet that I could walk on."

"And now," asked Bell's mamma, "when the dolls are finished how many would like to go to take them to the children?"

And ten voices answered, "I would," in chorus. —Adele E. Thompson, in The Child's Hour.

JUST A FEW QUOTATIONS FROM PROVERBS.

Dear Advocate: Great men have gone before us and have thought upon their ways and upon the affairs of life. They have reached conclusions. They have said things. It is well for us to ponder over their sayings. I have in my library, as you have in yours, a book called "Familiar Quotations." In it have been garnered the wise sayings of wise men. I enjoy reading them. So do you. Just recently I have re-read the book of Proverbs, and was again impressed with the many wise and terse sayings therein. I have culled just a few of these sayings, and now beg space in your paper to present them in that way to your many readers. The book abounds so fully in these sayings, that it has been a little difficult to make selections. Here are a few:

"Go to the ant, thou sluggard; consider her ways and be wise." "Reprove not a scorner lest he hate thee: rebuke a wise man, and he will love thee." "Where no counsel is, the people fall." "As a jewel

of gold in a swine's snout, so is a fair woman which is without discretion." "A wise son heareth his father's instruction." "The way of a fool is right in his own eyes." "A soft answer turneth away wrath, but grievous words stir up anger." "A brother offended is harder to be won than a strong city." "An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed." "It is better to dwell in the wilderness than with a contentious and angry woman." "Whoso keepeth his mouth and tongue keepeth his soul from troubles." "Open rebuke is better than secret love." "Faithful are the wounds of a friend." "The wicked flee when no man pursueth; but the righteous are bold as a lion." "Happy is the man that feareth alway." "A fool uttereth all his mind, but a wise man keepeth it in till afterwards." "A man that flattereth his neighbor spreadeth a net for his feet."

W. A. BELK.

Holly Springs, Miss.

NO KEEPING LIKE GOD'S.

Soldiers sleep in quietness and confidence, because all about the camp sentinels walk and watch. So it is that God's peace sentinels the very thoughts of him who makes God his intimate, confidential friend. There is no other keeping like God's. We would better commit to him the keeping of our thoughts, and he will guard them for us. It was a prayer of Fenelon's:

"Take me, O Lord, for I can not give myself to thee. And when thou hast me, O keep me, for I can not keep my own life."—Central Christian Advocate.

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Christian Advocate.

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Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. T. W. Adams.

North Mississippi Conference—Rev. W. W. Woolford, Rev. H. S. Sprague, Mr. J. D. Barbee.

Editorial.

MORAL CONDITIONS IN OUR ARMY AND NAVY.

That moral conditions in our Army and Navy are most deplorable, seems to be the uniform testimony of all who have had an opportunity to observe the situation. After inspecting forty-nine of our Army posts, the Secretary of War of the United States Government, Mr. Stimson, stated last December that he found "the military reservations adjoined by dives and ill resorts of the vilest character," and he further said that "the record of our Army in this respect is shameful beyond that of the Army of any other civilized nation." Another interesting side light on the situation is the following telegram which was sent from Sacramento, Cal., to the San Francisco Chronicle on the 9th of last December: "More soldiers and more nurses commit suicide in California than persons in any of the other occupations, according to a report issued to-day by the Board of Health from data prepared by Statistician George Leslie. The soldiers lead the men with 7.9 per cent, while the nurses lead the women with 5.5 per cent." The Chaplains of the Army and Navy and the San Francisco Preachers' Meeting have also recently made a vigorous public appeal in the interest of the men enlisted in our military service, affirming that the conditions under which they have to live are not conducive to morality, and that the provision made for their religious instruction is wholly inadequate.

This condition of things presents an important problem, which should concern the entire Nation, and particularly the Christian Churches of the land. There are in the Regular Army of the United States about 80,000 men and about 62,000 in the Navy and Marine Corps. Most of these are young and would likely be susceptible to proper religious influences. To avert their destruction by the vices which tend to ensnare them and develop them into men of solid character and worth would be a truly great achievement. Not only because they have immortal souls to save and of the value of the influence that they might exert in behalf of the Master's cause, but because of the increased efficiency it would give them in the service of their country. As was stated in The Outlook of Feb. 1, Napoleon is reported to have said that three-quarters of an army's success in war is due to the moral character of its soldiers, and Constantine, according to some writers, was converted to Christianity by the discovery that the Christians were better soldiers, man for man, than the pagans.

What is to be done to improve the moral conditions surrounding those engaged in the military service of the Nation? Secretary Stimson's plan, so far as the Army is concerned, seems chiefly to be to restore the canteen. The wisdom of such action we discussed in a recent issue of the Advocate. That a well regulated (?) saloon would afford any real relief from the evils now existing at our various Army posts, as we have

before stated, we do not at all believe. If the "model saloon" has ever wrought a reformation of consequence anywhere, we have never heard of it.

It is our conviction that the proper course of procedure to bring about the urgently needed reform is that suggested by the Conference of Chaplains last September and by the San Francisco preachers in their public statement. The space is not at our disposal to set forth all their recommendations; but the following we conceive to be the most important:

1. Let living conditions in the barracks be so improved that there will be less crowding and more opportunity for decent privacy.
2. Let a sufficient number of carefully selected chaplains be provided, and given ample equipment of every kind for their work, whether the Army is in camp or is campaigning. (There are only twenty-four chaplains in our Navy, though it is the third largest in the world; and in our Army there are only sixty-five.)
3. Let the Government seek to encourage total abstinence among the men in the Army and Navy, and exert its influence actively to safeguard them from the ruinous vices to which, because of the manner of their life, they are peculiarly liable.
4. Let the sanctity of the Sabbath, as far as possible, be preserved, and let the Government show a due appreciation of the importance and necessity of religion in all its plans and operations that have to do with our military service.

IN THE HANDS OF THE JUDGE.

The arguments in the Vanderbilt University lawsuit, after lasting for nearly two weeks, have been completed, and the case is now in the hands of Judge Allison, who has taken it under advisement. The testimony covers about 10,000 typewritten pages, and the speeches delivered about 1500 more; and with such a record to examine, the Chancellor is not expected to render his decision within less than ten days or two weeks, and it may be a month before it is forthcoming. Whatever opinion he may hand down, there is little doubt that an appeal will be taken, and that the case will go to the Supreme Court of Tennessee, and perhaps ultimately to the Supreme Court of the United States. However, no matter what the final outcome may be, nothing can possibly justify the misleading and contradictory course which the majority of the Trustees have pursued in the progress of this regrettable controversy. But of the whole procedure, the most humiliating part is that there have been found Methodist ministers who were willing to stand sponsor for the indefensible expedients that have been resorted to in trying to wrest this property from the Church. This is a chapter of our history that we may well wish could be hidden forever out of sight.

BROTHER DRAKE'S STIRRING APPEAL.

Rev. W. Winans Drake, our pastor at Baton Rouge, La., has something of interest to say this week concerning the cause of missions, both home and foreign. Undoubtedly the opportunities of the Church in heathen lands are in this day more inspiring than in any preceding period of the Christian era; and it follows, as a matter of course, that her responsibilities are correspondingly great. The truth is, we are merely playing at the task of disciplining the nations—the work that the risen Christ commissioned us to do, just before he mounted aloft into the sky. He is coming again; and how shall we dare to meet him if we trifle with this all-important duty that he has entrusted to our hands?

The Southern Presbyterian Church is said to have leaped in its contributions for missions in a single year from \$162,000 to \$505,000. Many of the Conferences of our own Church are bestirring themselves and are making a creditable showing. But in Louisiana and Mississippi we have been content to do much too little. We sincerely hope

that Brother Drake's ringing utterance will prove to be a bugle blast summoning our people to such an advance as will soon bring them abreast with those of any other section of the Church, both in their interest in the cause of missions and their gifts to promote it. Why should we allow any of the disciples of our Lord to outstrip us in the glorious privilege of spreading abroad the glad tidings of salvation?

DR. PRETTYMAN AN ASPIRANT.

The Baltimore Southern Methodist states that Dr. F. J. Prettyman, a leading member of the Baltimore Conference, is a candidate for the chaplaincy of the United States Senate. Dr. Prettyman once held this position, following in the office Dr. W. H. Milburn, the famous "blind man eloquent." A scholarly and able preacher, a splendid Christian gentleman, and a patriotic and public-spirited citizen, there is not the slightest doubt that this gifted son of Southern Methodism would adorn the position which he once filled creditably, and which he again seeks. Knowing him to be in every way worthy, we should like very much to see this distinction again conferred upon him.

WANTED AT HOME AWHILE.

After their long stay in the Orient, the people of Mississippi will be happy to have Bishop and Mrs. Murrah again among them. Both of them are greatly loved in their home State, and are constantly missed when they are away. Nearly a quadrennium has passed since Bishop Murrah became one of our chief pastors, and the authorities of the Church have let Mississippi Methodists see very little of him. We are almost disposed to complain of the Episcopal College for such treatment. We feel, however, that we ought to be forgiving, as we realize that there has been a demand for the level head of our Bishop in responsible places, where there were delicate matters to be handled. But we trust that his colleagues will now leave him at home for a season, since his own people are in urgent need of his wise counsel and the inspiration of his leadership. Mississippi has too long been blessed with a resident Bishop to get on well without one.

PERSONAL AND OTHER NOTES.

Rev. J. S. Parker, of Auburn, Miss., has our thanks for some valuable work recently done for the Advocate and a donation of \$1 to our "Helping Fund."

Rev. T. D. Lipscomb reports that his work has opened well on the Donaldsonville (La.) charge. His membership is not a large one, but it embraces some most excellent people.

Rev. J. W. Ramsey, of Mendenhall, Miss., is a pastor-evangelist who is much in demand among the brethren. Those who desire his services for meetings during the coming year would do well to write him at an early date.

Rev. W. N. Duncan, our pastor at Senatobia, Miss., delighted the Publisher a few days since by forwarding to him six renewals and two new subscribers. It is his habit to look faithfully after the interests of the Conference organ.

The people of Florence, Miss., have given Rev. R. E. Rutledge a delightful reception. Nearly every day new manifestations of hospitality and appreciation are forthcoming. Everything points to a year of success and progress in this excellent charge.

Rev. W. L. Blackwell, of Hermanville, Miss., is presenting the claims of the Conference organ in his rounds among his people, with some success. He is in his fourth year in his present charge, and is pleased with the way in which the work of 1913 has begun.

Rev. W. J. Ferguson, of Philadelphia, Miss., gives us a good list of subscribers, and adds: "I think all my officials take the Advocate. If not, they will soon be on that list, and I hope to send you many more names at an early date." This utterance has the right ring.

Our long-time friend, Rev. G. W. Gordon, of Shannon, Miss., who is one of the strongest preachers in the North Mississippi Conference, favored us a few days since with four new subscribers and three renewals from his charge.

Brother Gordon states that his work is progressing favorably, and that he expects a prosperous and happy year.

Dr. A. F. Watkins, the President of Millsaps College, addressed the Y. M. C. A. of Jackson, Miss., last Sunday afternoon, using as his theme, "The Blessedness of a Good Name."

Rev. L. M. Lipscomb has been enthusiastically received by the Methodist congregation at New Albany, Miss., for the fourth year. This is not surprising, since Brother Lipscomb is a preacher of uncommon force and impressiveness.

A baby girl was born to Rev. and Mrs. C. W. Bailey, of McCool, Miss., on February 6. We extend congratulations to the happy parents, and pray that the Heavenly Father may have the mother and little one in his gracious keeping.

In summing up the amount of money paid for various purposes by the members of the First Methodist Church of New Orleans last year, Dr. Luther Sexton, a prominent member of that church, found that they had averaged \$28 per member.

A laymen's banquet was given in the Sunday school room of the First Methodist Church of New Orleans last Friday evening, and about 150 men attended. An interesting program of songs and toasts was rendered and the evening was an enjoyable one.

Bishop W. P. Thirkield, of the M. E. Church, delivered a very practical and interesting address before the New Orleans Preachers' Meeting, of the Southern Methodist Church, last Monday morning on "The Influence of Methodism on American Civilization."

Rev. J. W. Booth speaks encouragingly concerning his work at Jeanerette, La. The stewards have raised the pastor's salary over what it was last year, and there is a good prospect of making extensive improvements on the church building and property.

In addition to those elsewhere mentioned, the following brethren have brought us under obligations for clubs of subscribers sent in within the past few days: Rev. L. L. Roberts, Wesson, Miss., 7; Rev. R. G. A. Carlisle, Arkabutla, Miss., 5; Rev. A. H. Parker, Greenwood, La., 5.

Rev. S. A. Brown, our popular pastor at Boonville, Miss., announces that he has a James McCoy Brown in the parsonage at that place, the youngster having been named for Bishop McCoy. May a favoring Providence watch over the little one and bring him to a noble and useful manhood.

Rev. C. E. Fike has made a most favorable impression on the people at Patterson, La. Sister Fike, who is a bride of but a month, is reported to be a valuable addition to the Conference circle of preachers' wives. She was formerly Miss Bettie Proctor, of Nashville, Tenn., a niece of Dr. G. B. Winton.

The Poplar Springs M. E. Church, South, of Meridian, Miss., is manifestly a live organization. This is doubtless due in a large measure to the fact that it has a spiritual and wide-awake pastor. Both in the pulpit and in his daily work among the people, Rev. John Paul makes his influence vigorously felt.

The district stewards of the Port Gibson District met at Harrison, Miss., on February 10, and fixed the assessment for the presiding elder's support at one-eighth of the preachers' salaries. A delightful luncheon was served to the visitors by the Harrison ladies. Everywhere that he goes Rev. T. W. Adams, who at present is in charge of this district, is captivating the people.

From Troy, Mo., under date of Feb. 2, Dr. Theo. Copeland writes as follows: "I have been here one week in a great revival. Last night our pastor here, Rev. Charles Lynch, while on his way to the church fell suddenly to the ground and died in a few minutes. The whole town is in mourning." We regret to be informed of the unexpected decease of this worthy itinerant.

Mr. Read P. Dunn, of Greenville, Miss., and his accomplished bride recently spent several days in New Orleans. Mr. Dunn called at our office, but, much to our regret, we were out and failed to see him. We were sorry to learn that he had been far from well during his stay in the Crescent City. He and Mrs. Dunn expected to leave in the early part of this week for a trip to Florida.

Aberdeen has succeeded in securing the Mississippi Intercollegiate Oratorical Contest this year. It will take place in that city on May 8 and 9, with the following institutions participating: the State University, and the A. and M. Millsaps, and Mississippi Colleges. Millsaps will be represented in the contest by Mr. H. H. Boswell, who won the medal at the Crystal Springs Chautauqua last year.

Mrs. M. F. Cowan, of Vicksburg, Miss., sends us a remittance of \$5, with the following instructions: "Please send your paper to me for two years, and with the other \$2 you may send it to two other persons who are not able to take it." We appreciate both this double renewal and this

generous contribution to our "Helping Fund." This Fund ought to be many times larger than it is to meet the demands that are made upon it.

We take the following from the Wesleyan Christian Advocate of January 31: "Dr. J. W. Lee is to lecture in the Parker Memorial Church of New Orleans in the early spring. Some high talk the people of that city have in store for them. We have known the present pastor of St. John's, St. Louis, for forty years—our acquaintance began early—and if there is another just like him, our pilgrimage has not discovered him."

Brother and Sister H. E. Carter, of the Mississippi Orphans' Home, forwarded us a remittance a few days since to send the Advocate to one who appreciates it, but who is unable to pay for it. This was a kindly act, and we trust that the 52 visits that our paper will make to the home into which they have been instrumental in sending it will prove a great blessing. Brother Carter closes his letter by saying, "All are well at the Orphanage, and everything is moving on nicely."

Rev. A. S. Lutz, of New Iberia, La., spent last week visiting relatives and former parishioners in New Orleans. While here he paid this office an appreciated call. He reports that New Iberia is New Orleans in miniature: It has a large foreign population, is largely Roman Catholic, and is very careless about keeping the Sabbath holy. He also reports that he has an appreciative membership, and that the year has started most auspiciously.

From the Pleasant Hill (Miss.) charge, Rev. A. M. Bennett sends us 11 new subscribers, and calls for a list showing when the subscriptions of those now receiving the paper will expire. It is work like this that counts. If all our pastors would be equally diligent to circulate the Advocate, we would have 10,000 subscribers before the close of the approaching spring; and Methodism in Mississippi and Louisiana would be given such a boost as it has not had in many a day.

In a note to the Editor, bearing date of Feb. 8, Rev. W. L. Duren, our pastor at Tupelo, Miss., says: "My father will next Tuesday undergo a very serious operation for what appears to be a cancer of the lower jaw. I will be with him this week, and will go back to Winona Monday." Brother Duren will have the sympathy of many friends in this hour of trial and anxiety. We have no later news from his father. We trust that the operation will bring him relief and a speedy restoration to health.

Sister Elmira Young, a member of our Church on the Baker (La.) charge, in renewing her subscription through her pastor, Rev. S. D. Howard, is reported to have said: "I had rather give up not only the luxuries, but also some of the necessities of life, than to do without my church paper, if this needed to be done to secure it." Sister Young manifestly has a genuine interest in the work of the Church and desires to keep up with it. It is the merely nominal Methodist who feels that he has no use for his Conference organ.

In a personal letter to the Editor, bearing date of February 5, Dr. J. W. Boswell writes as follows from his home in Nashville: "I have had a serious time nearly all the winter, and am not well yet, though I keep up and at work. The cold with which I have been afflicted is deep-seated, and I have not been able to shake it off." Dr. Boswell's host of friends in Mississippi and Louisiana will regret to be informed of the continuance of his affliction. We trust that he may soon find relief from his malady, despite its tenacity, and speedily regain his accustomed health and strength.

Rev. P. A. Swann, of Melville, La., continues to persevere in his good work in behalf of the Advocate. Last week we acknowledged the receipt of a club of subscribers from him, and since then he has sent in another. And he adds encouragingly: "I think I can yet do more for you." Brother Swann states that a large congregation greeted Rev. H. W. May, the new presiding elder of the Alexandria District, when he was in Melville on Feb. 2. The territory embraced in this charge was largely overflowed last year, but the people are fast recovering from that disaster, and the prospect at this time is gratifying.

In a note to the Advocate office, in which he inclosed a club of eight subscribers, Rev. J. W. Price writes optimistically of the outlook for the work in the Oak Ridge (Miss.) charge, where he is entering upon his second year. It is Brother Price's habit to give a good account of himself in whatever field the Church calls him to labor; and in the present instance he is fortunate in being re-enforced in his efforts by a number of efficient co-workers. When a hustling pastor and a live flock become linked together in the Master's service things worth while are sure to be accomplished.

Rev. J. H. Rogers, who was formerly a member of the North Mississippi Conference, but who a few years ago transferred to Oklahoma, has been returned to Boswell, a prosperous town in that

State, for another year. The report which his charge made to the last Annual Conference was not surpassed by any other, and he was highly complimented by the presiding elder on the success achieved. As a token of their appreciation, the stewards have increased the salary \$200 over that of last year, making the assessment \$1200. Brother Rogers' Mississippi friends will be greatly pleased to hear of how the Lord is blessing his labors in his present field.

Mrs. J. M. Nabors, of Mansfield, La., has been lending the Advocate a helping hand in her community. She sent us a few days since a club of five subscribers, for which we heartily thank her. In her letter she expressed the earnest hope that much good may be accomplished for the Master in this section during the present year, and especially that the missionary cause may prosper. Since we by no means do all the writing for it, we think that we may without immodesty say that a larger circulation of the Conference organ would tend to contribute to this result, and that Sister Nabors is helping to bring it about by placing it in the hands of more of the Methodists of Louisiana.

We scarcely need to say that we regretted the omission of Dr. H. W. Featherstun's name from his "Valedictory to Brother Lipscomb," which appeared in a recent issue of the Advocate. It was in the type at one time, but by some hook or crook the line was dropped out. However, we dare say every reader understood perfectly the source from which that vigorous utterance emanated. By the way, Dr. Featherstun writes that he is greatly enjoying his work on the Newton District, and that he will tell us something about it in the near future. We shall be happy to learn of his wanderings to and fro, and of what is being accomplished for the Master in the territory under his supervision.

We take off our hat to our genial pastor at Monticello, Miss., Rev. J. V. Bennett, to whom we are indebted for six new subscriptions and three renewals. Brother Bennett, in his brief business note, says: "We have been cordially received on this work. Everything is moving along nicely, and we are hopeful of having a great year. The names that I am sending you for your subscription files are just a start. I am not through canvassing Monticello for the Advocate yet, and I will make a house-to-house campaign for it at every church in the charge." Our worthy friend is certainly setting a fine example, and we wish that it would inspire many others to undertake more energetically to circulate the Conference organ among their parishioners.

In an interesting personal note to the Editor a few days since, Rev. T. W. Dye, who, as was stated in the Advocate recently, has lately moved to Como, Miss., said: "We are comfortably domiciled in our new home here, and find much that pleases us—a clever people, a working church, a splendid Sunday school, two up-to-date public schools, many old friends, and, by no means least in this enumeration of good things, the presence of Rev. W. N. Duncan, the pastor here, and his charming family. Duncan is a preacher; he can and does analyze, and, being studious and spiritual and having natural gifts of a high order, he will in the future take a position of worth and usefulness not attained by many in the Church of God. I love to sit under such a ministry."

Rev. M. M. Black, the capable Missionary Secretary of the Mississippi Conference, has written and had printed a ringing address to the pastors in South Mississippi in which he sets forth a plan of work that is admirable in every respect. Let every preacher and lay leader give Brother Black his hearty co-operation. Both of our Mississippi Conferences are too much like a sleeping giant. Neither of them is half awake to its opportunities. It is high time that some one was blowing a bugle blast in their ears and arousing them to the importance of exercising their unused strength to better advantage. A great Methodism dawdling in this inspiring day is an incongruous spectacle. Let the leaders in every department of the work set our banners forward in these opening days of the new year.

There has been considerable discussion in Mississippi as to who is responsible for the delay in reconstructing the levee at Beulah, and the disastrous overflow which is now sweeping over some of the western counties of that State. But we venture the assertion that no one will dare to even remotely connect the name of Mr. Robert Somerville, who has charge of the office work of the Levee Board of the Lower Mississippi District, with that regrettable occurrence. The capacity and fidelity of Mr. Somerville as an engineer has long challenged our unbounded admiration. He is always at his post, and performs his work with a promptness and exactitude that are truly remarkable. And, best of all, he is a Christian gentleman without reproach, and a citizen who measures fully up to every civic obligation.

Tidings From the Field

Philadelphia, Miss.

The good people of this place have given us a most cordial reception, and we are hopeful of a good year. We are planning to build a new \$10,000 church as soon as possible. It is very much needed in order that Methodism may keep pace with this growing city. We have some of the Lord's choicest people here, and by his help we expect to make deep inroads on the kingdom of Satan. Brother Fikes and family reached their parsonage today (Feb. 4). He has been appointed to serve the Neshoba charge, but was delayed in moving on account of his family being afflicted with measles at Trenton. The Neshoba Circuit parsonage is located here because the school advantages are better than at any point on that circuit. Jake Long, George Fikes and Wiley Ferguson hope to put Methodism to the front in these parts this year. Pray for us. You are giving us a great paper, and it should be in every Methodist home in Mississippi and Louisiana.

—W. J. Ferguson.

Tickfaw, La.

The first quarterly conference for this charge was held at this place Saturday morning, Feb. 1, Rev. Wm. H. Coleman presiding. While Brother Coleman is in a new sphere, he is perfectly at home. He is both capable and efficient. He preached three strong, spiritual sermons that were well received and which, we trust, will prove an inspiration to all who heard him. Our people, though somewhat depressed financially, are of an optimistic spirit, and we expect the best year the church here has ever had. Our predecessor, Rev. H. C. Murphy, during his pastorate succeeded in building a nice, comfortable parsonage, with the assistance of these good people. We appreciate it very much. Added to this charge this year we have Genessee, a sawmill town, where we have made a good beginning. At our first appointment we had a crowded house and on the following Sunday we organized a Sunday school of 36 members. Though the weather has been very unfavorable, we have had good congregations and the outlook for the new year is gratifying.—R. V. Fulton.

Greenwood, La.

Things are moving nicely in the Greenwood charge this year. Although Greenwood was without a parsonage when we moved over here, the good people had arranged for us to have a house free of rent, and had provided furniture so we could go to housekeeping. With the good things to eat, which I will not try to name, the table was literally filled to overflowing. Flour, meal, rice, sugar, coffee, meat, lard, and such like, found the way to the parsonage on that day, and provisions are yet coming in. They have also stocked the yard with fine chickens. Our presiding elder, Brother Brown, came to hold our first quarterly conference last Friday, Jan. 31. The stores were closed, and the school turned out, and all assembled at the church for the 11 o'clock sermon. The train was a little late, so we passed the time in a song and prayer service. Brother Brown preached an excellent sermon. At 3 p.m. we met to transact the business of the conference. We had a very good report for the first quarter, and the stewards gave a satisfactory answer to Question 3. Don't you think it is great to be a Methodist preacher? Of course, I mean when you serve a charge like this.

—A. H. Parker, P. C.

Waynesboro Circuit, Miss. Conf.

We are moving smoothly on the Waynesboro Circuit and the outlook for the new year is very encouraging indeed. Since our return from the Annual Conference we have visited every church within the bounds of our charge. The pastor has been received cordially by his own people, and also by members of other denominations. I will say just here that I am proud that Bishop H. C. Morrison saw fit to return me to my same work. Quite a number of the people within the bounds of my charge have visited the parsonage since we came home from Conference and have spoken words of cheer and comfort to their pastor and his family. Oh! yes, on our arrival at the parsonage after the adjournment of our Conference, we found that some of the good ladies of the town had come in and dressed two of the rooms with art squares and rugs and had filled the safe with some nice, wholesome food. The evening of our arrival Mrs. W. E. Hlatt had prepared a nice supper for us and we all went over and enjoyed it with her and her family. The prospects, we think, are fair for a fine year in the Lord's work in this part of the harvest field.—Hilary Westbrook, P. C.

Shiloh Circuit, Miss. Conf.

Dear Brother Meek: I have been to every appointment on the Shiloh Circuit and have met large congregations at each place, notwithstanding the bad weather and the bad roads. When we reached the parsonage on Saturday, Dec. 28, we found that some of the people had made ready for our coming. In the safe were many good things, too numerous to mention. It was 3 p.m. when we arrived and, Mr. Editor, you can guess what soon took place when this preacher and his family found so many good things to eat. Almost continuously since our arrival, the good things have been coming in, such as hams, sausage, hackhones, spareribs, butter, molasses, milk and just such good things as country folk have. (Our poundings have not been canned goods affairs.) The Shiloh people are a substantial and appreciative people. The writer has known some of them for quite a while and is not altogether among strangers. We have camp meetings here every year and in that respect this is quite an historic place. Come over the first of October and take a little outing with us, Mr. Editor. We would be glad to have you with us. I have married two couples and hurled three persons since coming here. The outlook for a good year, I think, is very encouraging for us.—C. C. Griffin, P. C.

Marriages

At the home of the bride's father, Mr. Henry Crawford, near Pearl River, La., on Nov. 20, 1912, by Rev. T. V. Peters, Mr. FOREST ARMSTRONG, of Ocean Springs, Miss., and Miss EDNA CRAWFORD.

At the residence of the bride's father, in Shiloh, Miss., on Jan. 22, 1913, by Rev. C. C. Griffin, Mr. BUNION BOYKIN, of Boykin, Miss., and Miss INA NOBLES.

At the Shiloh (Miss.) parsonage, on Jan. 29, 1913, by Rev. C. C. Griffin, Mr. W. T. HEMPHILL, of Baxton, Miss., and Miss NANNIE ROBINSON.

At the home of the bride's mother, Mrs. Henry Faucher, in McCool, Miss., by Rev. C. Wesley Baley, Mr. J. D. WINTERS and Miss ESTRELLA FAUCHER.

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THE IDEAL INSTRUMENT for every member of the family, because it meets all requirements of both the piano and the player. The player mechanism is contained within the compass of the ordinary piano case and in no way interferes with the regular playing of the piano.

THE ADVANTAGES of the Kimball 88-Note Player are manifold in the simplicity of mechanism and the ease of operation, but of the greatest interest to music-loving people is its wonderful efficiency in musical effects.

COME AND SEE IT hear it. Let us demonstrate its wonderful possibilities, and at the same time tell you how you can own one of these celebrated instruments on almost your own terms.

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J. F. SIMMONS, President.
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And nearly every other month out of the year, if you are a salesman and have one of our attractive sales outfits and an exclusive territory of your own in which to sell **Lindley Celebrated Trees and other Nursery Stock.** Any energetic man of good address can build up a substantial, permanent and ever-growing business on Lindley's Peach, Pear, Apple, Plum, Cherry, and Pecan Trees, Grape Vines, Shade Trees, Roses, Shrubs, Evergreens and other plants for the orchard and garden. An old established firm, recognized quality of stock and strong guarantee of truthness to name make sales easy, and the work pleasant. **Experience unnecessary**—References required.

Greensboro, N. C., January 8, 1913.

J. VAN LINDLEY NURSERY Co. Pomona, N. C.
Dear Sirs:—After 24 years experience as salesman for your Company, I am prepared to state that the business has become a pleasure to me, as well as a success. I have learned enough human nature since I have been on the road to make a success of almost any kind of business that I would want to pursue if I were to lay down the tree business, but I do not know of anything that I could go into that would make me the money in the same time that I am making now. I clear from fifteen hundred to two thousand dollars every year, and only work from six to eight months on both canvass and delivery. My motto is, "Go after them and get them."

Very truly,

WM. RIGHTSELL.

Write at once for particulars.

J. VAN LINDLEY NURSERY CO., Box L, Pomona, N. C.

You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price \$1.00, retail.

The Sunday School.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

To save our lives from having a meaningless row of ciphers for our epitaph, let us read David S. Jordan's "Our Day."

A selected group of interested people ought to be gathered in each school for the study of missions. There are popular and interesting courses which can be completed in 8 or 10 weeks. Climax this by celebrating Livingstone's birthday and you will have put a fine missionary inspiration into your whole year.

The Bible Class movement of these present days represents not only a present but a potential force. Its potentiality lies not only in its increasing members and the momentum which comes from them, but in the new and improved methods of service that are constantly being discovered. This force should manifest itself in these main directions: the church, the community and the country. Community Christianity is not the least need of the twentieth century.

The charge that men do not and will not attend a Sunday afternoon service and that the Devotional Committees of Adult Bible Class work are doing no good, is disproved by the following card handed all men reaching Louisville, Miss.: "Just a Minute. If you have no other previous engagement, or if you are a stranger in Louisville, come and spend the half hour, from 3:20 to 4 o'clock Sunday afternoon, with the Men's Union Prayer Meeting at the Methodist Church. A cordial welcome awaits you—perhaps an inspiration. Our Motto: 'Help whoever, wherever, whenever we can.' Members of classes that have not yet attained to this spiritual excellence have visited this men's prayer meeting with great spiritual profit.

Are you a negative or positive force in your Sunday School? Listen to the wall of the negative soul:

"My life was a problem in ciphers, a weary and profitless sum;
Slipshod and stupid I worked it,
dazed by negative and doubt.
Ciphers, the total confronts me. O
Death, with thy moistened thumb,
Stoop like a petulant school-boy,
wipe me forever out!"

To-day is yours and mine, the only day we have in which to play our part. What our part may signify in the great whole we may not yet understand, but we are able to play it and now is the time. This we do know: it is a part of action, not of whining; it is a part of love, not of cynicism—it is for us to express love in terms of human helpfulness.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

Included in his district, presiding elder H. W. May has a church where twenty-seven years ago he rode forty miles and held a revival meeting, and was remunerated by receiving \$1 and a plug of tobacco. We hope he will find that these disciples of the "old school" have grown with the world about them, since the days of rail roads, Sunday and public schools, and that they will have a more hygienic commodity with which to pay the presiding elder's pro rata than the juicy plug. All honor to the "old time Methodist," but to support the Christian minister in this day of expensive living, it takes more than a dollar and a plug of tobacco for ten days' work and an eighty mile ride and we must have sons of a more progressive type than their fathers, or else the world will outstrip the Church in the race for better things.

Sometimes we find organized classes whose members have forgotten who the officers are; never heard of any committees, and don't know anything about a business meeting. Such an organization is wanting in proper instruction, and life and growth are impossible. The president of an organized class should feel called by the Church to magnify his class' growth and activities above everything else, and to this end should have regular, well planned business meetings, and see that all three of the standard committees and such others as may be needed do their work faithfully. Then the class members will not forget who the officers or members of committees are. And by all means they should be enrolled in our Wesley Adult Department at Nashville.

Our Sunday school folk are under permanent obligations to Miss Mary Lou Howell, of Lake Charles, for some demonstration work from her Junior Department for our Conference Sunday school exhibit. The specimens are from the work of Julia Watkins, illustrating the 23d Psalm; Dorothy Ryan, illustrating the hymn, "Jesus Savior Pilot Me," and Edith Leithhead and Minnie Stewart, each illustrating the hymn, "The Spacious Firmament on High." (These girls range in age from 11 to 13 years.) We have not seen artistic work by children to equal the above specimens and we are constrained to exclaim: "Behold what modern pedagogy and the graded literature has wrought in the Sunday school!" We thank Miss Howell for this splendid contribution and invite others to send us samples of their work, that we may pass it on. This will apply equally to pictures and records of any department of Sunday school work. "Let your light so shine, that others seeing your good works, may glorify the Father who is in heaven" by improving the grade of their Sunday school work.

In a note, Rev. W. Winans Drake, our newly elected Conference Missionary Secretary, says: "In planning a thorough development of the Conference along missionary lines and trying to make the secretaryship count for something, it occurs to me that one of the most fundamental needs is missionary education in the Sunday school, and one of the best things the Secretary can do is to co-operate with the Conference Sunday School Missionary in promoting that work." We agree with our Missionary Secretary that in childhood is the best time to obtain missionary knowledge, hear missionary sermons and acquire the habit of missionary giving. Our efforts last year resulted in establishing thirteen Missionary Departments, with superintendents and literature, and four already have been organized this year. More and more are we convinced that this department of Sunday school work should be stressed. We trust that Brother Drake will visit our Sunday School Institutes and work up a Conference Missionary policy for our Sunday schools. We congratulate him on his progressive ideas as to the work of his office and expect him to do something definite.

BOOKS FOUND IN MOVING.

In packing up to move I found some of my books which I thought were all gone and could not fill recent orders. While they last I will mail them to any address, postpaid, as follows:

Bible Mode of Baptism.....15c
Mormonism Exposed.....15c
Confusion Untangled.....50c
How to Keep Well.....10c
All four to same address for only 64c. Not many left. Send at once to Rev. J. E. Mahaffey, Box 103C, Batesburg, S. C.

Terrible Suffering

Eczema All Over Baby's Body.

"When my baby was four months old his face broke out with eczema, and at sixteen months of age, his face, hands and arms were in a dreadful state. The eczema spread all over his body. We had to put a mask or cloth over his face and tie up his hands. Finally we gave him Hood's Sarsaparilla and in a few months he was entirely cured. Today he is a healthy boy." Mrs. Inez Lewis, Baring, Maine.

Hood's Sarsaparilla cures blood diseases and builds up the system. Get it today in usual liquid form or chocolate tablets called Sarsatabs.

TRUSS WEARERS

attention: The PLAPAO PADS are different from the truss, being medicine applied to the truss, and adhesive purpose to hold the parts securely in place. No straps, buckles or springs—cannot slip, so cannot chafe or compress against the public bone. Thousands have successfully treated themselves at home without hindrance from work and conquered the most obstinate cases. Soft as velvet—easy to apply—Inexpensive. Awarded Gold Medal. Process of recovery is natural, so no further use for truss. We prove what we say by sending you Trial of PLAPAO absolutely FREE. Write TO-DAY. Address, PLAPAO LABORATORIES, Bldg. 132, St. Louis, Mo.

Beware how you regard as trifling faults which appear of but little consequence. You weigh them, and think them nothing; but count them and you would be frightened at their number—St. Augustine.

IF YOU HAVE CATARRH

C. E. Gauss Will Send You Free a Treatment of His New Combined Cure to Try.



Trained Nurses Strongly Recommend Gauss Catarrh Cure to All Sufferers. The Remedy Has Proved so Marvelously Successful that Mr. Gauss Offers to Take Any Case of Catarrh, No Matter Where the Patient Lives, or What Stage the Disease is in, and Prove Entirely at His Own Expense That It Can Be Cured.

Send Today for the FREE TREATMENT.

C. E. Gauss says you cannot cure Catarrh with the old time methods, because they do not reach the real source of the disease. Catarrh is not simply an affection of the nose and head, but it involves the Throat, Bronchial Tubes, Lungs, Stomach and various other organs of the body, and the only way you can effect a cure is to cleanse the system of every trace of the disease—THAT'S THE GAUSS WAY.

Send your name and address at once to C. E. GAUSS, 4401 MAIN ST., MARSHALL, MICH., and he will send you the free treatment referred to. Simply fill in name and address on dotted lines below.

DOCTOR Tichenor's Antiseptic
UNDER A STRAIN

The muscles always become sore and stiff. Delightful and lasting relief is immediately had by applying

Dr. Tichenor's Antiseptic

Its healing effect is truly wonderful. You can't well be without it. Take a bottle home today.

All druggists, 25 and 50 cts.

ASK ANY ONE WHO HAS EVER USED IT

WANTED: MAN OR WOMAN all or spare time to secure information for us. Work at home or travel. Experience not necessary. Nothing to sell. GOOD PAY. Send stamp for particulars. Address M. E. A., 631 E. 10th, Indianapolis, Indiana.

Whittemore's Shoe Polishes
FINEST QUALITY LARGEST VARIETY



"GILT EDGE" the only ladies' shoe dressing that positively contains gold. Blacks and Polishes ladies' and children's boots and shoes, shines without rubbing, 25c. "FRENCH GLOSS," 10c.

"STAR" combination for cleaning and polishing all kinds of russet or tan shoes, 10c. "BANDY" size, 25c.

"QUICK WHITE" (in gold form with sponge) quickly cleans and whitens dirty canvas shoes, 10c. & 25c.

"BABY ELITE" combination for gentlemen who take pride in having their shoes look A.1. Restores color and lustre to all black shoes. Polish with a brush or cloth, 10 cents. "ELITE" size, 25 cents.

If your dealer does not keep the kind you want, send us the price in stamps for full size package, charges paid.

WHITTEMORE BROS. & CO.,
20-26 Albany Street, Cambridge, Mass.
The Oldest and Largest Manufacturers of Shoe Polishes in the World.

Catarrh

The accompanying illustration shows how Dr. Blosser's Catarrh Remedy reaches all parts of the head, nose, throat and lungs that become affected by catarrh.

This remedy is composed of herbs, leaves, flowers and berries (containing no tobacco or habit-forming drugs) which are smoked in a small clean pipe or made into a cigarette tube. The medicated fumes are inhaled in a perfectly natural way.

A five day's trial of the remedy, a small pipe and also an illustrated booklet explaining catarrh will be mailed upon request. Simply write a postal card or letter to DR. J. W. BLOSSER, 204 Wake St., ATLANTA, GA.

DROPSY cured with a vegetable remedy. Relieves shortness of breath in 36 to 48 hours. Reduces swelling in 20 days. Write for symptom blank and testimonials, etc. Collum Drops Remedy Co., 512 Ardell Rd., Atlanta, Ga.

CHURCH EXTENSION BOARD.

North Mississippi Conference.

The Executive Committee of the Board of Church Extension of the North Mississippi Annual Conference will meet at Winona, Miss., on March 25, at 10:30 a.m., in the Methodist Church.

Those who expect to make application to the General Board for donations or loans will please send their applications to Rev. V. C. Curtis, at Kosciusko, Miss., by the 20th of March. You can get application blanks from Brother Curtis. Be sure to see that your applications are in due form and signed properly. A failure in this may cause you to have to wait until next year.

If you desire to be represented before this Committee, we will be glad to hear you in behalf of your claim. Parsonage loans and donations must be passed upon by this Board.

W. S. LAGRONE.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian Dist.—First Round.

Desoto at Manassa Mch. 1, 2
Matherville, at Poplar
Springs Mch. 4
Moscow, at Mellen Mch. 7
DeKalb, at Pleasant Ridge Mch. 8, 9
Meridian, at Poplar
Springs Mar. 16
Meridian 7th Ave Mch. 16, 17
Porterville at Porterville Mch. 22, 23
J. T. LEGGETT, P. E.

Jackson Dist.—First Round.

Jackson, First Church, 11
a. m. Mch. 2
Jackson, Rankin St. 7:30 p.
m. Mch. 2
Bolton Mch. 8, 9
Florence Mch. 15, 16
Jackson, Capitol St. 11 a. m. Mch. 23
Jackson, Galloway Chapel
7:30 p. m. Mch. 23
PAUL D. HARDIN, P. E.

Sea Shore District—First Round.

Coalville, at Coalville Mar. 1, 2
Bay St. Louis Mar. 5
Log Town March 8, 9
Wolf River Mission, at Beau-
lah, 10 a. m. Mar. 12
Vanceleave, at Vanceleave Mar. 15, 16
W. H. HUNTLEY, P. E.
Gulfport, Miss.

Brookhaven Dist.—First Round.

Topesaw, at Sarlin's Mar. 1, 2
Meatville at McCall's Mar. 5
Scotland, at New Hope Mar. 8, 9
Bayou Pierre at Center Pt. Mar. 15
Parlow, at Rehoboth Mar. 16
Gallman at Bethesda Mar. 22, 23
Hazlehurst Mar. 23, 24
Crystal Springs Mar. 30, 31
ROBT. SELBY, P. E.

Port Gibson District—First Round.

Silver City at S. C. Mar. 1, 2
Payette Mar. 5
Hamburg Mar. 8, 9
Oak Ridge Mar. 15, 16
Rocky Spr. at R. S. Mar. 22, 23
T. W. ADAMS, P. E.

Newton District—First Round.

Forest, at Forest Mar. 1, 2
Hickory, at Hickory Mar. 7
Meehan, at Meehan Mar. 8, 9
Lake, at Lawrence Mar. 12
McDonald and Indian Mission,
at Neshoba Mar. 15, 16
Carthage, at Rocky Point Mar. 21
Walnut Grove, at W. G. Mar. 22, 23
Newton and Montrose, at New-
ton Mar. 29, 30
H. W. FEATHERSTUN, P. E.

NORTH MISSISSIPPI CONFERENCE.

Corinth District—First Round.

Wheeler, at Wheeler Mar. 1, 2
Chalybeate, at Camp G. Mar. 8, 9
Corinth, at Boxes Ch'pl. Mar. 15, 16
Corinth, South Side Mar. 16, 17
Tishomingo, at Tishomingo Mar. 21
Belmont, at P. Chapel Mar. 22, 23
J. H. MITCHELL, P. E.

Holly Springs Dist.—First Round.

Mt. Pleasant at Mt. Pleas-
ant Mar. 1, 2
Lamar, at Lamar Mar. 8, 9
R. A. TUCKER, P. E.

Winona Dist.—First Round.

Lambert ct, at Lambert Mch. 1, 2
Tutwiler & Cherry H., at Tut-
wiler Mch. 2, 3
BEN. P. JACO, P. E.

Sardis Dist.—First Round.

Lake Cormorant, at Hines. Mch. 1, 2
Hernando Mch. 2, 3
J. W. DORMAN, P. E.

Greenville District—First Round.

Rosedale Mch. 2, 3
Glen Allen Mch. 9, 10
H. S. SPRAGINS, P. E.

Durant District—First Round.

Poplar Creek, at Bethel Mar. 1, 2
West, at West Mar. 8, 9
Ebenezer, at Ebenezer Mar. 15, 16
McCool, at Liberty Hill Mar. 22, 23
W. S. SHIPMAN, P. E.

LOUISIANA CONFERENCE.

Ruston Dist.—First Round.

Winnfield Mar. 1, 2
Arcadia Mar. 4
Sibley, at Sibley Mar. 8, 9
Minden Mar. 9, 10
Simsboro, at Simsboro Mar. 11
Cotton Valley, at C. V. Mar. 15, 16
Bienville, at Bienville Mar. 19
BRISCOE CARTER, P. E.

Alexandria District—First Round.

Glenmora Mar. 1, 2
Provençal Mar. 8, 9
Opelousas Mar. 15, 16
Pollock and Rochelle, at Pol-
lock Mar. 19
Bon Ami and Carson, at Bon
Ami Mar. 22, 23
Oakdale Mar. 29, 30
Harrisonburg Apr. 5, 6
H. W. MAY, P. E.

KNOWN FROM COAST TO COAST.

"Dear Sirs: I want very much to get a small box of Gray's Ointment. I used it when living in Los Angeles and think it very valuable for boils and carbuncles, in fact, I cannot find anything else to take the place of Gray's Ointment. Find enclosed 25 cents for which please send me one box by mail. John Haynes, 28 Bay Street, Springfield, Mass. Gray's Ointment is used from Maine to California, from the Lakes to the Gulf, and in many foreign countries by physicians and people alike, and the consensus of opinion is that it is the greatest remedy for cuts, bruises, burns, boils, carbuncles, running sores, ulcers, poisonous bites, blood poison, etc., ever discovered. Anyone desiring to test its value for such troubles can do so without cost, by writing Dr. W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn., for a free sample. The Ointment can be had for 25c a box at druggists or direct by mail from the manufacturers."

PAINS ALL OVER.

Houston, Tex.—"For five years," says Mrs. L. Fulencheck, of this place, "I suffered with pains all over, especially in my back and side, and was so weak I could hardly do my housework. A friend told me of Cardui. Since taking it, I feel so much better! Now I can do all my housework and pains don't bother me any more at

all." Cardui is a strength-building medicine. Fifty years of success have produced, amongst its many users, confidence in Cardui and what it will do. During this time, Cardui has relieved the female ailments of over a million women. Why not yours? Try it, to-day. Your druggist sells it.

Feather Bed Bargains.

\$8.40 brings you one New 26 lb. Feather Bed and one pair 6 lb. New Feather Pillows. Agents wanted. Big pay. Address Southern Feather & Pillow Co., Dept. 11, Greensboro, N. C.

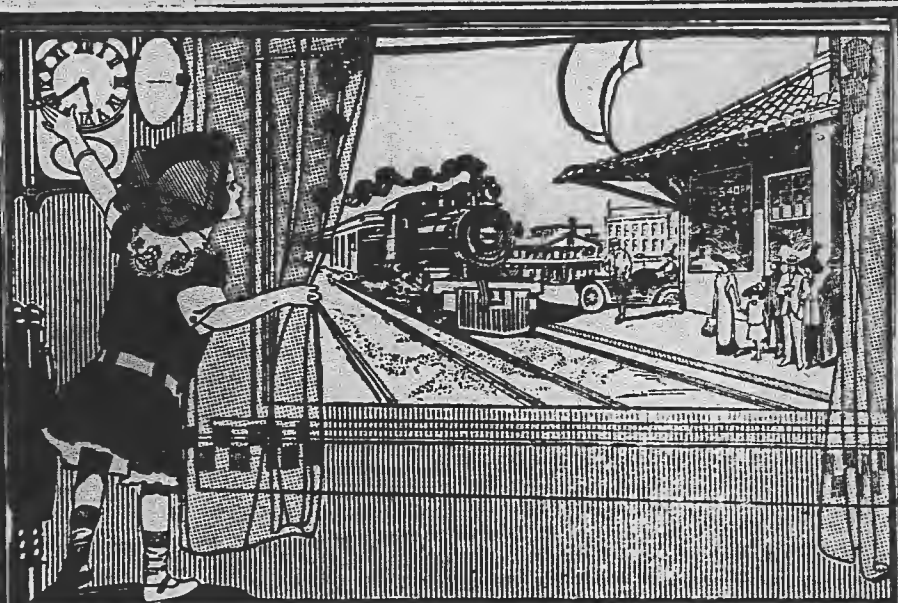
Carey used to say: "My business is serving the Lord. I cobble shoes to pay expenses."

FROST PROOF CABBAGE PLANTS

Don't be foolish and order your cabbage plants without first getting our wholesale price on our guaranteed plants from the famous cabbage plant section. We guarantee Everything. Don't Delay Write us To-day.

RIVERS WHOLESALE PLANT CO.

Box 106, Meggetts, S. C.



Dear Mr. Traveler

this road has but one thing to sell
That is Transportation

Transportation Means Getting There—AND ON TIME

THE people we serve do not depend for their time upon the Government Observatory or The Western Union Telegraph Company; they set their clocks by our trains. Traveling is a pleasure when trains are on time, and the conductor smiling—for civil conductors are just as necessary now-a-days as civil engineers. Next to being on time we pride ourselves on the courtesy of our train men. It is their business to answer questions and help you in any way possible. Our double passenger service is dependable. Plan your trips so as to use these "ever on time" trains and ride on the road where there is never a grouch. The ticket agent will be glad to supply you with a folder showing the schedules in detail, and give you any other information you may desire. Trains arrive at and depart from our new Central station in Shreveport and the new Union Depot in Alexandria. Our freight service is equally reliable. Insert in your orders routing c/o L. & A. Ry. You will be pleased with our service. Full information regarding either freight or passenger schedules, rates, etc., will be gladly furnished by any agent of the L. & A. Ry., or any one of the undersigned:

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To visit Europe, British Isles and World's Sunday School Convention at Zurich, Switzerland. You can make part of your trip free. For particulars write J. C. MIMMS, Pastor Methodist Church, Belton, Texas.

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BAD COLDS

For their speedy relief you should take a medicine containing no dope, no alcohol and without bad after effects. You get it in

JOHNSON'S
TONIC

A warranted remedy. 25c and 50c sizes at dealers or direct. Trial bottle 10c. The Johnson's Chill and Fever Tonic Co., Savannah, Ga.

That's It!



Woman's Missionary Work

Edited by Mrs. R. F. Harrell, 1329 Josephine St., New Orleans
Conference Press Superintendents:

Louisiana Mrs. A. C. McKinney, Ruston, La.
Mississippi Mrs. H. L. McCleskey, Hazlehurst, Miss.
North Mississippi Mrs. A. C. Yeager, Water Valley, Miss.

All communications for this department should be sent to the Editor at the address given above.

Holly Springs District.

The Holly Springs District of the North Mississippi Conference is one of the leading sections in missionary work among the women under its most efficient secretary. All the adult societies have been united, new ones have been organized, and the field carefully watched. There are three societies in Holcomb. The Young People's Societies are being supplied with the fruits of the work among the Juniors.

Corinth District.

There are sixteen Home Mission Societies in the Corinth District of the North Mississippi Conference. But some of them, according to the monthly Bulletin of the Conference, are not as active as they should be. The Secretary finds it hard to get replies from some and others do not respond at all. But the faithfulness of the officers will result in a forward movement in the work. Miss Barcroft will go with the Secretary through the district on a visiting tour. There are nineteen Foreign Missionary Societies in the district with an enrollment of over two hundred. Union has been effected in every place where there were two societies.

Mormonism.

Every woman should be interested in the warfare against this sect that jeopardizes the future of so many women and girls. Though in 1829 the Mormons promised the government to cease their practice of polygamy, they are still fostering this pernicious social evil today. The curse of Mormonism has so spread as to reach a firm footing in five States of the Union, in that they are able to influence the election of Senators and Representatives to our National Congress at Washington, and through them they are able to influence legislation to some extent.

There has never been a religious sect in which the priesthood had more control over the people of its denomination. To be in good standing in this Church, two things are absolutely necessary: to pay tithes and to obey the priesthood. The leaders of the Church can know at any time how a member stands, as they have information relative to his life close by, and they have power to obtain whatever information they desire as to the private conduct of individuals. Danger is ahead for him who criticizes the church authorities.

The Mormons seem to have unbounded faith in the doctrines of their Church. They say the Gentiles believe their religion is true, but they know they cannot be mistaken in theirs. The missionary to the Mormons has a most barren field in which to labor. They resent any attack whatever upon their doctrines, regarding him who teaches that they are wrong as their personal enemy, while they have the greatest confidence in their own shepherds and trust their hearts to them entirely. The Mormons think they have a witness from God that their faith is right. They do not depend upon a process of reasoning for their convictions. They believe God shows them signs. He speaks to them by voice or through dreams. This is a perfect defense against him who would convert them.

Twice a year the saints of Mormonism gather from all over the country at Salt Lake City. This conference usually lasts about four days. Great

audiences are gathered in the Tabernacle and are taught by the authorities. These messages come from God, the people believe. All these thousands are but a great host of people in the hands of an unscrupulous priesthood. Their credulity is the source of the strength of those who have the control.

To sum it all up, Mormonism claims to be divinely founded, and ruled over by a hierarchy divinely inspired; that its people only are the people of God; that the gospel it teaches is the only gospel of Christ, restored through the Prophet Joseph, and all this is known through the witness given.

Wherever Mormonism gains a foothold it is always at war with the righteous laws of the State and Nation. It teaches that the government of the Mormon priesthood is the only legal government on the face of the earth. Polygamy is one of its extensive practices, though it is not as openly carried on as formerly.

The Nashville Settlement Home.

The Board of Missions of our Church has bought additional property in the rear of the Warlike Settlement Home in North Nashville for the purpose of erecting a building to be used as a gymnasium and also for public entertainment and services. The Warlike Home is under the direction of the Methodist Training School. The Vanderbilt Medical Department and the City Health Officer have offered to furnish medical services when they are needed. These improvements will make this the finest settlement home in the South.

Kindergartens in China.

The Central China Kindergarten Association is the result of a deep conviction of the need of such work in that great mission field. It started in Soochow in 1911 in the month of February. In a short while the association included all the kindergartens in Central China and had the endorsement of many leading educators and other interested parties.

It had been wondered by those interested in the advancement of China religiously where the influence would come from that would inculcate the virtues of obedience, good morals, honesty, and all other Christian principles necessary to place these people on the proper Christian footing. The question has been answered by the establishment of the kindergarten work. The results so far have been remarkable. Some one engaged in this work said: "Our children know truthfulness and obedience, and can be trained because they have learned these things in the kindergarten."

The young women of China are heartily in favor of this movement, as they see in it a place where they may serve others, and develop their powers for good. It gives them the opportunity for preparation for home life. It exalts womanhood in giving to her a part in the child's education. It exalts childhood in that the child receives such careful attention.

A vast amount of good is expected from this movement. The Church has the opportunity in this way to greatly increase the results of the efforts it puts forth. All the mission boards of the different Churches have been requested to help this new movement, and in this lies an opportunity for philanthropists to expend money in a way that will bring visible results.

The Association has been regularly organized and has its own constitution. It desires to secure the co-operation of persons interested in the educational advancement of China, of

FOR BACKACHE, RHEUMATISM
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FOLEY KIDNEY PILLS

Contain No Harmful or Habit Forming Drugs

Grow 1½ Bales Cotton Where Only 1 Grew Before

One to one-and-a-half and even two bales of cotton, or 60 to 90 bushels of corn per acre, require little more labor than smaller yields. Simply use liberally the right fertilizer or plant food to the acreage you plant, and cultivate the crop more thoroughly and oftener.

You cannot be too careful in selecting fertilizers and seeds.

Your soil deserves the best plant foods which are

Virginia-Carolina High-Grade Fertilizers

They are made to give Available Phosphoric Acid, Ammonia or Nitrogen, and Potash in the right combination for greatest yields. These fertilizers produce big crops of COTTON, CORN, RICE, TOBACCO, FRUITS, PEANUTS and TRUCK.



Virginia-Carolina
Chemical Co.

Box 1117

RICHMOND - VIRGINIA
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DIXIE FEVER and PAIN POWDER Wonderful Pain Killer

Promptly Relieves Headache, Neuralgia, Rheumatism, Catarrh, La Grippe, Sleeplessness and All Nervous Conditions

Pain in any form is Nature's Danger Signal! It is simply a sign that something is wrong—a symptom of trouble that should have the cause removed at once. And isn't it wonderful that Nature also provides a palliative for every pain—an antidote for every ill! Now the famous *Dixie Fever and Pain Powder* is a grand natural remedy for pain of any kind. It acts almost instantly, because it is made from Nature's own choicest ingredients. Just make up your mind that it is needless to suffer more, with quick relief at the nearest drug store. Tell your friends about *Dixie Fever and Pain Powder*.

25c a Box At Druggists

Most good drug stores have *Dixie Fever and Pain Powder*. If you are suffering pain in any form, try a box today.

25¢

Or Direct From Makers

If your dealer hasn't *Dixie Fever and Pain Powder*, send 25c for a box to MORRIS-MORTON DRUG CO., Ft. Smith, Ark.

Methodist Benevolent Association

The Connectional Brotherhood of Ministers and Laymen. Life or Term Certificates from \$250.00 to \$2,000.00. Benefits payable at death, old age, or disability. \$125,000.00 paid to widows, orphans, and disabled. \$18,000.00 reserve fund. Write for rates, blanks, etc. J. H. Shumaker, Secretary, Nashville, Tenn.

mission boards, and of the general public in other countries.
City Missions.

New City Mission Boards have been organized at San Francisco and at Norfolk, Va. Mobile has a new Wesley House. Nashville is to build an addition to the Warlike Settlement. Houston, Tex., has just opened a new \$50,000 home for working women. Thus from all over the country there come encouraging reports of the progress of this great work.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.
Take the Old Standard GROVE'S TASTELESS CHILL TONIC. YOU know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

WOMAN'S GREATEST TROUBLE.

Big Sandy, Tenn.—Mrs. Lucy Cantrell, of this place, says: "Every two weeks, I had to go to bed and stay there several days. I suffered untold misery. Nothing seemed to help me, until I tried Cardui, the woman's tonic. Although I had been afflicted with womanly weaknesses for seven years, Cardui helped me more than anything else ever did. It is surely the best tonic for women on earth." Weakness is woman's greatest trouble. Cardui is woman's greatest medicine, because it overcomes that weakness and brings back strength. In the past 50 years, Cardui helped over a million women. Try it for your troubles, to-day.

PISO'S REMEDY
Best Cough Syrup. Tastes Good. Use
in time. Sold by Druggists.
FOR COUGHS AND COLDS

A BIBLE CONFERENCE OF BAPTIST PREACHERS.

By Rev. W. D. Wendel.

We had with us in Pontotoc, Miss., this week (Jan. 29-30) a fine body of Baptist ministers from the larger towns of Northeast Mississippi. They studied the entire book of First Timothy, assigning a few verses to different speakers. Some one preached at the night services. This scribe attended every service and bore himself in as brotherly a manner as he could. He was treated like a brother. I learned to love these brethren.

When I first entered the church, I said to myself, "You are among a lot of Baptist preachers now, be careful." But when they tackled the doctrine of predestination and one brother gave expression to rank Calvinistic views, I said, "No, these are Presbyterian preachers." But when in a few minutes a large, handsome presiding elder looking man got up and said: "Brethren, you know I am not much on election—" and went on to state the Arminian position, I timidly asked for the privilege of seconding his motion, stating that I was glad to meet that noble Arminian. He denied the allegation, but everything was pleasant. One brother expatiated on the meaning of the word "Bishop" and insisted that they were as much Bishops as any in existence. That brother didn't look or talk like the Bishops I have been seeing and hearing.

One very choice minister was very insistent that the brethren should preach on "Election." Several said they didn't believe in it; others said they couldn't preach on what they didn't understand. Finally, on the evening of the last day, a motion was passed asking one of the ministers to preach that night. He arose and said that if he did, he might preach on Election. I seconded the motion. He remarked that he would also ordain Brother Wendel. I timidly suggested again that I would prefer having the Bishop of —, mentioning the home of the brother who had discoursed so learnedly on that subject. I hope my remark did good. My people appreciated it.

Well, the preacher preached a fine Calvinistic sermon—absolutely obliterating the will of man. He stated to the people that the Methodists believe in salvation by works. He referred to this scribe at the conclusion of his sermon and said that he hoped I would not take his remarks as personal. He said it in a nice, brotherly spirit. I replied, in the same spirit, that I was not offended at what he said, but I would like to inform him that he had misrepresented the Methodists, possibly unintentionally, and stated most emphatically that the Methodist Church taught salvation by faith alone. He was very much surprised and said that he was sorry; that he had not intended to misrepresent our great Church. At the conclusion of the service he came to me and was very anxious that I should not take offense. I told him that I had not, but that I didn't think he should misrepresent Methodist doctrine.

Brethren of the North Mississippi Conference, it developed that we have the reputation among these brethren of believing in salvation by works. I am firmly convinced that we should preach our Methodist doctrines more. The Arminian doctrine ought to be stressed from every pulpit in Methodism. We ought not to allow the people to get erroneous ideas about what our Church teaches. The recent work, "The Life of Arminius," by Casper Brandt, is a fine book for any preacher. I have ordered for use

some copies of the little pamphlet, "The Things Methodists Believe," by Rev. T. H. Lipscomb.

FROM THE COLPORTER.

The fiscal year of our Publishing House closes Feb. 28, when all dues are expected to be settled. In order that I may meet my obligations by that date I shall need all due me for books—even the smallest amounts—before Feb. 25, that it may be passed on in due time. I trust the brethren for prompt responses to this modest suggestion for help in a time of need.

We are glad to announce "The Little Hymn Book" from the press of our Publishing House. "It has been published upon the recommendation of the Board of Missions, to meet a recognized need in our country and village churches." It is a meritorious and cheap book of 200 of the choicest and most commonly used hymns and songs of the day, 184 having been taken from our standard Methodist Hymnal and 16 from other sources. Those taken from our Hymnal are so numbered that both books may be used together. It also contains the order of service and 25 Psalms from the Psalter. Prices, in leatherette binding: single copy, 20 cents postpaid; per dozen, \$2.00 postpaid; per hundred, \$12.50, not prepaid. The board binding costs a little more; prices given on application.

The round note edition is now ready; the shape note edition is promised soon. Now "let all the people sing; not one in ten only." Send to me at once 20 cents in silver or postage stamps and get by return mail a sample copy. Every pastor, presiding elder and Sunday school superintendent should have one for examination.

I am truly grateful to the many brethren who have ordered books and to those who have been prompt in settling accounts. Let this good work continue to abound more and more and we shall have a year of great results. In Mr. Wesley's Conference one of the rules prescribed to promote a religious revival was "to be more diligent in circulating the books." And the same will apply in this day.

Yours faithfully,

G. W. BACHMAN.

Winona, Miss., Feb. 5, 1913.

FARM HAULING BY TRACTOR.

Hauling or freighting in the South is a serious problem and a heavy task. It matters not whether it is marketing the crops of the farm, hauling fertilizer and other supplies to the farm, or the freighting and hauling of the contractor. It is an expensive proposition.

Farmers and contractor freighters of the South will welcome the advent of the Oil Tractor, the Modern Farm Horse. These tractors will easily and cheaply haul one wagon or a train of wagons on the city streets, the country roads or in the fields.

You do not need specially built wagons. The ordinary farm wagons can be hitched in a string with a cable, a chain or a rope. If it is a contractor, he can use his regular freighting wagons.

One type of these tractors, rated at 40 brake-horse-power, will pull a load requiring 15 to 17 ordinary mules to haul. It is built with two speeds, one of 2-4 miles an hour and the other four miles. When used for freighting it will haul a heavy train of wagons at the low speed and return with the empty ones at the high speed. Or it will haul lighter trains at the higher speed. This tractor is especially well adapted to hauling work, because of these two speeds.

These tractors are used a great deal throughout the world for doing all kinds of agricultural and contract hauling. In addition to this they do all kinds of field work, ordinarily done with horses and mules.

For complete literature on the subject of tractors write the Hart-Parr Company, 330-R Lawler Street, Charles City, Iowa.

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We have had seventy years of experience with Ayer's Cherry Pectoral. That makes us have great confidence in it for coughs, colds, bronchitis, weak throats, and weak lungs. Ask your own doctor what experience he has had with it. He knows. He can advise you wisely. Keep in close touch with him.
J. C. Ayer Co., Lowell, Mass.

Where Dollars Make Dollars!

An Opportunity to put your Savings to work in the Greatest Real Estate Investment Field in America, and with associates of known Capacity and Responsibility.

Can you spare a dollar a week from your savings? Would you put that dollar to work for you if you absolutely knew it was always safe and always busy earning you more dollars? Do you know that more money is being made by the reputable, high class real estate corporations than any other? Real estate is the basis of all wealth. It is as safe as a government bond. If it is properly operated nothing is more profitable. Listen—Florida is the best field in America today for building up great assets in legitimate real estate operations. I ought to know. I have signed more property contracts and conveyances, possibly, in the last six years than any other man in Florida. I have just retired voluntarily from the executive management of one of the largest and most successful real estate corporations in the South, with assets today of more than a million and a quarter dollars. Why did I retire? To further an ideal. It is my ambition now to build up one of the largest and one of the strongest co-operative real estate corporations in the world and my partners shall be the working people of America, the salary earners, the savings bank depositors—indeed those who have heretofore been denied the privilege, by reason of their limited means, of investing in the great and really safe and sane corporations; and have thus been left as easy victims of the get-rich-quick plunderers and schemers. Stop giving up the wages of your toil to the professional promoters, who offer you worthless oil and mining and new invention stocks. You are working and sacrificing to provide luxuries for those who are unworthy of your confidence. Put your dollars in the safest of all securities—in the operation of a great, nation-wide business that is founded on the very bed-rock of American finances. Put your dollars to work in the same harness with the dollars of some of the best and most practical real estate operators in the country. Your dollars will grow—your profits will astound you.

All I want you to do now is to investigate. That will only cost you a postage stamp. **DO NOT SEND ME A DOLLAR UNTIL YOU HAVE DONE THIS.** If the opportunity I shall present to you does not appeal to you, you will at least have afforded me the pleasure of placing before you what I regard as one of the most remarkable real estate operating opportunities ever inaugurated in this country. Do not reply unless you are in earnest and you can invest at least one dollar a week. I shall send you satisfying references as to myself and my associates. If you wish to become a partner you must furnish me with the same. JAMES A. HOLLOMON, President, American Securities Company, Jacksonville, Florida.

75c Worth SEEDS For 25c
15 Packets Sent Postpaid!

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Just to get acquainted and to prove to you the excellent worth of Bollwinkle's Seeds of Proven Quality, we offer the following

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1 Pkt. Golden Self-Bleaching Celery.	1 Pkt. True Georgia Collard.	1 Pkt. Long Red Carrot.
1 " Premium Flat Dutch Cabbage.	1 " Big Boston Lettuce.	1 " Long Scarlet Radish.
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1 " Broad Leaved Spinach.	1 " Garnishing Parsley.	1 " New Stone Tomato.
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This superb collection 15 full-sized 5c packets, and our 90 page garden guide and catalog, postpaid for only 25c. Mention this paper.

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As Well As Anyone

SIMPLY join the New Orleans Christian Advocate Piano Club and let the Club send you one of the superb Ludden & Bates Player-pianos. You no longer have to understand music in order to produce it any more than you do in order to enjoy it. Club members tell us that they are simply delighted and astonished to find how quickly the Player-piano develops their knowledge and taste for music and what splendid entertainment and recreation it brings to their families and friends.

The Player-piano has come to stay—for it is really two instruments in one—a regular piano for those who can play and a Self-player for those who have never studied music. It enables all the members of the family to produce for themselves the sweetest and best music of the world's great Masters. Even a child of six short years learns to

perform on the Player in a few minutes. To those who did not have the opportunity to study music it opens the door that was locked (the door to the greatest of all arts) and reveals to them a new and beautiful world of which they had only dreamed.

PIANOS OF QUALITY

Ludden & Bates, Managers of the Club, were the pioneers in the Piano business in the South. For nearly half a century they have studied the requirements of the Southern trade. During this time they have placed over seventy-five thousand pianos in Southern Homes. Your parents and grand-parents, in all probability, secured their pianos from this old and reliable House.

Ludden & Bates pianos are their own best advertisement for they are honestly made of the best materials, by skilled workmen whose greatest pride is the "Quality" of their work.

The Club brings these superb instruments within easy reach of practically every home. Investigate its many privileges and advantages.

THE ADVOCATE PIANO CLUB

Brings this most wonderful musical instrument within the reach of practically every subscriber of this paper.

It is a pleasure which you can easily afford to enjoy, but one that you cannot afford to deny yourself and family:

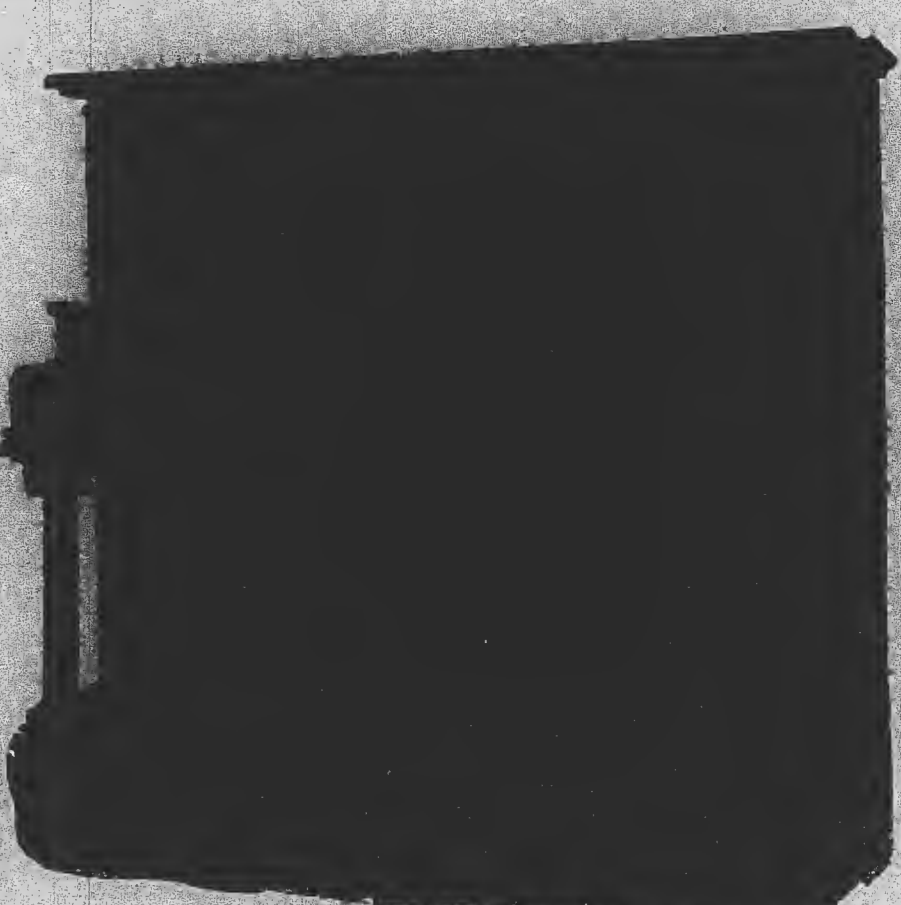
The Player-piano fills the home with new life and interest. It helps to make home what it was intended to be—a little paradise on earth. It provides the delightful entertainment and the pure, elevating pleasure which attracts the young people to the family hearth and prevents or corrects their inclination to roam.

The Ludden & Bates Player-Piano

The Ludden & Bates Player-piano was one of the first instruments of its kind ever offered to the Southern Trade. It is therefore not an experiment, but has demonstrated its practicability and superiority by years of successful service. For the home that has no musician and for the home with a "silent piano" the Club performs a splendid service, for it not only provides a piano of the sweetest tone, but also confers upon every member of the family the ability to play the choicest selections of the world's great composers. The Club also provides a means by which you can exchange your old piano for a new Player-piano.

Write for Your Copy of the Club Catalog.

We have a copy for every reader of this announcement. It will tell you all about the saving, the terms, the privileges and advantages which are made possible by clubbing our interests in a wholesale transaction, instead of each one ordering from a different factory. Address



The above picture shows the Ludden & Bates Player-piano, with a music roll in position, ready to play.

Ludden & Bates

**ADVOCATE PIANO
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NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 60—No. 8.

"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2974.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, FEB. 20, 1913

CHAS. O. CHALMERS, Publisher.

Editorial

"Who blesses others in his daily deeds
Will find the healing that his spirit needs;
For every flower in others' pathway thrown
Confers its fragrant beauty on our own."

A liquor dealer is reported to have sent out recently literature bearing the statement, "Uncle Sam is our partner." There is more truth than poetry in these words. The Federal Government has long been too much in collusion with the rum makers and rum sellers.

The poet says, "The steadfast only wear the crown." This is true. The Master promised it to those who are "faithful unto death." A fidelity that stops short of life's end, forfeits everything that it may have previously won, just as a ship may almost complete its voyage and then go down in sight of the shore. As long as the Christian remains on earth, he needs to be watchful and persevering.

We take the following from the Pittsburgh Christian Advocate: "The school children of Chester, Pa., by adopting penny-saving accounts, deposited in ten years \$300,000, which otherwise would have gone for ice-cream cones or to cheap picture shows. This shows the possibilities of pennies." So it does; and it also shows our tremendous loss from wastefulness. The church people of the United States throw away enough every year upon worthless or harmful trifles to maintain hundreds of missionaries in the foreign field.

The Bishops of the Northern Methodist Church have recommended that the Discipline of that denomination be so amended that no person who does not take at least one of the papers of his Church may be elected a steward, a trustee, a class leader, a Sunday school superintendent, or an Epworth League president. If it is so bad as this for a layman who holds official position to be without his church paper, what ought to be done with a pastor who does not take his Conference organ? Though they are not plentiful, we regret to say that there are some such preachers.

A LESSON THAT ALL NEED TO LEARN.

One of the most extraordinarily spiritual men of modern times was Mr. George Muller, of Bristol, England, who maintained large orphanages through the agency of prayer alone, soliciting funds in no other way whatever. In his interesting autobiography this mighty man of God tells how he learned the secret of nourishing and deepening his religious life and of keeping strong and happy in his Savior every day. He states that at first it was his habit, after having dressed in the morning, to give himself for some time to earnest prayer. This was not without some profit, and it was far better to have observed this season of

intercession than to have gone without it. But one day Mr. Muller adopted a different method of conducting his private devotions, which he soon discovered to be far more helpful than the one that he had been pursuing. It was thoughtfully to read and meditate on God's Word before venturing to supplicate the throne of grace. By this exercise, he affirms that his heart would soon be "comforted, encouraged, warned, reprov'd, and instructed," and he would find himself in conscious communion with his Lord, and praise, thanksgiving and petition would be bursting almost involuntarily from his lips. The discovery of this better way of refreshing and feeding his soul he counted one of the important events of his truly remarkable religious life.

In this experience of Mr. Muller we think there is a most important lesson which every Christian needs to learn, if he has not already done so, namely: that nothing so enriches and stimulates one's spiritual life as to study carefully and regularly the Holy Scriptures and to meditate deeply upon the precious truths which they set forth. In prayer we talk to God; through the Scriptures God speaks to us. They are the chief instrument that the Holy Spirit uses in his work, and they search and illuminate the heart as nothing else can. What, like them, can disclose the needs and possibilities of the soul? What, like their precious promises, can invigorate a weak and halting faith? What, like their trumpet calls, can incite the saint to quicken his step that he may mount more swiftly to the spiritual heights where he shall see and know more of God and heaven? There has never been a great Christian who was not an unceasing student of the Bible, and there never will be. No one may hope to win worthy triumphs in the great spiritual warfare, either for himself or others, who does not learn how to grasp and wield this mighty "Sword of the Spirit."

IS THERE NOT NEED FOR CAUTION?

We are told that the way has now been cleared for official evangelism in our Church, that in the future every Annual Conference will probably have a Committee organized to promote the work of soul-winning, and that likely a General Bureau designed to aid in directing the evangelistic forces of the entire connection will be maintained in Nashville under the supervision of the Department of Home Missions. We feel that the most urgent need of Southern Methodism is a more aggressive spirit in the work of seeking and saving the lost, and we are strongly disposed to favor any movement that would tend to turn the energies of the Church more fully into that channel. But we confess that, while such an organization as is proposed might possibly help, to some extent, in the accomplishment of this desired result, we very much doubt whether it would meet the expectations of those who think it is calculated to set revival fires to blazing throughout the land and to usher in a new and better era.

Such a Bureau and such Committees might render a good service by constantly emphasizing the

supreme importance of evangelistic activity, and in providing literature that would tend to stimulate it and lead to the adoption of the best methods in its prosecution. It is also perhaps well enough to make ample provision in our Church law for the appointment of evangelists and the proper direction of them. But, in our judgment, there are dangers connected with this movement against which we need to guard carefully. It should in no way be allowed to encroach upon the pastor's right to choose whom he pleases to assist him in his meetings, or disparage to the slightest extent his efficiency in enterprising means to reach the unsaved and bring them to Christ. Anything which would have the effect of making our preachers feel that the weight of responsibility resting upon them has been lessened, would in all probability prove harmful, rather than beneficial, in its results. Methodism cannot do better than to hold to her high aim of insisting that every pastor shall be an effective soul-winner; and we had far rather risk the judgment of the man who is on the ground, as to what preacher or evangelist would best meet the requirements in his field than that of a Committee or Bureau hundreds of miles away.

Nor are we prepared to say that we favor stopping altogether the work of independent Methodist evangelists. There may be men unusually gifted in revival work who are so circumstanced that they cannot place themselves wholly in the hands of the Church for service. Are they on this account to have the doors of opportunity closed against them? In the tremendous struggle that is now on between the forces of light and darkness, we need to bring into requisition every agency that can aid us, whether it is quite regular or not. In our opinion, the law governing these matters should be flexible, not iron-clad. As we see it, Southern Methodism is suffering, not from under-organization, but from over-organization. Adding another wheel is the almost invariable prescription of some brethren among us for the cure of every existing ill. And this has gone on until we already have more machinery than we have the forces to operate.

We do not believe that multiplying organizations will ever re-clothe Methodism with spiritual power and make her ministers flaming evangelists, as in former days. Only the Holy Ghost sent down from heaven, and a clearer vision of Christ and service, can do that. Every church an evangelizing center, with the pastor directing the forces under his supervision, is what we want. We shall need to take care lest our official evangelism shall become largely perfunctory, seeking to maintain in the field by the authority of the Church men who, if left to themselves, would soon be without calls. We frankly confess that we do not like the tendencies toward concentration that now seem to be springing up in our Church. It is our firm conviction that Southern Methodism, aside from a baptism of the Holy Spirit, to-day needs nothing so much as a larger amount of local initiative—that our people need to govern themselves more, and to be less governed from a distance.

ALONG THE ROAD.

By Robert Browning Hamilton.

I walked a mile with Pleasure;
She chattered all the way,
But left me none the wiser
For all she had to say.

I walked a mile with Sorrow,
And ne'er a word said she;
But, oh, the things I learned from her
When Sorrow walked with me!

—From the Century Magazine.

NEW THOUGHT VERSUS TRUE THOUGHT.

In all ages of the Church there have been men—and sometimes women, too—who, to gratify their vanity, or to gain pelf or power; or, it may be in some cases out of sheer ignorance and self-conceit, have tried to introduce fanciful teachings on the subject of religion. In many cases these self-constituted apostles of false gospels have been very ingenious and very shrewd, and have won very large numbers of followers.

One after another these bands of misbelievers have fallen to pieces in the course of time, but the false teaching which had collected them has been revived at a later time in somewhat different forms by other charlatans and has again deceived many.

It seems as if every conceivable idea on the subject of religion has been broached at some time and fully discussed; we do not believe, therefore, that there is any such thing as "new" thought on religious subjects. Old thoughts that have been proved false and discarded many centuries ago seem new to persons who have not read church history, but if the persons who promulgate these ideas really imagine they are teaching something new, they must be as ignorant of history as their disciples. Of course, there is always something new in the details of such teaching, but the substance of it is not new.

Even as early as Paul's day, some of the churches were grievously disturbed by the false teachings of some of these apostles of error. We wish that those of our readers who come in contact with any of these new-old fallacies would study his very earnest warnings against unauthorized teachings. Some of our friends do not seem to realize that they cannot turn aside from the true Gospel to accept any of these false teachings without sin.

The Christians of this age are not sufficiently grounded in the foundations of their religion. They have not studied the Bible in any careful and thorough way, and they are not sufficiently careful to avoid being led astray by clever misrepresentations of truth. And consequently very many earnestly religious people not only fall away from the simplicity of the Gospel of Christ themselves, but become active agents in the dissemination of erroneous ideas with regard to it, and think they are doing God service. If these persons had studied the Bible as they should have studied it, they could not have been so easily misled.

Any clever person who claims to be ahead of the times and to be a teacher of new and better truth can get lots of followers. Mormonism, Edyism, Dowleism, Sanfordism, Theosophy, Russellism, Ingersollism, New Thoughtism, and a host of other plausible misbeliefs and disbeliefs have captured their tens of thousands. And the cause of Christ suffers great injury.

Truth is infinite, because truth is nothing, more or less, but the revelation of the thoughts of God.

Science will always have something new to teach the world, because man can never learn all the thoughts of God as revealed in the universe of material things.

And every individual human being can get deeper and clearer views of spiritual truth the longer and more carefully he studies it. The

spiritually minded truth-seeker will be constantly seeing new light.

But there are no new laws of nature. The same old laws have been at work as far back as man's observation goes. And the same laws that govern matter on earth are at work in the farthest star, as far as man has been able to test the question.

And in like manner, there are no new laws in spiritual things. Spiritual laws are necessarily eternal because they are the outworking of the character of God, and God is absolutely unchangeable.

Neither can there be any new revelation of truth till Christ comes again. The earthly life of Christ was a perfect manifestation of God, and his teaching was as full a revelation of the thoughts of God as could be given to man under existing conditions. That teaching needed to be interpreted to the minds of men in an authoritative way, and He promised to send the Holy Spirit to dwell in His disciples, saying, "When He, the Spirit of truth is come, He will guide you into all truth." All truth that we need to know or can know is taught in the life and teaching of Christ as recorded in the Gospels and was interpreted by His apostles after the Holy Spirit had come upon them to guide them into all truth.

All so-called new thought in regard to spiritual things must be tested by this authoritative revelation, and in so far as any new thought differs from the old revelation, it is false and misleading.

There are no greater intellects in the world today, there are no wiser men, than there have been in past ages and very few of the great preachers and teachers of our age study the Bible as conscientiously as many of the saints of bygone ages did. This boasting that our age is so much in advance of past ages that it can invent for itself a new and better version of the Gospel, is a confession of crass ignorance or of utter shallowness of mind. Nine hundred and ninety-nine out of a thousand of those who indulge in this pretentious talk will be forgotten by the world before they have been in their graves for twenty years. But Augustine and Luther and Knox and Wesley and many hundreds of others among the teachers of past generations will never be forgotten; because these were really great men, great of soul, great of heart, and great of intellect; whereas the modern boaster of the greatness of new thought is, commonly at least, a very small man, a very shallow man; even though he may be quite clever and able to push himself into great prominence.

The essential difference between much of what is called new thought and the truth of God as revealed by Christ, is in the view that it gives of the nature and cure of sin. New thought looks upon sin as partly a mistake and partly a disease, and it is to be cured by adopting truer ideas of life and putting these ideas in practice. The teaching of the Bible is that sin is an awful thing, the most awful fact in the universe, and that sin is embedded so deeply in man's nature that he is the bond-servant of sin and cannot free himself from his bondage to sin. He needs to be "born again," to be "created anew in Christ Jesus unto good works." And he needs to be reconciled to God by the atonement for sin made by Christ on the cross. "New thought" does not believe in an atonement for sin and it does not believe in the necessity for a new birth.

From this it will be seen that "New Thought" is not merely a re-statement of old truth, as many of its admirers pretend; it is a practical repudiation of the most essential truths.—New York Weekly Witness.

CALLING ALL OF US TO JOIN THEM, BUT OPPOSING ANY OF THEM JOINING US.

Many of our Northern Methodist brethren never weary of calling for "organic union" with our Church, and, after the Northern habit of Southlecturing, they speak with a tone of censure for us that we are not more ready to accede to their demands for what they call "a united Method-

ism." But do they really desire Christian unity as much as they lust for ecclesiastical union and domination?

At their General Conference, held last May in Minneapolis, the following action was taken with the obvious purpose to discourage any of their members who come South from joining our Church:

"Whereas, it is an evident fact that many thousands of the members of the Methodist Episcopal Church emigrate from the East and North and West to our Southland—unadvised by their pastors where they may find our Churches in the cities and country in the South; and,

"Whereas, it is an uncontrovertible fact that a very great per cent of such members emigrating from the East, North and West to the South—drift into other Churches to the great loss and detriment of our beloved Church; and,

"Whereas, our Church in the Southland is able and anxious to administer unto their spiritual wants, in the English, German and Swedish tongues;

"Therefore, be it resolved, That our pastors be most earnestly admonished to take due cognizance of the aforesaid facts, for this purpose to advise and direct such members to be loyal to our Church, when they reach the South, to the honor of our great and beloved Church, and to the glory of God."

And this action was taken, notwithstanding the agreement reached unanimously by the Joint Commission of Federation as far back as January, 1898, of which the following is a part:

"Where one of these Churches has been long and firmly established, gives evidence of healthy and vigorous life, is growing surely and rapidly, and is active and enterprising in providing for the spiritual needs of the community, according to the doctrines and usages of Methodism, it seems unwise that the other should enter and seek to divide the Methodist people. If a feeble start has already been made, the societies which have been formed make slow and doubtful progress, and are maintained year after year by the help of missionary funds; to withdraw would endanger no interest of the Kingdom of God, but remove an unseemly and unprofitable competition, and augment the resources in men and money for the cultivation of needy fields."

In supporting the resolution in the General Conference at Minneapolis (a resolution in the teeth of this agreement of the Commission of Federation) it was said by one of the speakers, "It is an evident fact that there are thousands of our people in the South, emigrating from the North, who are constantly seeking our Churches, and, not finding them, drift into other Churches." This statement shows what "a feeble start" the Northern Church has made among the white people of the South; when their Churches are hard to find, they must be "feeble." And their negro membership is not so great as some have supposed. After counting their large negro membership living in Delaware, and about Washington City, it appears from their own Year Book that scarcely one-seventh of the negro Methodists in the United States are in the Northern Methodist Church.

But notwithstanding all these facts, the Northern General Conference took the action, which we have quoted, to stop any of their members who come South, from uniting with our Church. Do they really want Methodist unity as much as they think they do? If our Church is not a good place for any of their members coming South, would it be well to force them into our Churches by organic union? If we can not minister to them now, could we do better for them then? And if they are not enough at home in our Churches now to find in them fellowship, comfort, and edification, what would be their case if they were brought into our Churches by the coercion of "organic union?"

We fear our Northern brethren, who clamor so loudly for "organic union," wish to swallow us in bulk, while they are unwilling to endure us in detail. They still pursue the old policy of

Bishop Ames—the policy of “disintegration and absorption.” But this policy will fail, as it has always failed. Their own people, coming South, are generally too fair-minded to endure such a policy; and, hence, they come into our Church. This explains the action of the General Conference at Minneapolis, which is so utterly inconsistent with the agreements of the Joint Commission on Federation.

White people from the North, coming South, do not like the policy of the Northern Church with reference to the negro; and the negroes evidently prefer other Church relations, for most of them (an overwhelming majority) refuse to join the Northern Methodist Church. Nevertheless, the General Conference at Minneapolis declined to consider the recommendation of the Joint Commission to set the negroes apart into a General Conference of their own; ignored the whole plan of unifying American Methodism by re-organization; increased the number of resident Bishops in the South, and then took the action, which we have quoted, which was obviously designed to stop any of their white members in the South from uniting with our Church. All these acts can mean but one thing, namely: “the disintegration and absorption of the Methodist Episcopal Church, South;” and that result they can not achieve.

Perhaps it might be well enough to dissolve finally the Joint Commission. When fraternity is used for unfraternal ends, it seems scarcely worth the cost of keeping up “the appearance.” What is the use?

We may add the expression of the wish that at our next General Conference the fraternal messengers from the North may give us fraternal addresses and not “maternal” lectures on “organic union.” They might even moderate some warmth of affectionate expressions, in view of the action of their last General Conference, lest some evil-minded Bourbon should say, “He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him” (Proverbs xxvii, 14).—Wesleyan Christian Advocate.

BISHOP McTYEIRE ON THE DENOMINATIONAL SCHOOL.

At this time when we are being told about Nashville that Bishop McTyre understood that Vanderbilt University was to be only nominally a Church school and that it was to be operated upon broad non-denominational lines, the following extract from an address delivered by him at the Pacific Methodist College in Santa Rosa, Calif., makes particularly interesting reading:

“One word more. It seems not the right thing for a college or a school to come before a Methodist Conference annually to be endorsed; to get, in this way, a great deal of patronage and free advertising, and then to set forth such a notice as this: ‘This institution is moral, but not denominational.’

“Now, when such institutions eliminate the Church, the Church should eliminate them. The disavowal ought to be mutual. Shall we be morally responsible for them and derive no moral revenue from them? Let the religious influence be pronounced and prominent. For this the Church puts her hand to this work. Don’t be afraid of the taunt and the cry of sectarian. You can’t have morality without religion; you can’t have religion without the Church; and you can’t have the Church without a denomination. There must be some standard of authority, some symbol of worship, some specific form of truth, inculcated—and, in a Methodist institution this standard, symbol and form ought to be Methodist out and out.

“Institutions which are only moral, and not denominational, remind me of a union Sunday school in Kentucky. I was holding a district conference in that State, and an old brother told us about the union school. He said: ‘It’s broken down and disbanded.’ I said: ‘Give us its his-

tory.’ He replied: ‘I said we must get a school paper—the Sunday School Visitor. The Baptists objected—it was sectarian; I suggested the Gem—that was Cumberland Presbyterian. Take the Star; no that’s Baptist. In despair, I suggested a Catechism, but many and various were the objections to it. Finding they were neither fish, flesh, nor fowl, I turned them out to grass.’”

THE METHODIST PREACHERS.

Many thousand of South Carolinians, when they took up their morning newspaper yesterday, read the appointments of the Methodist preachers and not half of them were Methodists. It is a wonderful system, this “itineracy” among the preachers of the people called Methodists. When a Methodist preacher arrives at middle age, nearly everybody in the bounds of the Conference, coincident in this State with the bounds of the State, knows him and he knows nearly everybody. He has lived and preached and rejoiced and mourned with the people of a dozen or more counties, towns and neighborhoods, his friends are all sorts and conditions of men, and in respect to the people of South Carolina he is a specialist of specialists.

“But it’s a hard system,” says some one—and perhaps it is. When a man sets forth to follow the Master and preach his gospel he must expect to have a hard time, and the man who, with true understanding of the nature of the service, enters it does not shrink from it. Men are not burned at the stake or broken at the wheel in these days, but the tedious, trying tests of soul remain, and it is only the brave servant of God who earns the “well done.”

The Methodist preacher takes up his little belongings, abandons his pleasant home, stifles the yearnings to remain with good friends in a congenial community once in each two or four years and, more obedient than ever was Roman soldier to centurion, “goeth” where he is told to go, and ever the Methodist preacher’s helpmeet, on whom the trial falls even harder, goeth with him. But rarely does a community tire of a Methodist preacher. No one of them lags superfluous upon an unwilling congregation for long. The preachers move, but the work never stops. There is new energy and new vitality infused with each yearly transference at the Bishop’s behest, just as an army is revived when it is mobilized, and every preacher learns his people in the whole field and the whole field of the Conference is, in a deep, personal sense, his people. A wonderful system it is, and it is one of the reasons that the great Methodist Episcopal Church, South, is steadfastly aggressive and unvaryingly progressive.—Columbia State.

EDUCATIONAL PROGRESS.

The beginning of the year 1913 finds great activity in the educational work of our Church. In nearly every State of the South our people have on foot organized educational campaigns.

The Twentieth Century Movement which was begun in 1898 and closed out about 1901, sought to secure for our entire educational work \$1,500,000. That, as I remember, was looked upon by many as almost an impossible undertaking. Bishop Galloway, who was at that time president of the Board of Education and General Manager of the Movement, eloquently urged “that the whole connection must rally to its support,” declaring that “the material strengthening of our educational institutions is an immediate and imperative need.”

The objective of our present activities goes far beyond that of the Twentieth Century Movement. Our people in Texas alone will close out within the next three months a campaign of something like three years’ duration, for \$500,000, which will secure an additional sum of \$200,000 from the General Board of Education, at New York. Besides, as a part of the same campaign, they have already

secured from citizens of Dallas, land conservatively valued at \$700,000, and \$300,000 in cash and negotiable notes. Thirteen years ago the entire connection, under the authorization of the General Conference and the leadership of her strongest and most gifted men, closed a campaign for \$1,500,000, for educational purposes. And we thought at that time that the upward limit had been reached. During the year 1913 Texas Methodism will close a campaign for education, the material results of which will be \$1,700,000 to found a single institution—the Southern Methodist University.

Our Texas brethren are not the only people who are doing large things in the present forward movement. North Carolina is engaged in a campaign to secure \$1,000,000 for the endowment of Trinity College; Missouri, to secure \$300,000 for Central College; Alabama, to secure \$250,000 for Birmingham College; and Arkansas, to secure \$350,000 for two of its colleges. The whole movement seeks to secure for endowment, buildings, and the liquidation of debts, not less than \$6,000,000. To accomplish this purpose will require the united prayers and efforts of our people. Would it not be well to set aside a day of prayer for our colleges and the success of our educational movements? Let this day be some Sunday in April or May. Let a sermon on Christian Education be preached on that day in every pulpit of the Church. While in most States the campaigns are led by special agents or commissioners, the success of the work depends in large part upon the pastors.

In closing this letter, I call attention to some words of Bishop Galloway, concerning the success of the Twentieth Century Movement, for they are as applicable to the present movement as they were to that:

“But upon the pastors rests most heavily the success of this movement. What they ordain will surely come to pass. If active and urgent, their people will freely give; if unappreciative and inattentive, their pastoral charges will make meager or no reports. The preacher in our Methodism is the key to every situation, the determining factor in every equation, the condition of every success or failure. My earnest appeal, therefore, is to the noble men who stand next to the people, and to whom they look for instruction and leadership. If their hearts are thoroughly enlisted in this magnificent movement, we may at once rejoice in a victory already assured. I would solicit every pastor to at once begin to lay plans for a systematic canvass of his charge, with the purpose of securing at least an average of one dollar per member, as a special thank-offering for Christian Education. Of course some wealthy churches will increase this amount to a hundredfold or more.

“To pastors, presiding elders, teachers, editors, connectional officers, and lay members, I appeal for hearty and continued co-operation. And out of this widespread educational quickening I pray there may come throughout the connection a great spiritual awakening, that will demonstrate as in the early days, the converting and sanctifying power of a God ‘mighty to save.’”—Stonewall Anderson.

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Church News

It is stated that a \$50,000 dormitory will soon be erected at Emory College (Oxford, Ga.), and that it will be named for Bishop A. G. Haygood.

Bishop Thomas F. Gailor, of Tennessee (Protestant Episcopal), has been chosen to preach the baccalaureate sermon at Columbia University this year.

The Florida Christian Advocate will hereafter be published in Lakeland instead of Arcadia. Rev. D. B. Sweat, the present editor, is giving his constituents a newsy and helpful paper.

Bishop E. R. Hendrix spent Sunday, February 2, in El Paso, Texas, and was given a public reception by the Methodists of that city on the Monday evening following.

Seth Ward College, at Plainview, Texas, reports a gracious revival, in which there were 70 conversions and reclamations, and four persons offered themselves for special life-work.

Rev. H. G. Hawkins, the Associate President of the Memphis Conference Female Institute, at Jackson, Tenn., preached to a large congregation at Henderson, Tenn., on Sunday, Jan. 26, using as his theme, "Christian Education."

The health of Bishop H. C. Morrison yet lacks much of being robust, and his physicians still insist that he must be careful not to overtax his strength. We trust that as winter speeds away and balmy spring approaches he will recuperate more rapidly.

Bishop James Atkins recently spent several days in Orlando, Fla., where he was the guest of his relatives, Colonel and Mrs. J. T. Watkins. Just prior to going to Florida, the Bishop was in Texas for some time, campaigning for the Southern Methodist University at Dallas.

The Virginia Conference of the M. E. Church, South, raised last year for home and foreign missions \$142,000. Of this amount \$90,000 was raised through the direct operation of the churches, and the remainder through the women's societies. This showing places the Methodists of the Old Dominion in the lead; and it ought to serve as a rebuke to the Conferences in the Connection that are even failing to meet their very moderate assessments.

Rev. H. M. Ellis, the Field Secretary of the Memphis Tri-State Hospital, spent Sunday, January 19, in Jackson, Tenn., preaching twice and ably presenting the claims of that projected enterprise. The members of the Hayes Street Church subscribed enough to assure them a memorial room in the Hospital at a cost of \$1000, and Rev. H. G. Hawkins, the Associate President of the Memphis Conference Female Institute, pledged for himself and that institution \$250 for the furnishing of a double room.

The American University of the Methodist Episcopal Church, which is located at Washington City, is reported to have at this time on the campus two magnificent marble buildings, which have been erected at a cost of \$500,000. The present endowment is \$650,000, and an effort is being made to increase it to at least \$1,500,000. This institution has not yet opened for work, but it is claimed that over 1500 students have already applied for admission. It is stated that Chancellor Franklin Hamilton has submitted to the Board of Trustees a plan for such a system of education as "will eliminate the American University from competition with all other universities and give it a special and distinctive sphere of action of the broadest scope."

Rev. J. B. Culpepper, the well-known evangelist, has been elected Field Agent for the Anastasia Assembly at St. Augustine, Fla. This property

consists of 141 acres of land (there is a prospect of securing 60 acres more), with a beach-front of three-quarters of a mile. Two artesian wells have been sunk, a contract has been let for a hotel and auditorium to cost \$26,000, and it is stated that the city street car line will be extended to the grounds within sixty days. This is a Methodist enterprise, and has been given the sanction of the Florida Conference.

Dr. F. P. Culver, of Fort Worth, Texas, preached the sermon on the occasion of the dedication of our church in Dalhart, Texas, on Sunday, Jan. 26, and filled the same pulpit again at the evening hour. Referring to his discourses, Rev. J. W. Mayne, the pastor, says: "We have heard many great preachers in and out of Texas, and a few of national fame, but we have never heard Dr. Culver's preaching surpassed." This report of the Doctor's pulpit work is in keeping with the reputation that he had in Alabama and East Mississippi before he went West.

The fifteenth annual session of the Atlanta (Ga.) Bible Conference, which was instituted by Dr. L. G. Broughton when pastor of the Baptist Tabernacle in that city, will be held from the 7th to the 16th of March. The following are some of the eminent ministers who have places on the program: Dr. James M. Gray, of Chicago; Dr. J. I. Vance, of Nashville, Tenn.; Dr. W. M. Morrison, of Africa, and Dr. Lacy Moffett, of China. This Conference is interdenominational. Persons desiring further information concerning it should write Rev. John W. Ham, 78 Luckie Street, Atlanta, Ga.

The Cumberland Presbyterian Church is not extinct yet, as is shown by the following dispatch sent out from Nashville, Tenn., on February 2: "The 103rd anniversary of the founding of the Cumberland Presbyterian Church was observed here to-day by the delivery of appropriate sermons in the local churches of that denomination. This Church was started in Dickson County, Tennessee, by three ministers. It had 185,000 members prior to the split caused by the attempt to unite it with the Northern Presbyterian Church, and, according to statistics given by Rev. J. B. Reagin in his anniversary sermon to-day, now has about 100,000 communicants."

A TRIBUTE TO MRS. E. L. McGEHEE.

It was the writer's privilege to know Mrs. E. L. McGehee the last fifteen years of her life, and to know her was to love her. She was the embodiment of refinement, gentleness, sympathy, hospitality, and sweetness of character. It was a blessed privilege to be a guest in her home, the doors of which were always thrown open to her friends, and nothing was too much trouble for their comfort and entertainment. The young people took possession of her little cottage at the Seashore Camp Ground every summer and she bade them welcome to the house and all it contained.

In the fifteen years that I was intimately associated with Mrs. McGehee, I have never heard her speak an unkind word of any one, but rather condone for any and all faults. Neither have I ever heard aught against her, for all who knew her loved her, sought her for counsel and sympathy, and left her cheered by her optimism, for she saw the silver lining to every cloud. The secret of her beautiful life was her crucifixion of self—her life was spent for others. She was of a modest, retiring disposition, seeking no reward for her loving ministrations but the "she hath done what she could" of her Lord. She fell asleep in the arms of Jesus on Jan. 10th, and the last word on her lips was "Heaven."

For a beautiful life spent in the service of Christ, her many friends thank the Heavenly Father, and pray that he may wipe away all tears from the sorrow-stricken husband and sons.

MRS. GEROGE S. BROWN.

New Orleans, La.

BISHOP MURRAH INTERVIEWED.

Bishop William B. Murrah of the Methodist Church was in Memphis yesterday, Feb. 13, en route to his home at Jackson, Miss., after a tour of the mission fields of his Church in China, Japan, and Korea, extending over a period of six months.

Bishop Murrah left this country last July, going by way of San Francisco and Honolulu to Shanghai, China, which is the center of the religious activities of the Methodist Church in the East. He was sent out by the Church on a special inspection trip. He had just returned a short while previously from a general inspection of all of the foreign mission fields of the Church, during which he encircled the globe and visited a score of countries.

The religious situation in Japan, Korea and China is encouraging, says Bishop Murrah. All of these countries are favorably inclined toward Christianity even though they may not actually profess a belief in its teachings. They have associated Christianity with all the advantages that they have gained from western civilization and they have the greatest respect for it.

Japanese Are Not Religious.

The Japanese, he says, are the hardest to win to Christianity on account of their indifference. They are the most polite people in the world, he says, but are not interested in religious matters as much as are the Chinese. They are not tending to return to their old religious faith of Shintoism, however.

The Chinese are in the midst of a great awakening, he says. "Since my visit there a little more than a year before, almost all queues have disappeared," he said.

"What has become of them?" asked the reporter.

"I refuse to be involved in any controversy about women's dress," he said, "but I suspect that they are now serving as borrowed plumage in Europe and America," replied the Bishop.

The Chinese flock to religious meetings so that the buildings are totally inadequate to hold the crowds. On several occasions he spoke through an interpreter to these overflow meetings.

Chinese Have Good Public Schools.

The Chinese believe that Christianity is responsible for the greater part of their awakening and the present administration is very favorable to it, and although the president, Yuan Shai Kai, is not a professed Christian, he is ready to do anything to aid its propagation in the new republic.

The Bishop says that there is evident in all parts of the republic an eagerness on the part of the people to fit themselves for their newly acquired rights of citizenship. The public school movement is one of the most pronounced in the republic. Bishop Murrah was present at an election in China which, he says, is in many respects not different from one in this country. It seems a foregone conclusion that Yuan Shai Kai will be re-elected president, says Bishop Murrah.

In Japan there is much unrest over the high rate of taxation. There is a political conflict between the civil and the military idea throughout the country. The tremendous armament Japan is carrying is too great a burden on the people.

The Korean situation is much improved, according to the Bishop. The Koreans are beginning to recognize what the Japanese have done for them in the way of material development. Railroads are being built everywhere and the country is progressing rapidly. The gospel is being preached with much success in Korea. The people are receptive.

Bishop Murrah spent the Christmas holidays in Manila and afterward traveled over the Philippines. He says that in his opinion the islands are not yet ready for independence. The United States, he says, has incurred obligations there which it cannot lightly shake off. He sailed from Manila to Shanghai and there took a steamer for San Francisco. He was accompanied on the trip by Mrs. Murrah.—Memphis Commercial Appeal.

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NEW ORLEANS, LA.

Secular News and Comment

By Rev. A. J. Gearheard.

The new Congressman from Arkansas, Hon. Sam M. Taylor, is a native Mississippian, and was reared near Verona.

New York City contributed more than half of the money collected by the American Red Cross Society for the flood sufferers in the Mississippi Valley last year. The total amount of that city's gifts was \$71,600. The Society raised, in all, \$125,000.

Prof. Henri Bergson, the professor of philosophy of the College de France, who is now in the United States, was complimented on Feb. 3 by having the honorary degree of Doctor of Letters conferred upon him by the trustees of Columbia University.

The South Carolina Legislature recently, by a vote of 70 to 46, petitioned Congress to take steps to effect the repeal of the Fifteenth Amendment to the Federal Constitution, which gives negroes the right to vote.

Postmaster General Hitchcock, in his last annual report, recommended that the first-class letter rate be reduced from two cents per ounce to one cent per ounce. England has such a rate now, and doubtless this country will also soon obtain it.

The school of journalism, which was opened in connection with Columbia College last year, has in its opening class 104 students, 11 of whom are women. This class will be graduated next June and given the degree of Bachelor of Literature in Journalism.

The Merchant of Venice has been barred from all public schools in New York City where children of Jewish parents are in the majority. This action was taken recently by the New York Board of Education, and was in response to the sentiment among the Jews against allowing their children to study Shakespeare's interpretation of the character of the Jew as portrayed in the character, Shylock.

The Webb Bill, embracing practically the same principles as were contained in the Kenyon-Shepard Bill, was passed in the U. S. Congress last week by both Houses. The measure is intended to protect States that have prohibition laws from wholesale dealers in license States, who ship quantities of liquor to illegal dealers in the prohibition States. The bill does not prevent wholesale houses from shipping liquor to the individual consumer.

The Mary Andrews Clark Home, a hotel erected by former United States Senator William A. Clark, in Los Angeles, Cal., at the cost of \$250,000,000, to be used as a shelter for working girls, was dedicated on Feb. 8, Senator Clark being present and participating in the ceremonies. The home will be under the management of the Y. W. C. A. and board will be furnished to all girls whose weekly wages range from \$5 to \$10, at \$4 per week.

That New Orleans is not exclusively an American city is attested by the number of foreign voters who have registered here. The tabulation is as follows: Austria, 137; Belgium, 12; Barvaria, 11; Brazil, 4; Canada, 74; Cuba, 20; Denmark, 20; England, 185; France, 421; Greece, 18; Germany, 1079; Holland, 11; Hungary, 22; Ireland, 497; Italy, 676; Jamaica, 8; Mexico, 15; Norway, 31; Nova Scotia, 5; Poland, 7; Portugal, 9; Russia, 126; Roumania, 11; Spain, 55; Scotland, 32; Sweden, 39; Switzerland, 45; Turkey, 20;

Wales, 7; West Indies (other than Cuba and Jamaica), 12; Venezuela, 1; Africa, 1; Morocco, 1; Peru, 1; Argentine, 1; Guatemala, 1; Australia, 1; Honduras, 5; New Zealand, 2; at sea, 3.

A writer in Current Opinion recently stated that the damage done annually in this country by coal smoke amounts to \$600,000,000. In order to solve the smoke nuisance, the University of Pennsylvania recently established a laboratory and employed twenty-five expert chemists to study this menace to industrial life. The United States Bureau of Mines is conducting similar experiments, as also is the city of Chicago. It is estimated that in Chicago alone, \$50,000,000 worth of damage is done annually by soot and smoke.

The Southern Highway Association is now in session in Asheville, N. C. The most important question before that body is the proposed construction of a trans-continental highway through the South. Such a road would parallel the southern boundary of the United States and extend from the Atlantic to the Pacific Ocean. The Association purposes to ask Congress to appropriate \$25,000,000 toward the enterprise, and then to secure appropriations from each State through which it would pass.

The Hermitage, the historic home of former President Andrew Jackson, which is located at Nashville, Tenn., is figuring in a considerable amount of controversy just now. A Confederate Soldiers' Home is now located on the 400-acre tract that comprises the Jackson homestead. The Ladies' Hermitage Association want 200 acres of it for a Jackson Park. The promoters of the Knapp School of Country Life are asking the Tennessee Legislature to set it aside for the use of that school. What will be done with it remains to be seen.

It is interesting to note the difference between the income of the President of the United States and the President of France. President-elect Wilson will receive \$50,000 salary and \$25,000 for traveling expenses, making a total of \$75,000 annually. President-elect Poincaré will receive \$120,000 salary and \$120,000 for traveling expenses, making a total of \$240,000 annually. Mr. Wilson will retain office for four years, and Mr. Poincaré for seven years. Mr. Wilson will receive a total of \$300,000, and Mr. Poincaré a total of \$1,680,000.

A small band of G. A. R. men recently adopted resolutions requesting the Confederate soldiers who may participate in the joint reunion of the survivors of the Battle of Gettysburg, which is scheduled to take place on the 50th anniversary of that battle, to desist from wearing the gray uniform of the Confederacy. The spirit of narrowness and bitterness thus manifested by these Northern veterans has been roundly censured by the press of both the North and the South. It certainly would not look like the Confederate veterans were a part of the celebration, unless the gray uniform was in evidence.

THE ORDER OF SERVICE AGAIN.

Mr. Editor: I desire to enter my hearty approval of the article on "The Order of Service," in last week's Advocate, by "A Methodist." It appears to me that our ministry would do well to pay attention to a mild criticism of this kind.

Using that article as a kind of text, I want to say that our preacher observes fairly well the order of service in the public worship, but when he comes to administer the sacraments, or to receive members into the Church, he generally follows his own plan, disregarding altogether the directions of the Discipline.

Every few weeks my attention is called to the way he does things. In celebrating the Lord's Supper, he will omit a large part of the form, and sometimes he will leave out everything, including the invitation, except the prayer of consecra-

tion, and I wonder if he does not want to leave that out. After the congregation has been served, he will dismiss them as briefly as possible.

I have seen him baptize a lot of children before he had the prayer, and so butcher the service as to make it a source of pain. One fine Sunday he received some fifteen children into the Church, many of whom had to be baptized, with a hurried and abbreviated form, and, as a matter of course, its effect was lost and a great opportunity passed by.

I am led to believe that he is not the only preacher who does things thus. I believe in the old order—in going by the "book," and walking in the paths that are marked out for us by our "Dear Fathers and Brethren."

ANOTHER METHODIST.

A FURTHER WORD FROM BROTHER BINGHAM.

Dear Brother Meek: You stated in your editorial last week my views more fully than I expressed them, and better than I could have done. I had no thought of making the suggested \$50,000 building the home of the Preparatory Department. That structure on the magnificent site facing State Street should be our main college building, and should be located and built with a view to making it the center of the future plans for our wonderful school. As to this, I do not believe there will be any dissenting voice among the Trustees or among Mississippi Methodists. Only the money is needed and surely that can be had.

J. R. BINGHAM.

Carrollton, Miss.

NEWTON DISTRICT CONFERENCE AND MISSIONARY INSTITUTE.

This meeting will be held at Lake, beginning on Tuesday, April 8, 3 p.m., and closing on Friday following. Thursday, April 10, will be devoted exclusively to a Missionary Institute.

The last District Conference elected First Church, Laurel, as the place for this one; but because of the uncertainty about the time of the completion of the new church there and the consequent embarrassment that might result, the pastor and people at First Church ask that it be put at another place and the pastor and people at Lake gladly take it and cordially invite us.

Let the preachers in charge carefully attend to the election of delegates according to our rule (see Journal of Annual Conference, page 5), that every congregation may be duly represented.

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ONE CASE OF THE MANY.

By Rev. H. M. Ellis.

The following incident, which actually occurred in Memphis, was related to me by the policeman himself, and I have merely put it in the present form:

One morning the big, blue-coated policeman on duty at the Union Depot saw a little woman bending over the wee babe in her lap and weeping as if her heart would break. He stopped for a moment to take in the situation and make sure of the need. Then, stepping quietly to her, he gently touched her arm, and, lifting his hat, said:

"Excuse me, madam, but I see you are in great distress, and I would be glad to help you if I could. Is there anything I can do for you?"

She lifted her face to his, the tears streaming down her cheeks, and sobbed:

"Oh! sir, I am just passing through the city on my way home, and must wait till evening for my next train. I don't know a soul here. My baby has been taken violently ill, and is just burning up with fever. I am so afraid he will die before I can get home."

The big officer looked at the little fellow's flushed, drawn face and saw there was no mistake about his being very sick. He thought for a moment of the little tot in his own home, whose laughter was such music to his heart, and whom he so loved to bounce on his knee. Then, as he laid his hand gently on the scorching little brow, he said earnestly:

"If I were you, madam, I'd take the baby to the hospital at once."

"Oh!" she cried, the anguish on her face deepening and the tears gushing forth afresh, "I have no money to pay for hospital treatment. I have barely enough to pay my fare home."

"That will not make any difference, madam," the policeman answered assuringly. "Just take the baby to the Catholic Hospital and tell them your circumstances, and they will not charge you a cent."

"But I'm a Methodist," she said, her face brightening as a new hope came to her. "Why not take my baby to a Methodist hospital?"

For a moment the big officer's glance dropped before her appealing eyes, and he moved from one foot to the other in embarrassment. For once he was ashamed of his Church. It had made no preparation for this emergency of its own member, and he flinched before the enforced comparison. Hesitatingly and sadly he replied:

"I am a Methodist myself, madam, and I am ashamed to tell you that there isn't a Methodist hospital in our city, nor anywhere else in the South, so far as I know." He did not know of our Wesley Memorial Hospital in Atlanta, Ga., and the Homer Toberman Hospital in Los Angeles, Cal., the former with room for about fifty, the latter for sixteen.

The conversation ended by the officer telephoning the hospital of the case. In a short time the ambulance was at the depot and the mother and baby were borne swiftly to where help awaited. Three good Sisters met them at the door, one taking the baby while the others cared for the mother. Soon baby was on a clean, soft bed, in a cozy, white room, and the doctor and nurses were giving him every attention. A telegram was sent to the father explaining the necessary delay, and at night a cot was placed by baby's bed so that mother could lie by her little darling.

Now, do you wonder that when that good Methodist woman in that good Catholic hospital knelt that night by her baby's bed to pray, as was her habit, a new petition, which she had never before dreamed would be a part of her prayer, swelled from her grateful heart and rose from her lips: "God bless the good Catholic people who built this hospital, and those who have been so loving and kind to baby and me!" And it was right for her to pray as she did. She would have been unworthy of the kindness received had she done less.

For days the little life hovered in the balance.

Then treatment and care won. After nearly three weeks, the happy mother, with her weak but restored babe, was able to go home. In a few weeks it was learned that the father and mother and three children had joined the Catholic Church—the Church which went to their relief in the time of their distress.

And this is but one case out of thousands. With more or less variation, such instances are being repeated constantly. Even the pastors of our Methodist Church have, not infrequently, to apply to our friends of the Catholic Church for hospital service for themselves or some loved member of the family, and many times they are unable to make due compensation for the treatment and care.

It is a shame that Southern Methodism has no hospital in all this great section. She may be sure that the Church which reaches forth a helping hand to men in the day of their distress is the Church which will grip their hearts, win their loyalty and receive their personal and financial support. If Methodism allows some other Church to care for her sick, injured, and afflicted, she deserves to lose them.

Hospitals are coming more and more into demand with the wonderful development of medical science and surgical skill. They afford better and safer treatment, and at less expense, than that of the ordinary home. For a Church the hospital is such an expression of sympathy and desire to relieve as nothing else affords. It is a living demonstration of the Christian love of its members and an unanswerable proof of their determination to better the conditions of human life. It affords an influence that is ever widening and impressions that are ever deepening. It is an open-doored invitation to all suffering humanity to come to Christ's people for help.

Let us hasten to wipe out the shame of our long neglect. Let us open in Memphis, Tenn., such an institution of healing as shall offer new hope to the many sufferers of this great section, add new luster to the name and history of Southern Methodism, and bring new joy to the heart of Him who, when on earth, so delighted to heal.

H. M. Ellis, 2086 Union Ave., Memphis, Tenn., is in charge of this enterprise of our Church, and will gladly receive and receipt for any amount you may wish to contribute. He will also receive subscriptions running through two, three, or four years, payments to be made annually or semi-annually, or to suit the convenience of the donor. Send in your contribution or subscription NOW.

MRS. C. H. GIBBS—AN APPRECIATION.

Mrs. Carlotta Hargrove Gibbs was a Christian gentlewoman of the highest type. Born and reared in a Christian home, she accepted the lot of an itinerant's wife with a full consciousness of the duties and responsibilities of the place, going with her saintly husband through fair and stormy weather, to carry joy and sunshine to homes of the rich and poor alike.

After the ascension of her husband, she took special courses in history and science at the University of Chicago and other schools, preparing herself to teach. In 1902 she was elected to a position in Grenada College, and taught with marked success and acceptability until the close of the session of 1910-11, when failing health forced her to resign. She was loved and esteemed by every one connected with the college, more especially by the students, the younger ones finding in her a second mother and the older ones looking upon her as a sister with whom the most delicate confidence would be safe. She gave special attention to the Y. W. C. A. and the religious life of the girls. She was a teacher in the Sunday school, always an active member of the Missionary Society, and, for a time, president of the Conference Society. Everywhere she tried to do her duty, putting first things first, never realizing the tax she was putting upon her physique until it was too late. But as her body grew weaker, her faith grew stronger, and with the light of

heaven in her face and the joy of heaven in her heart, she triumphantly bade farewell to her children, and saying, "You have gone with me to the very gates of heaven, but can go no farther with me now," fell on sleep to await the resurrection of the just. Many hearts are sad at her going away.

Grenada, Miss.

J. R. COUNTISS.

INSTITUTE DATES FIXED.

Louisiana Conference.

In conference with Dr. and Mrs. Hamill, the following dates are definitely settled for our round of District Sunday School Institutes, Miss Kilpatrick to be with us only ten days or less, because of conflicting appointments at this time:

Rayville, March 18-19; Ruston, March 19-20; Mansfield, March 20-21; Alexandria, March 25-26; Crowley, March 26-27; Hammond, March 27-28; New Orleans, March 28-31.

Because of having to make the round in only two weeks, we have so arranged the program that Mrs. Hamill, together with local workers, has charge the first day, and Dr. Hamill closes out the second, thus running three institutes a week.

Now that our plans are definitely made, let all get ready to meet for some first-class drill work in learning the best there is in this growing religious institution so vital to our American educational system, the Sunday school. The most vital question now before our leaders, both in Church and State, is saving and keeping saved our boys and girls, and as "formation" is better than "reformation," so Christian nurture is better than hard and uncertain campaigns for the winning of the lost and immoral. To do this delicate work of developing the spiritual life of sensitive human souls, our teachers and officers need to make themselves skilled workmen, to do which they need the help of such means as these institutes supply. So now is the time to take your book and note the date in your district and begin to plan to be there. It will take only two or three days and a small expense to get into touch with the best teachers in Sunday school work that our Church can furnish, and the attendance of our pastors, teachers and Sunday school officers will attest their interest in this essential part of the Church's work. Bring your problems and let's solve them together, and if you have suggestions about the program, please favor us by making them at once.

Fraternally,

P. O. LOWREY.

NOTICE TO PREACHERS

Beginning January 1, 1913, the rates of subscription to the New Orleans Christian Advocate will be as follows:

Single subscriptions, one year.....	\$1.50 net
In clubs of five or more, each	1.25 net
Eight months	1.00 net
To preachers	1.00 net
To widows of preachers	1.00 net

The commission heretofore allowed has been discontinued, because only a very few of the preachers accept commission, and the great majority we have talked with expressed it as their opinion that a commission has proven a hindrance to them in working up the subscription list on their charges.

In cases where persons are very poor, the pastor may recommend that the paper be sent at a reduction. Remittances should be made by Money Order, Registered Letter, or in Stamps. Preachers may deduct for any expense incurred in remitting.

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The Home Circle

THE FIRST CANDLESTICK.

The first candlestick was a boy. He sat in the corner of a Scotch kitchen holding a piece of fir candle in his hands, from time to time cutting and trimming it to make it burn brightly.

The fir candle was a length of wood cut off a kind of fir tree, which is found embedded in the peat. This kind of candle is still used in some parts of Scotland.

It usually fell to the lot of the "herd-laddies" to act the part of candlestick, but should a beggar ask for a night's lodging, he was expected to relieve the "herd laddie" of his duty. A candlestick is still called, in Aberdeenshire, a "puir man," or "poor man."—The Child's Hour.

SOME WAYS OF HELPING A MOTHER.

Do you ever help mother? How many ways to help her can you think of? Would you like to know some others besides the ways you know, or would you rather not know any more? You may think there are too many already. Some one has written down the following ways to help mother:

1. Keep the caps and hats hung up where they belong, no matter whose cap, or where you find it. Just put it where you know it ought to be.
2. Keep the papers folded right side out and piled nicely together on the library table. It takes mother a good many minutes a day to do just that.
3. Get into the habit of remembering where you see things. This will help not only mother, but everybody in the house. It is such a comfort to the people who lose things or forget where they put them.
4. See how many times a day you can "save steps" for her by running errands.
5. Tell her how nice are the things she does for you, and whisper in her ear sometimes, "I love you."
6. Watch for chances to do things she has spoken about. Don't wait for her to ask you. It is such fun to surprise people.
7. Notice when she is sick or tired or head-achy, and go about the house on tiptoe.
8. Don't tell her you are going to be this kind of a boy or girl—have the fun of seeing her find it out.—Central Christian Advocate.

TITLE DEEDS TO GREAT WEALTH.

"Dominie, ef you hev a leetle time to spare, I wish you'd look over the papers in my stroag box."

The words were almost whispered, for the voice was weak from old age and long illness. Room "F" in the Home for Aged Men, was about to lose the peaceful face that had greeted the minister time and again with a smile of heavenly cheer.

Stephen Holoway had lost almost everything in life except his good name, his memory and his faith in God. His dear ones had died, his money had been lost, his eyesight had failed, and his limbs had long refused to support his trembling frame. Nevertheless, when the minister was in special need of stimulus and inspiration, he was apt to drop in for a few moments at Uncle Stephen's bedside. This low spoken allusion to a "strong box" startled him. It could not be that this venerable saint, so long an object of charity, had been hoarding unsuspected resources! Or was his keen, alert brain at last failing?

Rev. Mr. Alton bent tenderly over his old friend.

"You know I'm rich, dominie," went on the feeble voice.

"Ah!" thought the minister, "his mind has suddenly given away."

"As rich, as rich," continued Uncle Stephen, his tones growing clearer and stronger, "as rich as the Lord Jesus Christ!"

His patient old face was suddenly illumined. Mr. Alton said kindly:

"Uncle Stephen, you can have all of my time that you need. Where is your strong box?"

"Why, there!" replied the invalid, smiling, and pointing to the large leather-bound Bible on the stand. "Please take it and sit down a few minutes. When I was in business years ago, and makin' a heap of money, I hed an iron box fer my vailable dokuments and specie. There wasn't no safe deposit vaults in them days, an' I kep' the box in my bedroom closet, an' I was allus worryin' about it, 'fraid of burglars an' sich, an' scairt of losin' the key. But sence I hed this box what the Lord give me, I ain't hed no trouble with it, and the key is 'faith.' That key is hid deep in my heart where the enemy can't find it. Halle-lujah!"

The minister had seated himself, with the great, time-worn volume on his knees.

"Now," said Uncle Stephen, "we'll look over them dokuments a leetle. I can't see 'em no more with my eyes, but I know 'em by heart. The fust one in the bundle I never git tired thinkin' about. You see, dominie, many years ago I lived under a good King that I didn't love, an' I rebelled agin Him, an' tried to hender His cause an' to hurt His kingdom. I was an orful rebel. Finally I was arrested an' thrown into a dark dungeon, an' while I was there I found out that I was under sentence of death. I wept and repented, but the dungeon was jest as dark as ever, an' death was starin' into my eyes when up rode a messenger from the King, bringing a paper signed an' sealed, an' my name on it. It was my pardon! Jest read it over, will you? It's marked St. John, 3:16."

Mr. Alton read the familiar words: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him shall not perish."

"Then," went on the invalid, "after I was a free man and had promised to serve the King, he actually adopted me right into his 'own glorious family, an' the paper was drawn up an' made as sure as eternity. I love that paper, too. It's la-beled Romans, 8:15. Please read it."

The minister turned the leaves with a new glory in his soul, and read:

"Ye have received the Spirit of adoption, whereby we cry, Abba, Father."

"Now, those next papers air wonderfully comfortin' to look over," said Uncle Stephen, "the three thet I've tied together, the insurance policies—accident, an' life, an' fire insurances. There's Romans, 8:28."

"And we know that all things work together for good to them that love God," read Mr. Alton.

"That's the accident policy," said Uncle Stephen, with the simple joyousness of a care-free child in his voice. "St. John, 11:26 is the life insurance."

"Whosoever liveth and believeth in Me shall never die." Mr. Alton's own voice had caught the ring of triumph in that of the aged conqueror on the bed.

"Bless the Lord!" cried Uncle Stephen. "Now let me hear the third. It's marked 2 Peter, 3:12, 13—that's the fire insurance."

Somewhat the solemn words had never seemed so real to Mr. Alton before as he read them slowly to his friend:

"Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."

"I hope I ain't keepin' you too long," said Uncle Stephen, "but I must hev you glance at that will there. You can see my Elder Brother, the King's own Son, died, an' made a will in my favor. Oh, glory to God! Jest think of that, dominie! You kin glance over the items—'My peace I leave with you,' an' 'I will send the Comforter.' Oh, Parson Alton, do you s'pose I was so foolish

as to hev all that left to me an' not claim it nor get the good of it? Then there's a deed goes along with the will. You hev it there—John, 14:2."

The minister did not need to turn the leaves. His eyes were full of tears of which he was not ashamed.

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."

"For me! for me! Oh, bless His glorious name forever!" There was an eloquent silence.

"And now," continued Uncle Stephen, "there's a lot of shares in thet blessed box. I'm stockholder in some tremenjous companies. You needn't look up all of them papers to-day. They are all marked: 'partakers of His sufferings,' of 'the heavenly calling,' of 'the divine nature of His holiness,' of the 'inheritance of the saints in light.' Jest lay thet treasure box right over here on the bed beside me."

"Too heavy? No. It's heavy with the eternal weight of glory. Thank you, dominie; thank you kindly. 'Taint much matter about the eyes, is it? nor the poor old bones, nor the lyin' awake of nights. I guess millionaires don't care very much if they hev to be away from hum just over night an' things ain't just as they air to hum. Good-bye, dominie. Come again."

Uncle Stephen sank back in his pillows, weary but radiant, and the minister went down the street singing to himself:

"O child of God! O glory's heir,
How rich a lot is thine!"

—Zion's Watchman.

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North Mississippi Conference—Rev. W. W. Woolard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial.

AN EDITOR'S EXPERIENCE.

In a recent issue of the Western Methodist, the Editor of that Journal, under the caption, "Editorial Afflictions," writes as follows:

"One of the sorest afflictions that comes upon an editor arises on this wise: Whenever a man or a set of men are put to build up an enterprise, and when they get at white heat about it, that enterprise is for them the one thing to be accomplished. Naturally and properly they want all the help they can get. They particularly want the help of their Conference organ. The editor is in thorough sympathy with them, and desires to help them. But along with their undertaking we have a score or more of other enterprises we are trying to watch and help along. In the nature of things we cannot turn all the powers of the paper into one channel, as the man or set of men in charge of a single enterprise are doing. The man or set of men in their zeal first grow impatient, and then grow suspicious. There will come a letter of bitter complaint that we are neglecting our duty in the premises. No more trying letters ever reach this office.

"Now, it may surprise some brethren to be told that there has been no great enterprise begun anywhere in our five Conferences within the last eight years, not a single one that we can recall, that has not brought us some letter expressing bitter disappointment that we had not stood by the enterprise as had been expected of us. It would be useless to make specifications, but there has been no exception to this rule. Such disappointment has been expressed after the most explicit and repeated efforts on our part to help. In such cases what is a poor editor to do? We know no other way than to go forward without partiality, with such wisdom as God gives us—and take whatever abuse may come. It is part of the price that must be paid for the glory of being an editor."

Our Arkansas confere is by no means alone in this experience. Our various Boards, both Conference and General, as well as committees appointed to do certain things, too often get the idea that they should be allowed to write at will in our Conference organs, and do not like it if an editor does not sidetrack other interests to give them the right of way. In some instances these Boards have their own special organs, and yet they seem to feel that large amounts of space should be at their command in all the other church papers merely for the asking. Apparently it never occurs to them that the average religious journal has to struggle, unaided, for existence, and that in order to hold its subscribers it must have some regard for the quality and variety of the matter which it sets before its readers every week. And frequently, when these zealous workers who are so ready to use the church paper have job work to do, through which they might lend it a helping hand, they turn away from it and have it done elsewhere. It is just such a policy as this that has placed the press of Southern Methodism in its present pitiable plight, both as to the merit of its periodicals and their financial condition.

Of course, it is needful for a church organ to carry announcements and brief exhortations concerning the various phases of our work, but if it is to exert a wholesome influence upon the gen-

eral public, it must be something more than a sort of Conference or Connectional bulletin board. Certainly a due sense of proportion ought to be observed in the handling of such matters. No board, or secretary, or committee should seek to monopolize things; but, on the contrary, each should recognize that there are other claims and interests that are just as much entitled to a hearing as those which have been committed to its hands.

BISHOP HOSS ASSAILED.

Late information from the Vanderbilt trial is to the effect that in their arguments several of the attorneys for the Trustees of the University took occasion to assail vigorously Bishop E. E. Hoss. It was rumored in advance that this would be done, and some of the friends of the Bishop, knowing the delicate and uncertain state of his health, wrote him when he was in Oklahoma, urging him not to return to Nashville to hear the speeches of the lawyers. But the grandson of John Sevier, who won imperishable distinction in the Battle of King's Mountain, and who was the first Governor of the Volunteer State, was not to be put to flight by a bunch of wordy warriors in Court; so upon the reception of this information, he promptly took the train and was on the scene of action when the tonguesters unloosed their batteries upon him.

Why should Bishop Hoss be assailed above others by the hired representatives of the men who are seeking to wrest from the Church \$3,000,000 worth of property? He has not personally a single dollar to gain or lose by this litigation. The stand which he has taken has been wholly in the interest of Southern Methodism. His position is precisely that of an overwhelming majority of his fellow Methodists of the South, as was shown by the vote of the last General Conference, as well as by that of every Annual Conference before which this question has come. If Bishop Hoss had consulted his own personal inclinations and interests he would have let this matter alone, and would thus have escaped the misrepresentation and abuse which have been heaped upon him. But he felt that the welfare of the Church was imperiled, and bravely and unselfishly he went to her rescue. It is because he has stood as a lion in the pathway of these would-be spoliators that they have trained their guns upon him. But they cannot hurt him. He stands to-day one of the foremost figures in world-wide Methodism, the peer of any as a preacher, as a Bishop, as a writer, as a citizen, and as a man, with not a single blot upon his shining record, and a fame that is secure, and which will grow brighter with the passing years. And the greatest chapter in his splendid life history is the heroic and self-sacrificing struggle which he has waged to preserve for the Church this property which she acquired through the influence of the majestic McTyeire. True, he has had, with one exception, the solid backing of his colleagues in the episcopacy, but upon him has fallen the brunt of the fierce battle.

Let Southern Methodists remember that it is for them, and not for himself, that Bishop Hoss has made this fight; that for them he has toiled and suffered, and that the attack of the Nashville lawyers upon him came as a result of his efforts to safeguard their rights. And they should do their utmost to see that the men behind the attorneys who are responsible for this occurrence, no matter how high may be their official position, are dealt with as they deserve to be. The next General Conference should not leave in a place of responsibility a single man who is known to have sympathized with this rebellion against the rightful authority of the Church. Even those about the scene of conflict who have been cowardly silent at such a time should be adjudged as lacking the metal that fits them to be depended upon in the future. More than one Roderick's bugle horn has hung unblown upon the wall or has given forth an uncertain sound, when it ought to have rung clear and true upon this sharply drawn and burning issue.

VETERANS' DAY IN THE MISSISSIPPI CONFERENCE.

By formal action of the Mississippi Conference the first Sunday in March (the second day of the month) has been designated as the time when every pastor within its bounds is expected to take a collection for the superannuate preachers and the widows and orphans of deceased preachers, for whom it seeks to make some provision. We have in hand an interesting communication from Rev. N. B. Harmon, the Secretary of the Joint Board of Finance, calling attention to this Conference order, which reached us too late for this issue of the Advocate, but which will appear next week. It is to be hoped that every preacher will at once begin to get ready to present this worthy cause forcibly to his congregation on the day specified, and that there will not be a single charge in the Conference that will not make a creditable report to the treasurer who handles this sacred fund. Let every man do his duty, and the outcome will be such as to give gratification to all.

DO NOT MISS IT.

Read the article entitled, "New Thought vs. True Thought," which appears upon the second page of this issue of the Advocate. It is an admirable handling of an interesting subject. Nothing is more absurd than the twaddle we hear about the discovery of new religious truth. We may learn more about the history and geography of the peoples and lands that figure in the Bible, but not a single fact of consequence has been added to the religious teaching of the apostles as it was understood and accepted by our fathers.

STILL NEEDING ASSISTANCE.

Some weeks ago we made an appeal for a young man, the son of a North Mississippi Methodist preacher with a large family and small salary, who is struggling to maintain himself at a university where he has matriculated as a student. That call brought us the meager sum of \$17. He now writes that unless he can secure further assistance at once he will have to leave school and seek work. Are there not others who will lend him a helping hand? We shall be glad to answer by private correspondence any inquiries that may be made concerning this young man.

PERSONAL AND OTHER NOTES.

We extend hearty thanks to the following brethren for clubs of subscribers recently sent in: Rev. A. W. O'Bryant, Taylorville, Miss., 6; Rev. J. L. Lay, Simsboro, La., 13.

Rev. P. H. Howse, of the Seminary (Miss.) charge, reports hopefully of the work in his field. Brother Howse is gifted as a revivalist, and a good measure of success usually attends his labors.

The work is moving on smoothly in the Scotland (Miss.) charge, where Rev. D. L. Sutherland is the appreciated pastor. We are indebted to this stirring worker for a club of 5 subscribers, forwarded on the 7th inst.

From the Courtland (Miss.) charge, Rev. A. S. Raper sends us a club of 5 subscribers. This hustling young itinerant never fails to extend the circulation of the Conference organ where he labors. We highly appreciate his good work in its behalf.

A note from Major R. W. Milisaps states that Bishop Murrah occupied the pulpit of the Capitol Street Church of Jackson, Miss., last Sunday, and preached a fine sermon to a large audience. He also reports the Bishop to be in splendid shape physically.

Rev. and Mrs. R. M. Brown are the happy parents of a bright baby girl, who arrived at the parsonage in Algiers one night last week. Little Miss Brown is in fine condition, and Brother Brown has another reason to thank God for a growing Methodism in Algiers.

The founding of the Daisy Mission, which was undertaken by members of the McDonoghville Church some time ago, has received the unanimous endorsement of the quarterly conference of that charge. The plan to build a "floating church" has also been approved.

In a business letter to this office, Rev. A. W. Turner, the Louisiana Conference Evangelist, who is leading the forces of Methodism in a great revival campaign in Shreveport, La., says: "Our meeting has entered upon its fifth week. We are having some fine services."

The Rayne Memorial congregation tendered its new pastor, Dr. Felix R. Hill, Jr., a reception last Friday evening. Dr. Hill has made a fine impression on the people of the Crescent City, and the church which he is serving has never had brighter prospects than it has at the present time.

We have received copies of the Minutes of the two Mississippi Conferences, which are in their usual good form. We have seen no Annual Conference Year Book which is better arranged and edited than these two journals. Brothers Countiss and Watkins easily rank with the best Secretaries in the Connection.

Mrs. W. Ross Gamble, of Grand Cane, La., who is the secretary of the organization, requests us to state that the De Soto Parish Sunday School Convention will be held at Grand Cane, March 3 and 4. It is hoped that there will be a large attendance of the workers in the Parish and of others who are interested.

Rev. J. Tillery Lewis, of Clarksdale, Miss., writes: "Brother Spragins was with us on the first Sunday in February. Everybody was delighted with our 'new elder.' His two sermons were spiritual and exceedingly helpful. No better man could have been selected to take up Brother Woolard's work and carry it forward."

From a late issue of the Western Methodist, we take the following: "Rev. Daniel M. Geddie, who was recently transferred from the North Mississippi Conference, has met with a cordial reception at Keota, Oklahoma, where he is now pastor. The people are pleased, and there is every indication of a successful year in the charge."

In forwarding a remittance to the Advocate office for some subscribers, Rev. J. D. Wroten, who is attending Millsaps College and also serving the Duck Hill (Miss.) charge, says: "The outlook on the Duck Hill work is encouraging. All is also well at the college, where we are happy over the return of Bishop and Mrs. Murrah."

In sending some subscriptions to the office a few days since, Rev. D. R. McDougal writes optimistically of the work on the Okolona (Miss.) Circuit. He also reports the serious illness of Brother E. W. Cunningham, one of his most worthy and useful members, and requests the readers of the Advocate to pray for his recovery.

Rev. J. V. Bennett, of Monticello, Miss., is continuing his good work for the Advocate, having sent us last week six more names for our subscription files. This makes eight new subscribers and seven renewals that he has forwarded within the past few days. We trust that he will find the Advocate a valuable "assistant pastor" in his field of labor.

Rev. R. P. Neblett, of Houston, Miss., reports the serious illness at that place of Mr. George Van Horn, aged 73, who is one of the most highly esteemed members of his congregation. He also states that his work is moving on well, and that his second quarterly conference, which is to be held on March 10, promises to be an occasion of much interest.

Bishop E. D. Mouzon will preach in the Rayne Memorial Church of New Orleans daily during the week preceding Easter Sunday; and during the same period Dr. J. M. Moore, of Nashville, will deliver a series of sermons in the First Methodist Church. New Orleans Methodists will have the opportunity of hearing some high-class gospel preaching at that time.

The work has opened well on the New Albany Circuit, North Mississippi Conference. The Sunday schools are doing good work, the pastor's salary has been increased, and the outlook in every respect is hopeful. We make grateful acknowledgment of a club of 8 subscribers, lately sent us by Rev. J. A. Goad, the faithful pastor of this growing charge.

In another column appears the statement that Mr. J. A. Stockwell, of Lake Charles, La., has been accepted by the General Board of Missions for service in Africa. Brother Stockwell is known as one of the most solid and most active Methodists of South Louisiana. The Church has secured in him a man of unquestioned piety and large capacity for service.

Rev. J. D. Nesom has had an encouraging beginning on the Gueydan-Abbeville (La.) charge, where he is serving his second year. He has organized a Sunday school at Florence, a new town that is being built four miles south of Gueydan, and preaches there regularly. He has been promised a lot for a new church building, should the new town demand a building.

A gentleman who heard it writes that the speech of the Hon. G. T. Fitzhugh, of Memphis, who closed for the Church in the recent trial of the Vanderbilt lawsuit in Nashville, was masterly and

overwhelming. Judge E. C. O'Rear, of Kentucky, is also said to have delivered an argument of wonderful lucidity and strength. Both of these gentlemen are lawyers of the first rank.

The work of our Church is making commendable progress in Bastrop, La., under the efficient leadership of Rev. George Fox. The pastor's salary has been increased over last year, and improvements on the church buildings are being planned at both Bastrop and Collington. A flourishing Sunday school is maintained in Collington, where every child of Methodist parents is enrolled. Brother Fox is making arrangements to entertain the Monroe District Conference this year.

Rev. H. W. Jamieson, junior pastor of the First Church of New Orleans, preached the first sermon that was ever delivered in the Ursuline Mission on last Sunday night, and is conducting a revival at that place this week. The Ursuline Mission is being enterprised by the New Orleans Epworth League Union. A Sunday school has been organized and is doing well; an Epworth League was organized last night, and Brother Jamieson expects to organize a church as soon as possible.

Rev. John W. Ramsey, our pastor at Mendenhall, Miss., states that Rev. Paul D. Hardin, presiding elder of the Jackson District, held his quarterly conference on Wednesday, February 12, his presidency giving great satisfaction. The reports submitted were gratifying and showed the work to be in a healthful condition. The Mendenhall church increased its assessment for the pastor \$75 over that of last year. Brother Hardin preached at night, delivering a most forceful and impressive sermon.

Under date of February 14, Rev. W. L. Duren, of Tupelo, Miss., whose father, a citizen of Carroll County, recently underwent surgical treatment for cancer, writes as follows: "My father stood the operation, which was extensive, well, and his case seems to be progressing favorably. We are hopeful of a permanent cure." This will be gratifying news to Brother Duren's many friends in North Mississippi, who have felt keenly for him during the days of solicitude through which he has been passing.

Rev. W. A. Bowlin, whose address is Shannon, Miss., writes as follows: "May I say, through the Advocate that, having been released from the work of the pastorate for this Conference year, I shall give my time to revival work, and that I am open for engagements with any pastor who may desire my assistance? I am now making dates with the brethren as they write me. May this be a year when the spiritual life of our Church shall be greatly quickened and many souls born into the kingdom of our Lord."

Rev. W. A. Mangum, of our Second Church at Baton Rouge, La., writes: "Things have started off nicely with us, and the indications point to a good year. We have already had several additions to our membership, and we are praying for a great harvest of souls. We are also discussing the question of constructing a new house of worship, which we hope we shall be able to do." Brother Mangum is furthermore endeavoring to keep the Advocate in the homes of his people, as is attested by the renewals which he has been sending us.

Dr. J. W. Beeson requests us to announce that the Rev. Mr. Babcock, of Portsmouth, Va., will conduct a ten days' revival meeting for the Meridian Male College and Meridian Woman's College, beginning on March 7. Dr. Beeson extends a cordial invitation to everybody to attend these services, and requests all praying people to remember them in their devotions. Brother Babcock is said to be a minister who is remarkably effective in evangelistic work, and his coming is being looked forward to with anticipations of a season of spiritual refreshing.

From Hattiesburg, Miss., on February 14, Rev. George H. Thompson sent us the following sad announcement: "Annie Elizabeth Galloway, the youngest child of Rev. and Mrs. G. H. Galloway, was buried to-day from their home—the parsonage of our Court Street congregation. She died after a critical illness lasting three weeks. Her remains were laid to rest in the city cemetery here." Brother and Sister Galloway will have the sympathy and prayers of a host of friends in their sore bereavement. We extend to them and all others touched by this sorrow our deepest sympathy.

Rev. V. C. Curtis obliged us a few days since by sending in a club of 5 renewals and one new subscriber. He reports that Rev. W. S. Shipman, the new presiding elder, is "making good in every particular, and that under his leadership the Durant District has a bright prospect. Brother Curtis has been enthusiastically welcomed back to Kosciusko, all denominations and the Jews and outsiders showing pleasure at his return. The Courier, a local paper, compliments highly both Brother Curtis' pulpit and pastoral work, and says that Kosciusko has never had a more popular and useful preacher."

Rev. C. A. Schultz, who is beginning his third year on the Barlow (Miss.) Circuit, finds his people exceedingly kind and attentive. He has appointed a committee to seek to induce the church members to pray for a revival and to engage in personal work among the unsaved. Brother Schultz is also mindful of the interests of the Advocate in his rounds.

Rev. J. D. Simpson, of Pickens, Miss., who is serving with great acceptability one of the choice charges of the North Mississippi Conference, has brought us under obligations to him for 5 renewals and 5 new subscribers. Brother Simpson never fails to look well after the interests of the Conference organ. He thinks it is worth while to circulate it.

Mr. and Mrs. J. W. Wyatt, of Memphis, Tenn., have recently been spending several days in the Crescent City. They favored our office with a call last Friday afternoon, and it is needless to say that we were delighted to see them. Brother and Sister Wyatt were formerly active members of our church at Shaw, Miss., but for the past five or six years have been residing in the growing metropolis of West Tennessee, where they are connected with the Washington Heights Church. Any congregation may count itself fortunate in being able to include them among its worshipers and workers.

Rev. W. J. Porter, of Blenville, La., sends us a nice list of subscribers from his charge, and closes his good letter as follows: "The Lord bless and use to his glory the laborers in our Advocate office who make and send out into the world at the present time the paper which for more than half a century has blessed the Church and humanity." If our people would pray more for their Conference organ it might have larger success and the circle of its influence might be greatly widened. Particularly does an editor, who is a public target and who has to sit serene amid many exasperations, need to be remembered at the throne of grace.

Our hustling pastor at Coffeeville, Miss., Rev. W. V. Shearer, favored us with a club of 11 subscribers on the 12th inst., for which we heartily thank him. Referring to his work, Brother Shearer says: "We have just closed our first quarterly conference. Every church was represented, though the day was a dreary one. The collections showed a 60 per cent increase over this time last year. We are expecting much to be accomplished here at Coffeeville. Our congregations are constantly growing larger. Brother Tucker presided over the conference with grace and dignity. He is also a fine preacher, and gave us two excellent sermons, which greatly pleased the people."

A Jackson (Miss.) dispatch to the Memphis News-Scimitar on the 14th inst. reads as follows: "A rousing reception was given to Bishop and Mrs. Murrah when they returned to Jackson to-day, after spending several months in the Orient. The entire student body of Millsaps College, of which Bishop Murrah was the first president, was assembled at the station, and the lusty-lunged youngsters, about 300 strong, greeted the distinguished divine with the familiar college yell. President A. F. Watkins and the members of the Faculty, Major R. W. Millsaps, the founder and chief benefactor of the college, and many prominent citizens were also on hand to join in the welcome. Bishop and Mrs. Murrah went direct to the college campus."

During this season of balancing accounts and reporting the results to the public, none of the bank statements that we have seen have so much impressed us as that of the Commercial Savings Bank of Greenville, Miss. This bank opened for business on July 1, 1907, with a capital stock of \$31,500, which was later increased to \$50,000, where it stands at present. In the statement made to the Auditor of Mississippi on Dec. 18, 1912, we find the total deposits of this bank to be \$906,115.28. This is, indeed, a most remarkable showing. This phenomenal success is largely, if not entirely, attributed to the ability and popularity of the young president of this bank, Mr. W. P. Kretschmar, whom we heartily congratulate upon this extraordinary achievement. Mr. Kretschmar is a native of Greenville, having spent his whole life in that community, of which he is one of the leading spirits commercially, socially, and morally. He is an alumnus of the University of Mississippi and an active and loyal Methodist.

NAMES SHOULD BE SENT IN.

The names of delegates to the Annual Meeting of the Woman's Missionary Society of the Louisiana Conference, to be held at Baton Rouge, March 11, 12 and 13, should be sent immediately to Mrs. B. E. Eskridge, 404 East Boulevard, Baton Rouge, La. Mrs. A. L. Marshall, Editor-Secretary of The Voice, will be present.

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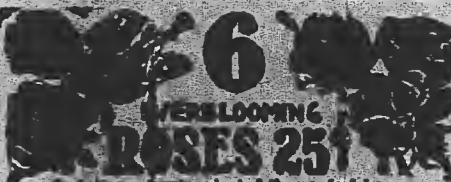
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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Miss Madge Brandon Haughton.

In the closing hours of the dying old year, 1912, the sweet spirit of Madge Brandon Haughton, the idolized daughter of Mr. and Mrs. J. H. Haughton, of Prairie, Miss., slipped away from earth to join the ransomed hosts above. Death, which claims all seasons for his own and lays tribute alike upon all ages, never seemed more relentless or cruelly sad than when he entered the charmed circle of this happy home and bore away its fairest and most priceless treasure—beautiful Madge, or Sweet as she was affectionately called by the inner circle of dear ones and friends who knew her best and loved her most. The first bounteous bloom of a radiant young womanhood had not yet faded from her brow; the fair budding hopes of her pure young life had not as yet blossomed into their full fruition, when death claimed her; and she went uncomplainingly, a sweet smile of resignation lighting the lovely brown eyes as they closed upon the scenes of earth. Who can say but in that last fleeting smile was caught the first enraptured glimpse of the glory land, whose opening gates received dear Madge into the white-robed company of those who sing forever around the throne of God. Her own voice, on earth highly cultivated, and which she delighted to use in the sacred hymns of praise, is doubtless now mingling in the triumphant notes with the perfect paeans of those who sing always the glory of our Lord and King. The confident belief that death for her only meant a transition into the fuller, the richer, perfect life of Heaven, alone sustains the bereaved loved ones who sit weeping (but not as those without hope) in the broken circle about the family hearthstone. Through the tear-stained pages from the stricken mother, conveying to me the sad news of their sore bereavement, I caught the gleam of this heavenly hope, and thanked our God, who has fitted up many deathless mansions for his children, that in the mists of human sorrow and tears, he had framed the golden arch of his bow. And I seemed to hear the words of his eternal covenant: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live."

So early did Madge give her heart to God in church membership that she could scarcely, if at all, recall the time when she had not felt herself to be "a child of the King." Such a childhood and youth found its full flowering in the sunlit clime of God's presence. Fond mother, grief-stricken loved ones, it was only on the earth side that death lay upon her, like an untimely frost upon the fairest flower of all the field. On the heaven side, by faith we believe that the splendor of our Father's smile has kissed away all the marks of frail mortality; and that Madge now stands a redeemed and glorified saint with the seraph throng on high.
 J. M. WYATT.

Mrs. MARY ANN LYONS (nee Cates) was born April 8, 1823, and died July 16, 1912. She united with the Methodist Church and professed religion at 25 years of age. She was married to William Lyons on Dec. 5, 1839, and ten children were born unto them, of whom four survive her. In 1867 she was left a widow and never married again. In these years of widowhood she passed through many troubles and trials. At times her lot was hard, but God was with her through it all. I was well acquainted with her for more than sixty years and knew her to be a consecrated, consistent member of the Church, and never for a moment did she doubt her

Lord. She lived to see all her children join the Church and hear them profess their faith in Christ. The six children who preceded her to the grave were all Christians and it was a source of great joy to her to know that, while she missed them on earth, she would see them again around the throne of God. In her last days she was peaceful and happy. She always had a good home with her children and would live with one after another in succession. She became very feeble in her old age and spent her last hours with her daughter, Mrs. Angeline Roberts. She died as she lived, happy in the love of God, and her children and grandchildren rise up to-day and call her blessed. May God's richest blessings ever rest on her four daughters and all her grandchildren, and may they so live that when the Reaper comes to gather them home, they shall all meet as an unbroken family in heaven.

IRVIN ROBERTS, L. P.

RESOLUTIONS.

(On the Death of Mrs. M. K. Shelby, a member of the Ladies' Aid Society of the Methodist Church at Rosedale, Miss.)

Whereas, our dear friend and sister, Mrs. Mary K. Shelby, has been called to her Heavenly Home, and we realize that our loss is to her the greatest happiness in reunion with her loved ones, be it therefore Resolved: That the Methodist Church, to which she was devoted since the early age of twelve, has lost one of its best members.

That we deeply sympathize with her children in the loss of their precious mother.

"Their embraces will be sweet,
 At the dear Redeemer's feet."

And that these resolutions be published in the New Orleans Christian Advocate and the Rosedale, Bolivar County, Democrat.

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An interesting booklet describing the work of the Stewart Home and School may be had by addressing the Superintendent, Dr. John P. Stewart, Box 19, Farndale, Ky.

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Tidings From the Field

Hamburg Circuit, Miss. Conf.

Brother Yeager, the newly appointed pastor of the Hamburg Circuit, is already magnifying his office. No interest of the church escapes his vigilant eye. Thoroughness is characteristic of his every effort. He is "diligent in business, fervent in spirit, serving the Lord." His service in and out of the pulpit is an inspiration. As he walks in the Master's steps, visiting from house to house, sowing the seeds of the kingdom, surely he is making ready for a great harvest. The Advocate will doubtless follow him in his work, making its influence felt in every department of church work.—Chas. W. Scott.

Columbus District, North Miss. Conf.

Dear Dr. Meek: Inclosed I send you my second round of quarterly conference appointments. All is going on well. I have never seen churches so well pleased with their pastors. There is not a discordant note in the district. I never saw such an auspicious beginning of a Conference year. The people at Artesia have purchased a parsonage for \$1850 and the Macon Circuit has bought one in Macon for \$2000. The church in Starkville has ordered the old parsonage sold and is planning to erect a handsome new one. Longview Circuit has ordered the sale of its parsonage in Starkville, and will build a new one in Longview. Come to our District Conference and we will give you the right-of-way.—J. E. Thomas, P. E.

Brooksville, Miss.

At the session of the North Mississippi Conference in December, the Brooksville Circuit was divided, one church, ex-Prairie, being put on the Macon Circuit, and the remaining two, Brooksville and New Bethel, being formed into the Brooksville charge, with Rev. J. J. Baird as pastor. We have services three Sundays in the month, and New Bethel has services on one Sunday. Brother Baird came promptly to the work and has met every appointment, in spite of the dreadful mud to be encountered in going to his country church. He has already gained the respect and love of his people and almost every branch of church work is improving. The congregations are much larger, the attendance at prayer meeting has more than doubled, the Sunday school has undertaken some special missionary work, and a debt of \$100 on the church has been paid since January. With the blessing of God, and under the guidance of this earnest young man, we are expecting a year of great spiritual growth.—A Brooksville Methodist.

Yazoo City, Miss.

The people here gave me a royal reception. The first quarterly conference was largely attended and the new presiding elder showed special gifts for his new work. No mistake was made in his appointment. Some members of the conference took the position that the quarterly conference is not only a business meeting, but a religious meeting as well, and that the spiritual interests of the church should be stressed above the financial. There was no heresy in that. The Church never intended that the quarterly conference should be converted into a mere financial machine.

The pastor's report for the month of January to the Church Conference included the following items: sermons preached, 8; pastoral visits, 81; prayer meetings attended, 6; average attendance at prayer meeting, 45; net gain in membership, 9; funerals con-

ducted, 4; marriages solemnized, 2; other meetings attended, 8. I also attended a citizen's mass meeting and by invitation delivered an address in favor of the construction of a new railroad.—Nolan B. Harmon, P. C.

Taylorville, Miss.

Dear Doctor: I will try in my feeble way to give you an account of my work. We arrived at Taylorville on January 3, and found everything in good shape at the parsonage, which is nicely furnished. In the afternoon a nice load of groceries was sent to the new pastor. And ever since then, provisions have continued to come. One brother brought a wagon load of corn, potatoes, syrup, meat, etc. All that we need is being sent in. I have five appointments and have preached at all of them since I came here. I have received 22 by certificate and have organized one church. Brother Geo. H. Thompson, our presiding elder, was with us Feb. 3 and 4, at which time our first quarterly conference was held. All the churches were represented and made good reports. At some of the churches the stewards have relieved the preacher of collecting anything at all, for which I thank them. We are going to try to have all of our Conference claims paid by the time of the District Conference, provided it is not held too soon. At any rate, we hope to secure them all during the year. This is my first year as a pastor and I desire to carry up everything in full this fall, and everything points that way now.—A. W. O'Bryant, P. C.

RESOLUTIONS OF THANKS.

(Adopted by the District Stewards of the Port Gibson District, at their recent meeting at Harrison, Miss.)

Whereas this Board of District Stewards in its meeting this the 10th day of February, 1913, has had its labors lightened by the bounteous feast prepared for us by the ladies of Harrison; therefore be it resolved, that we extend to them our heart-felt thanks and that we request the Presiding Elder in 1914 to call our meeting in the same place;

That we extend to the Pastor, the Rev. M. F. Adams, our thanks for his courteous attention to our wants, that we request the publication of these resolutions in the New Orleans Christian Advocate and in the Fayette Chronicle, and that the same be spread upon our Minutes.

(Signed) E. J. Bomer, Hugh Jankin.

CHURCH EXTENSION, MISSISSIPPI CONFERENCE.

The meeting of the Executive Committee of the Mississippi Conference Board of Church Extension will be held in Laurel, Miss., on Tuesday, March 18, 1913. All applications to the General Board for aid for churches and parsonages (either for loans or donations) must be approved by this Committee. All applications must be endorsed by the Quarterly Conference and be properly signed by the presiding elder, preacher in charge and the trustees, and forwarded to the Secretary by the 17th of March.

Application blanks for aid to churches or parsonages, and also blank deeds, where a lot is to be purchased, can be had by applying to the Secretary of the Conference Board.

W. J. DAWSON, Secy.
Heidelberg, Miss.

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Write at once to the Yankerman Co., 5749 Water St., Kalamazoo, Mich., they will gladly send you the book in English, German or Swedish, by return mail FREE and also a generous supply of the new Treatment absolutely Free, for they want you to have this wonderful remedy before it is too late. Don't wait—write today. It may mean the saving of your life.

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FREE

Question: The PLAPAO PADS are different from the truss, being medicine applicators made self-adhesive purposely to hold the parts securely in place. Neutrons, buckles or springs—cannot slip, so cannot chafe or compress against the pubic bone. Thousands have successfully treated themselves at home without hindrance from work and conquered the most obstinate cases. Refractory—easy to apply—temporary. Awarded Gold Medal. Process of recovery is natural, so no further use for truss. We have no further use for truss. We have no further use for truss. We have no further use for truss. Write to-day. Address: PLAPAO LABORATORIES, Bldg. 132, St. Louis, Mo.

ROYALINE OIL is a GOOD PAIN MEDICINE as well as a GOOD ANTI-SEPTIC. Its greater strength gives it GREATER POWER TO Ease Pain, inside or outside, man or beast; also makes it go further, and therefore give LARGER VALUE FOR THE MONEY. Pleasant, clean, safe, 10c, 25c, 50c. Money back if not satisfactory.

The Sunday School.

MISSISSIPPI CONFERENCE NOTES.

By Rev. R. A. Maddox.

The Mendenhall Sunday school continues to do things. The "Excelsior" Bible Class was organized Sunday and a report sent to Dr. Bulla. The Teacher Training Class has taken the examination on the first book and all passed.

The Senior Wesley Bible Class of the Mendenhall Sunday school recently had a nice "chicken-pie" supper, given by Mr. and Mrs. T. F. Cross. This class of young men and women is doing things. It has hustling leaders.

The Sunday School Conference recently held at Washington, D. C., was a great success. It seemed to be the opinion of the entire body that we need some changes in our church law governing our Sunday school work and collections. Investigate and see what you think.

Brother Rob't Selby is another presiding elder who is stressing the Sunday school work. He tells his pastors, if they need assistance, to write the Field Secretary at once. We have had letters from the pastors of his district coming to us as a result of his suggestions.

Brothers Superintendent and Pastor, what are you doing to train the young people of your church? Have you an Organized Bible Class, or a Teachers' Training Class? If not, why haven't you? Remember that the Sunday school is the great training school of our Church.

Brother J. M. Morse, of Capitol Street Church, Jackson, turned the 11 o'clock service over to the Men's Bible Class on a recent Sabbath. Brother Morse knows how to get others to work. It has been said of him that he never does anything he can get some one else to do. That is the secret of his success.

We are glad to say that Brother P. D. Hardin, presiding elder of the Jackson District, has gone on record as a Sunday school presiding elder. He is asking carefully about the Sunday school as he goes over his district and is urging the pastors to look well after its interests. Brother Hardin says that if 85 per cent of our converts come from the Sunday school, then it follows that it must be the greatest investment of the Church. He is right. Let us all take notes.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Begin now to prepare a program for Adult Bible Class Day in our Conference—March 30.

The Livingstone anniversary, to be celebrated in March, is a splendidly educative special day. That great missionary said: "If I be laid on the shelf, let that shelf be Africa. I can not rest whilst souls are being lost. There is all eternity to rest in after life is done."

The late Mikado of Japan took "Enlightenment" for his motto and his successor has taken the wondrous word "Righteousness" for his. Just suppose our own fair land and race should assume this last motto with the intensity of those little brown men who are making the world take notice of them.

Mr. Carnegie suggested as a suitable epitaph for himself, "Here lies a man who knew how to get around him a great many men who were much cleverer than himself." It is mistaken zeal when a leader does all the work himself, instead of training others to take his place when he is gone. Sunday school teachers might learn wisdom by following Mr. Carnegie's example.

If every member of all of our Adult Bible Class clientele of North Mississippi could attend one meeting of the old Water Street Mission in New York, surely their hearts would be warmed to renewed Christian service.

Men of every walk of life return there often and tell the story of their reformation, and they do this so simply and directly that the poor, down-and-out fellow takes heart and starts all over again. As they rise and thank God for being saved for one day, or for ten days, or for a month or ten years, there comes to one a vivid realization of the limitless gratitude we owe our great Heavenly Father, and how rarely we let some one else see and hear and know his goodness is appreciated.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

A Fine Report from Lafayette.

The Philathea Class of the Lafayette Methodist Sunday school was organized in January, 1909. Previous to that time it was a Bible Class taught by Mrs. E. R. Kennedy. The class has a membership of 28 and maintains a good average attendance. Besides the regular officers, we have a volunteer committee to meet persons at the door and invite them to visit and join the class; a membership committee to secure new members and urge regular attendance; a relief committee to call on new members of the church, visit and take flowers to the sick and give aid to the needy, and a social committee to provide for the social life of the class. The Treasurer's report for 1912 was as follows: Dues collected, \$8.55; contributed to Flood Sufferers, \$15; La. Methodist Orphanage, \$12.50; Philathea Dues to Word's Forward Movement, \$3; Paid for Sunday School Magazines, \$7; Box of Clothing sent to Orphanage valued at \$34; Missionary Collection, \$25; Balance on Deposit Jan. 1, 1913, \$23. All this money was donated by the members of the class and was not raised by any special means.

The class motto is "To Help Others," and the members try to live it in their daily lives. With our new President, Mrs. P. C. Bennet, and our beloved and consecrated teacher, Mrs. E. R. Kennedy, we hope to accomplish greater things this year than ever before. RUTH LANE, Press Reporter.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. YOU know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

Hold fast Christ, but take his cross and himself cheerfully. Christ and his cross are not separate in this life; however they part at heaven's door.—Samuel Rutherford.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 761 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

BOB TAYLOR'S BOOKS.

Have you seen the Bob Taylor Books? One volume is worth a thousand fold the money you pay for both. The story of his life will thrill you. The reading of his lectures will enchant you. Get them!

Prices, Silk Cloth, Half Morocco; Full Morocco, \$4, \$5; \$10 the set, respectively.

Representatives wanted to help distribute these beautiful books to a million waiting homes.

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Loss of Appetite

Is loss of vitality, vigor or tone, and is often a forerunner of prostrating disease.

It is serious and especially so to people that must keep up and doing or get behindhand.

The best medicine to take for it is the great constitutional remedy

Hood's Sarsaparilla

Which purifies and enriches the blood and builds up the whole system.

Get it today in usual liquid form or chocolate tablets called Sarsatabs.

Catarrh

The accompanying illustration shows how Dr. Blosser's Catarrh Remedy reaches all parts of the head, nose, throat and lungs that become affected by catarrh.

This remedy is composed of herbs, leaves, flowers and berries (containing no tobacco or habit-forming drugs) which are smoked in a small clean pipe or made into a cigarette tube. The medicated fumes are inhaled in a perfectly natural way.

A five day's free trial of the remedy, a small pipe and also an illustrated booklet explaining catarrh will be mailed upon request. Simply write a postal card or letter to DR. J. W. BLOSSER, 204 Wake St., ATLANTA, GA.

How to Make Better Cough Syrup than You Can Buy

A Family Supply, Saving \$2 and Fully Guaranteed.

A full pint of cough syrup—as much as you could buy for \$2.50—can easily be made at home. You will find nothing that takes hold of an obstinate cough more quickly, usually ending it inside of 24 hours. Excellent, too, for croup, whooping cough, sore lungs, asthma, hoarseness and other throat troubles.

Mix one pint of granulated sugar with ½ pint of warm water, and stir for 2 minutes. Put 2½ ounces of Pinex (fifty cents' worth) in a pint bottle, then add the Sugar Syrup. It keeps perfectly. Take a teaspoonful every one, two or three hours.

This is just laxative enough to help cure a cough. Also stimulates the appetite, which is usually upset by a cough. The taste is pleasant.

The effect of pine and sugar syrup on the inflamed membranes is well known. Pinex is the most valuable concentrated compound of Norway white pine extract, rich in guaiacol and all the natural healing pine elements. Other preparations will not work in this formula.

The Pinex and Sugar Syrup recipe is now used by thousands of housewives throughout the United States and Canada. The plan has been imitated, but the old successful formula has never been equaled.

A guaranty of absolute satisfaction, or money promptly refunded, goes with this recipe. Your druggist has Pinex, or will get it for you. If not, send to The Pinex Co., Ft. Wayne, Ind.



To introduce and sell Shores' Family and Veterinary Remedies, Extracts, Spices, Stock Remedies, Dip, Lice Killer, Fly Chaser, etc. Steady, good-paying job, with large traveling company.

You Can Make \$200 a Month

Some of our salesmen make more. Our big line of over 85 articles, all guaranteed, brings you steady trade, quick. We must have one energetic, honest man in your county. If you are a hustler, between 21 and 30 years old, and can furnish horse or team, write for our proposition. Do it now.

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USE HEEL & TOE

Save \$10—costs 10c

Silk hose, skirts, shirt waists, gloves, all delicate fabrics absolutely will wear five to ten times as long. A scientist's discovery—just apply where friction comes—no trouble. Send 10c if your dealer does not have it. Agents Wanted.

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Best Cough Syrup. Tastes Good. Use in time. Sold by Druggists.

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of Proven Quality

Our New 1913 Illustrated Catalogue and Garden Guide is an invaluable book to both farmers and small gardeners. Better this year than ever before. Contains trustworthy descriptions of the most profitable field and garden seed to grow in the South, and gives expert information as to proper seasons and localities for planting all seed, and methods of cultivation. All standard varieties and tested novelties.

Grasses and Clovers, Seed Potatoes, Seed Oats, Barley, Rye, Essex Rape, Onion Sets, Asparagus, Rhubarb, Horse Radish, etc.

are best planted now, and our catalogue gives lowest prices and largest and choicest assortment to select from. It is Free—write for it.

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SEED COMPANY.
New Orleans,
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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

Columbus District—Second Round.
Mashulaville, at Hashuqua, Mar. 1, 2
West Point Mar. 9, 10
Shuqualak, at Ridgeway ... Mar. 15, 16
Macon Circuit, at Salem ... Mar. 16, 17
Longview, at Snyrna Mar. 22, 23
Artesia and Sessums, at Sessums Mar. 23, 24
Columbus, First Church—Mar 30, Apl. 1
Columbus, Second Ch. Mar 30, Apl. 3
Macon Apl. 6, 7
Starkville Apl. 13, 14
Mathiston, at Lagrange ... Apl. 19, 20
Cedar Bluff, at Pheba Apl. 22
Mayhew, at Kilgore Apl. 26, 27
Brooksville, at Brooksville May 3, 4
Crawford, at Crawford ... May 4, 5
Sturgis, at Mt. Airy May 10, 11
Cochrane May 17, 18
Columbus Circuit May 24, 25
The District Conference will convene in Pheba, April 22. The opening sermon will be preached by W. W. Woolard at 7:30 p. m.
J. E. THOMAS, P. E.

AN INTERESTING SUNDAY AT LAKE CHARLES.

Sunday, February 9, was a day long to be remembered by the Methodists of Lake Charles, La. There were 224 present at the Sunday school, and a large congregation greeted the pastor, Rev. K. W. Dodson, at the morning service. Brother Dodson preached a forceful sermon on Christian Education, using as a text, Proverbs 8:1. After the reception of a number of new members into the Church, a committee that had been appointed to obtain data concerning the prices of a pipe organ and to suggest a plan for securing one, gave a very encouraging report. Because of the assistance given by a similar committee acting for a church in Alexandria, its work was easily done and we hope to have a new organ in the near future.

The Junior Epworth League, under the very able superintendency of Miss Emma Crawford, had a most profitable

session. There were more than fifty present.

As usual, the Epworth League service was largely attended. Although the topic for the evening concerned Negro education, a subject that might be considered by some an unattractive one, more than a hundred were present, and the service was characteristically earnest and instructive. Prof. J. S. Jones, a teacher in the Lake Charles colored school, was present and was invited to speak. His address was interesting and helpful. He made a strong appeal to the white race to lend aid to his people, and help them to reach a more comprehensive understanding of Christian principles. Impressive solos were sung by Miss Evelyn Price and Mr. E. H. McGill.

A fitting climax to this discussion of Negro education was the announcement that Mr. John W. Stockwell had been accepted by Bishop Lambuth and the Missionary Board, as a missionary to Africa. Brother Stockwell has been a member of this church since 1904, and has been an officer of the church almost continuously. He is now the president of the Board of Stewards and is the first vice-president of the State Epworth League. He was president of the Lafayette District League organization during its first two years, and has been one of the most consecrated workers in the local chapter of the League. He was notified of his having been accepted last Friday, and will close his business here and go at once to Nashville and enter our Training School. After he has finished there he expects to take special training in London, England, before sailing for Africa.

This day of great things in Lake Charles was brought to a fitting close by an earnest and thoughtful sermon by the pastor.—A Member of the Congregation.

Don't Fret About Pimples

No More Humiliation; the Wonderful Stuart's Calcium Wafers "Get Right After" those Pimples, Boils and Skin Eruptions.

No need for anyone to go about any longer with a face covered with pimples, blotches, eruptions, blackheads, and liver spots. These are all due to impurities in the blood. Cleanse the blood thoroughly and the blemishes will disappear.



"A Short Time Ago My Face was Full of Pimples. Now They're All Gone! I Used Stuart's Calcium Wafers."

That's what Stuart's Calcium Wafers are intended to accomplish and do accomplish. Their principle ingredient is Calcium Sulphide, the quickest and most thorough blood cleanser known.

These wonderful little wafers get right into the blood, and destroy eruptive substances present in it. In some cases a few days is sufficient to make a marked improvement. And when the blood is pure the whole system is a hundred per cent better.

Go to any drug store and get a 50 cent box of Stuart's Calcium Wafers. Get them today.

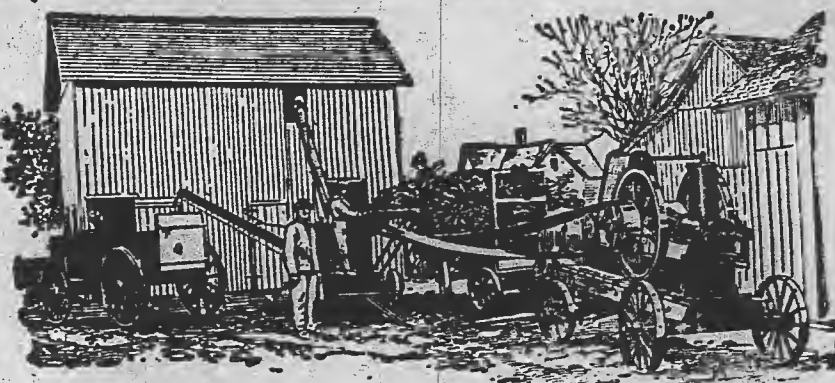
Don't fret any longer about those blackheads, pimples, boils, tetter, eczema, spots or skin eruptions; they all go and "go quick" if you use Stuart's Calcium Wafers.

Where Dollars Make Dollars!

An Opportunity to put your Savings to work in the Greatest Real Estate Investment Field in America, and with associates of known Capacity and Responsibility.

Can you spare a dollar a week from your savings? Would you put that dollar to work for you if you absolutely knew it was always safe and always busy earning you more dollars? Do you know that more money is being made by the reputable, high class real estate corporations than any other? Real estate is the basis of all wealth. It is as safe as a government bond. If it is properly operated nothing is more profitable. Listen—Florida is the best field in America today for building up great assets in legitimate real estate operations. I ought to know. I have signed more property contracts and conveyances, possibly, in the last six years than any other man in Florida. I have just retired voluntarily from the executive management of one of the largest and most successful real estate corporations in the South, with assets today of more than a million and a quarter dollars. Why did I retire? To further an ideal. It is my ambition now to build up one of the largest and one of the strongest co-operative real estate corporations in the world and my partners shall be the working people of America, the salary earners, the savings bank depositors—indeed those who have heretofore been denied the privilege, by reason of their limited means, of investing in the great and really safe and sane corporations; and have thus been left as easy victims of the get-rich-quick plunderers and schemers. Stop giving up the wages of your toil to the professional promoters, who offer you worthless oil and mining and new invention stocks. You are working and sacrificing to provide luxuries for those who are unworthy of your confidence. Put your dollars in the safest of all securities—in the operation of a great, nation-wide business that is founded on the very bed-rock of American finances. Put your dollars to work in the same harness with the dollars of some of the best and most practical real estate operators in the country. Your dollars will grow—your profits will astound you.

All I want you to do now is to investigate. That will only cost you a postage stamp. DO NOT SEND ME A DOLLAR UNTIL YOU HAVE DONE THIS. If the opportunity I shall present to you does not appeal to you, you will at least have afforded me the pleasure of placing before you what I regard as one of the most remarkable real estate operating opportunities ever inaugurated in this country. Do not reply unless you are in earnest and you can invest at least one dollar a week. I shall send you satisfying references as to myself and my associates. If you wish to become a partner you must furnish me with the same. JAMES A. HOLLOMON, President, American Securities Company, Jacksonville, Florida.



The Best Bargain You Ever Made

HOW do you measure the value of a bargain? Suppose you bought an engine that did practically all of your hardest work for you—sawing, pumping, grinding, etc.—and that paid for itself in a short time. Would you call that a good bargain?

An I H C engine will do all that, and more. Having paid for itself, it continues to earn its way by working steadily year after year until you, like our Clay County friend who has used an I H C engine for six years, will say, "My I H C engine is the best bargain I ever made."

I H C Oil and Gas Engines

are thoroughly dependable, and unusually durable. The fine-grained, grey cast iron cylinders and pistons are worked together to a perfect fit. The ground piston rings insure maximum power from the explosion. The ignition apparatus can be understood at a glance. The fuel mixer is the most effective and simplest known. Moving parts are perfectly balanced. Bearings are large and carefully fitted.

I H C engines are made in all styles—vertical and horizontal, portable and stationary, air and water-cooled; in sizes from 1 to 50-horse power, to operate on gas, gasoline, naphtha, distillate, kerosene or alcohol. Gasoline and kerosene tractors, 12 to 60-horse power.

The I H C local dealer will show you the good points of the I H C engine. Get catalogue from him, or, write

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Woman's Missionary Work

Edited by Mrs. R. F. Harrell, Centerville, Miss.

Conference Press Superintendents:

Louisiana Mrs. A. C. McKinney, Ruston, La.
Mississippi Mrs. H. L. McCleskey, Hazlehurst, Miss.
North Mississippi Mrs. A. C. Yeager, Water Valley, Miss.

All communications for this department should be sent to the Editor at the address given above.

The Missionary Voice.

Our Church authorities planned most wisely, a few years ago, when they combined all the missionary literature into one great periodical. It is well arranged, comprehensive, and well edited. It has some of the best brains of the Church at the head of it. Why not every town in Louisiana and Mississippi unite in a Voice crusade? A large number of subscriptions might be obtained in New Orleans, and nothing would increase the missionary spirit more than this.

Missionary Interest in Alabama.

In the year 1912 the Alabama Conference of the Methodist Church paid for missions, home and foreign, \$28,797.18. The women, in their work within the bounds of that Conference, paid for the same causes, \$30,297.64. The North Alabama Conference paid for home and foreign missions, \$23,985.94, and the women of that Conference paid for the same causes, \$32,819.13. Southern Methodism raised for missions in Alabama last year the total of \$115,899.89.

North Georgia Conference Annual Meeting.

The Annual Meeting of the Woman's Missionary Society of the North Georgia Conference was held in the First Methodist Church of Atlanta, on Feb. 5-9. Mrs. J. B. Cobb, one of the foremost women of Southern Methodism, attended the gathering. Elaborate plans were made for this convocation—everything pertaining to Methodism receives especial attention in that great Georgia city. One of the interesting features was a great mass meeting for all the children of the city, which was held in Wesley Memorial Church on Sunday, Feb. 9. Another mass meeting was held on Sunday afternoon in the first Methodist Church, for the women. May our own annual meeting that is to be held in Baton Rouge next month be as successful! We are ready to print any notices or plans about this meeting, for the benefit of the delegates.

Your Plans for this Year.

The editress of this column would like to have every auxiliary in Louisiana and Mississippi send to the Press Superintendents their plans and prospects for this year in their society. Suggestions made in this manner would be desirable as aids to each other. Nothing inspires more than to know that great things are possible for our neighbors, and that the work is being undertaken with enthusiasm. This column is especially for the auxiliaries of the patronizing Conferences of the Advocate, and news from the societies in these bounds shall always receive first attention.

The Council for 1913.

The Missionary Council for this year will be held in Birmingham, Ala., April 9-16. Last year it was held in Washington, D. C., and was so far away from this part of the country that many interested could not afford to go unless they were the official delegates. These great meetings never fail to inspire those who attend with enthusiasm for larger spheres of work. Birmingham will rejoice to entertain this convention. The Conference will have large and tedious problems to consider. We hope that its work will mark an epoch in our missionary work. In 1906 the General

Conference of our Church was held where this Council will convene this year. Methodism stands for large things in the Iron City. In 1908, before the Home and Foreign Missionary Societies of the Church combined, the Foreign Division held its great annual meeting in the First Methodist Church of our own city of New Orleans. It was held in May. Bishop Alpheus W. Wilson preached a powerful sermon on the Sabbath during the meeting. Those who heard the reports of the various delegates representing the Conferences of Southern Methodism at that time can scarcely forget their wonder at the immense sums of money raised for foreign missions by the North Georgia and South Georgia and Virginia and the Alabama Conferences, and many others. Whoever can will find it most profitable to attend this meeting in Birmingham in April. It should be more interesting than ever as the two forces have just about been resolved into one, and the reports should show a great increase in every way.

Missionary Work in New Orleans.

There is no city in Southern Methodism that presents such problems in missionary work as the Crescent City. It is cosmopolitan in the extreme. People from every country may be found within its bounds. Many thousands can scarcely speak the English language, though the public school is fast changing conditions by enlightening the children for the next generation. The Romanists have a mighty hold upon the populace. They have 150,000 members within the city limits. The combined strength of Protestantism in the city, both white and black and others, numbers about 36,000. It is said that there are at least 100,000 people in New Orleans who are not affiliated with any Church at all and who never hear a sermon. What a great mission field! Yet, it is one of the hardest on the globe. Romanism gives its constituents just enough of the Christianity that it represents for them to repulse a Protestant who would care to help them. Our Mary Werlein Mission, under the leadership of that godly woman, Mrs. Lily Meekins, is possibly doing more than any other mission point in the city. The Methodist ladies of New Orleans help her as they can. This Mission reaches the outcast and helpless and tries to put them on their feet. Our St. Mark's Hall is below Canal Street and is engaged in the hard task of trying to preach Christ to the misled Romanists and others who care to hear of the true Master. St. Mark's Hall tries to do an industrial and social work. It teaches children to sew and cook and to know something about the Bible. The City Board of Missions meets down at the Hall every month, to plan and help those directly engaged in the task. Many of the ladies of the city give some of their time for work at the Hall. Mrs. S. A. Montgomery is the efficient President of the City Board of Missions.

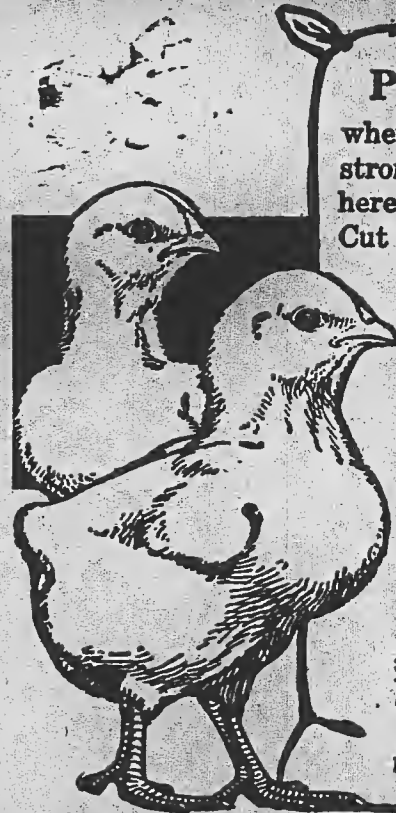
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when you succeed in raising strong, vigorous chicks. Losses here are fatal to the business. Cut out the losses; raise the chicks. Sample package free.

Baby Chick Food

is guaranteed to make chicks grow at a rapid rate, big-boned and husky. Feed it for three weeks at a cost of 1c per chick and insure your future success.

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If you are interested in farming or gardening, a simple post card request will bring a copy of our new 1913 Seed Catalog and a large packet of selected Big Boston Lettuce Seed Free by return mail. We want you to know BRUCE'S QUALITY SEED—the best seed a Southern Planter can use. All varieties, true to name. Send postal to-day.

Complete, High Grade Line of Poultry, Poultry Supplies and Incubators.

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A Doctor with plenty of "Horse Sense"

WHAT OTHERS SAY

Duplicate our last order for Blackman's Medicated Salt Brick. It is the best Stock Remedy we ever handled. Gives perfect satisfaction.

Burgess, Miss., May 6, 1912.

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FROST PROOF CABBAGE PLANTS

Don't be foolish and order your cabbage plants without first getting our wholesale price on our guaranteed plants from the famous cabbage plant section. We guarantee Everything. Don't Delay Write us To-day.

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by some two hundred feet, is what is proving to be one of the South's most popular, attractive and exclusive summer resorts—South Carolina Club, a summer club for select Southerners, organized by a party of progressive South Carolinians.

This Club is truly richly favored with those features which go to make an inviting summer place. A cool, bracing climate, unrivaled view of all the high mountains in the Blue Ridge, a tranquil lake hedged by bold mountain streams; cool springs; lovely drive and walkways, rhododendron, oak and chestnut groves, and a commodious and inviting Club House. It is also fortunately located within a few minutes trolley ride from the shopping district and railroad station of Hendersonville.

The management of the South Carolina Club has spared no pains to maintain a select club for Southern

families of refinement and culture, and the plan upon which it is operated not only accomplishes this, but reduces the living expenses of members to a minimum. Membership can only be obtained through the purchase of a share of stock, which participates in the earnings of the Club and gives the holder the privilege of all Club benefits, as well as meals at the Club House at a very low rate. Excellent cottage sites are reserved for members, and the erection of the building looked after by the management if so desired. Both the Club House and the cottage enjoy all modern conveniences, electric lights, baths, telephones, etc., while the Club grounds are easily and quickly reached from the railroad station and shopping district of Hendersonville, by trolley.

The Club is not an experiment, but a proven success, demonstrated by the fact that the best families from several Southern States have chosen it as their summer homes since it first opened in 1911, and that new members are expected from practically every part of the South the coming season. Full particulars and illustrated booklet may be had free of charge by writing the Secretary and Treasurer, Mr. Howard Caldwell, Columbia, S. C.—Advertisement.

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THE PATHWAY TO POWER.

This subject suggests to us the thought that man was created for a purpose; that the possibilities of life are unlimited, and that we can make it worth something. It also presents the thought that we will be held accountable to God for not giving to it its fullest expression in the development of our personality.

The greatest fault of our people today is their unappreciation of life. They consider but little what they can be—that their very being is laden with principles conducive to noble character and that time is affording opportunities for the development of those qualities. Time does not produce life, but it furnishes the occasion, and when not grasped, it passes.

Power is the ability to do things. It may also be termed influence. We shall use it in both these senses. Everyone who reaches a given object must make a way to it. For a man to reach a place in life where his power will be a potent factor in correcting evils, where his influence will lead men into right living, where he will have the ability to do great things for God's kingdom, he must force his way to it. Every man is the architect of his own life.

The way to success is the one that Jesus prepared, leaving us his example. Then, the pathway to power is the Christian life. Christ wished to leave a model for true men—not angels, nor beings destitute of passions and appetites essential to humanity—but men that might develop holiness of character. He was complete, perfect and would have us like himself. The Christian life means the transforming of the whole human nature and the consecration of the faculties to God's cause.

The requirements to be a Christian are the same as those to be a true man. The Christian must love, believe and obey the truth. Whatever keeps a person from doing this is false and has no right to control the mind. It perverts the judgment, misleads the heart, and makes the whole plan and purpose of life a mistake.

The pathway to power is found only in Christ. He said, "I am the way." And again, by his apostle, we are admonished in these words: "Because Christ also suffered for us, leaving us an example, that we should follow his steps."

Whenever a man realizes God's purpose in his life and will follow his convictions with determination, this elevated highway looms up and the joy and peace of such a life becomes his own. Do you want to be a traveler on this road? Have you had a vision? The opportunity presents itself to everyone.

There are conditions, but they may be met. Before passing through the needle gates the camel had to be stripped of his load, kneel down and squeeze through into the city. So it is with man. He must be stripped of his great load of sin and humble himself before God before he may enter this religious life. He must come out from the world. He cannot run with the devil all the week, go to church on Sunday and exert an uplifting influence in his community. "Ye cannot serve God and mammon." If he serves God constantly he may expect joy and happiness, for "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake." He may be surprised to learn that every effort to help others reacts in a greater blessing upon himself and every duty performed makes him a greater man. Does your life abound in happiness? Have you any assurance of an eternal reward? If not, make Jesus Christ a reality in your every-day life.

Many false standards for measuring greatness are observed about us. Some mistake manners or outward appearance for greatness. Veneering is not an unknown characteristic in the moral and religious world, and many

try to pass for more than their worth. Policy is commendable when it is founded on manhood, but it will not take its place. Others can see nothing greater than wealth or intellect. These, rightly used, may be valuable, but if made an end in themselves, they cannot be compared to the greatness of heavenly possessions. The only true and uplifting power comes from a life filled with the Spirit of Christ, who becomes the source of every action. Such a person can appreciate the life of the Psalmist and can sing with him, "The Lord is my shepherd, I shall not want," and can understand the prayer taught the dis-

ciples by the Master, "Our Father who art in heaven."

That we all may have the evidence that the Lord is our Shepherd and Father, is the prayer of the writer.

A. J. CURRY.

Holcomb, Miss.

CHURCH EXTENSION BOARD.

North Mississippi Conference.

The Executive Committee of the Board of Church Extension of the North Mississippi Annual Conference will meet at Winona, Miss., on March 25, at 10:30 a.m., in the Methodist Church.

Those who expect to make application to the General Board for donations or loans will please send their applications to Rev. V. C. Curtis, at Kosciusko, Miss., by the 20th of March. You can get application blanks from Brother Curtis. Be sure to see that your applications are in due form and signed properly. A failure in this may cause you to have to wait until next year.

If you desire to be represented before this Committee, we will be glad to hear you in behalf of your claim. Parsonage loans and donations must be passed upon by this Board.

W. S. LAGRONE.

BODI-TONE

You Can Try A Box Without A Penny

The Bodi-Tone Company wants you to try a full-sized box of Bodi-Tone at its own risk. We want you to see, feel, know and be sure of its powers before you pay for it or buy a penny's worth of Bodi-Tone. You must see what it does for you, must feel what it accomplishes in your own particular case, must know how its use benefits and corrects your body, before you pay. No matter what your ailments may be, we want you to try a box of Bodi-Tone in this way. No matter how old you are, no matter how long you have been sick, no matter what you have used without success, we are willing to send it to you, for you to try, without a penny from you. We don't care what doctors have told you, we don't care whether you have any confidence or belief in Bodi-Tone, we are glad to have you and every sick, weak or worn-out man or woman in America try it at our risk.

All you need do is send us the coupon, giving us your name and address, and we will mail a dollar box of Bodi-Tone to you, without a penny from you.

If you are tired of continual doctoring and had health, if you are weary of feeling you cannot depend on your body to act right and do its full duty, you need Bodi-Tone right now, and this offer gives you a chance to try it without risking a penny. You need it to seek out your weak spots and make them stronger, to stop the leaks which have been draining your vitality, to make your organs, nerves and muscles capable of giving you the right measure of strength, vigor, energy and full-blooded comfort your body should have. If you want to stop the use of medicine, if you want to quit the doctors, if you want to stop the strain and drain of continual dosing and drugging, send the coupon immediately for a dollar box on trial and tone your body and make it healthy with Bodi-Tone, for healthy bodies need no medicine. You try it at our risk.

Bodi-Tone Does Just As Its Name Means

It cures disease by toning all the body, and we want to show you what it will do for your body. Bodi-Tone is a small, round tablet, that is taken three times every day. Each box contains seventy-five tablets, enough for twenty-five days' use, and we send you the full box on trial so you can try this great remedy and learn what it is, so you can learn how it works in the body, how it cures stubborn diseases by helping nature to tone every organ of the body. Bodi-Tone is a little word, but it means a great deal, everything in health. When all the organs are doing their part, when each is acting in a perfectly natural way, when all the functions are healthy and performed with natural vigor, when the energy, strength and power of resistance to disease are all at a natural point, then the body is in proper tone. When disease has attacked any part, when lack of vitality is found and felt, the tone of the entire physical body should be raised to the highest possible point, to make all the body help to cure and restore. This is the power which underlies all of Bodi-Tone's great work for the sick, this is the power it offers you to help you get new health and strength, new vigor and new vitality.

Not a Patent Medicine

Bodi-Tone is not a patent medicine, for its ingredients are not a secret. It contains Iron Phosphate, Gentian, Lithia, Chinese Rhubarb, Peruvian Bark, Nux Vomica, Oregon Grape Root, Cascara, Capsicum, Sarsaparilla and Golden Seal. Such valuable ingredients guarantee its merit and power.

When you use Bodi-Tone you know just what you are using, know it is pure and safe and know you are taking the right kind of medicine to provide real help for the body. It contains nothing that your own family doctor will not endorse and say is a good thing. It does not depend on killing pain with cocaine, opium, morphine or other dangerous drugs. It does not excite the body with alcohol, but it tones the body and cures its disorders with remedies nature intended to tone and cure the body when that power was given them. Thus, iron gives life and energy to the blood, Sarsaparilla drives out its impurities, Phosphate and Nux Vomica create new nerve energy and force, Lithia aids in the kidneys and dissolves Rheumatic deposits, Gentian does invaluable work for the Stomach and Digestive forces, Chinese Rhubarb and Oregon Grape Root promote vigorous Liver activity, Peruvian Bark raises the tone of the entire

system. Golden Seal soothes the inflamed membrane and checks Catarrhal discharges, Cascara gives the Bowels new life in a natural way, and Capsicum makes all more valuable by bettering their quick absorption into the blood. Every one of these ingredients possesses characteristics most valuable in this common-sense plan of toning all the body. Each exerts a special action in some certain organ or function of the body that helps to bring the whole body back to nature and to health.

Natural Curatives To Make Natural Health

Each Bodi-Tone ingredient adds a needed element from nature to the body, for Bodi-Tone is altogether a natural remedy. Each has a certain work to do in the body and does it well, in a natural manner. They are used in Bodi-Tone because of this ability. We claim no credit for discovering these valuable ingredients, each of which has a well-deserved place in established medical science. We claim only the credit for our successful Bodi-Tone formula, which is our own discovery, for the way in which we have selected, proportioned and combined these great natural curatives, and for the health-making work which Bodi-Tone has so well proven its ability to perform in the body. The curative forces which Bodi-Tone so ably uses are the forces which have always existed in nature for the restoration of the body's health. Many are regularly prescribed by good physicians in combination with such drugs as each doctor may favor, for there are wide differences of opinion among doctors of various schools. The exact combination used in Bodi-Tone is what gives it the far-reaching and thorough curative and restorative power that makes possible the remarkable cures experienced by Bodi-Tone users, cures which prove the difference between Bodi-Tone and common remedies, cures which have won the gratitude of thousands.

No One Is Too Old To Use Bodi-Tone

This trial offer is open to all, freely, generously, without any age limit, for we are glad to prove at our own risk how Bodi-Tone acts in ailments of the old as well as the young, to prove what it does for persons suffering from bodily weaknesses and ailments, whether from age or otherwise. Thousands of old men and women have sent for Bodi-Tone on trial, and found it put new flesh on their bones, new vigor in their minds, new vim in their muscles and new vitality into every vital function. If there is anything wrong in any part of your body, if any organ is acting in a way which you realize and know is not right, send for Bodi-Tone on this trial offer and give it a chance to set you right. If you do not feel right, eat right, sleep right, weigh right, work right and think right, now and all the time, put Bodi-Tone in command of your body for twenty-five days. Let it marshal your bodily forces, let it line them up and work them into shape, until all are marching along straight, strong and harmoniously, in perfect time, tune and tone, for that is what Bodi-Tone is for and what it is doing for thousands. If the doctors' prescriptions and ordinary medicinal combinations have failed, let this scientific combination of special remedies show and prove what it can do for you. Its greatest triumphs have been among men and women who had chronic ailments, who had used patent medicines and had doctored with their local doctors and out-of-town specialists, all without lasting benefit. It is because of its great work in these cases that all chronic sufferers and persons with obstinate diseases are invited to try Bodi-Tone at our risk.

Thousands of Cures

of Rheumatism, Stomach Trouble, Kidney Liver and Bladder Ailments, Uric Acid Discharge, Female Troubles, Bowel, Blood and Skin Affections, Dropsy, Piles, Catarrh, Anemia, Sleeplessness, LaGrippe, Pains, General Weakness and Nervous Break-down have fully proven the power and great remedial value of Bodi-Tone in such disorders. Each one got a dollar box on trial, just as we now offer to you in the coupon.

Why keep on suffering from disease, when by filling in your name and address on the trial coupon and mailing it to us, you can get a full twenty-five days' treatment of this great remedy which people everywhere are praising and talking about. It just costs a two-cent stamp, and you don't need to pay a single penny for the medicine unless Bodi-Tone benefits you. You have all to win and nothing to lose, no matter what your ailment may be, by thus trying it.

Catarrh of the Head And Stomach

DALLAS, TEXAS.—For years I was troubled with Catarrh of the Head and Stomach and Rheumatism. I tried most everything, but whatever helped me benefited only for a very little while. I got so bad with my Stomach that I did not think I would ever recover. The doctor was treating me, but did me no good. At this time I saw the Bodi-Tone trial offer and got a box. It did me so much good that I sent for two more. I am 55 years old, a war veteran, but after using the third box I felt fifteen years younger, and I haven't felt better for fifteen years. C. H. SMITH, 2107 San Jacinto Street.

Fine Health All Year

COMANCHE, OKLA.—I have suffered almost all my life with Rheumatism, which bothered me since girlhood. As it became settled in later years it affected my heart, and I would have spells in which I thought I would surely die. I have taken all kinds of medicine and bathed and rubbed with liniments, but nothing that I ever did seemed to do me any good. I saw Bodi-Tone advertised over a year ago and was attracted by its formula, which looked to me like a good medicine, and I sent for a trial box. It worked like magic from the start, and showed me that I had gotten the right medicine at last. I am in fine health now, and feel better than at any time within my recollection. I feel that I owe my life to Bodi-Tone's wonderful formula. I am forty-six years old. MRS. J. B. BOBO.

Permanent Cure At 77

NORTH EASTHAM, MASS.—It is now over a year since I took Bodi-Tone, and I have waited to see if my troubles would return, but as they have not, I feel it my duty to the public to testify what the medicine has done for me. I had Palpitation of the Heart so bad that I could hardly walk, and could never lie on my left side. I had Indigestion so serious that the doctors thought I must die, but since taking Bodi-Tone I am a well man. I can eat anything I want at any time and nothing hurts me. I have had no trouble during the year with either my Heart or my Stomach and sleep well at night, lying on either side. I am seventy-seven years old, and can now do a very good day's work alongside of men of forty, and Bodi-Tone made it possible. WARREN K. SNOW.

Trial Coupon

Clipped from N. O. Christian Advocate

Bodi-Tone Company, Hoynes and North Aves, Chicago

I have read your trial offer and want a dollar box of Bodi-Tone on trial. I promise to give it a fair trial and to pay \$1.00 for this box if I am benefited at the end of 25 days. If it does not help me I will not pay one penny and will owe you nothing.

Name _____
Town _____
State _____
Str. or R.F.D. _____

Husband and Wife Trial Offer: Where both husband and wife need Bodi-Tone, we will send TWO BOXES on trial, with the understanding each will use a box and pay us \$1.00 each if benefited. In such cases Coupon should be signed with the husband's name, followed by the words "and wife."

NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 60—No. 9.

"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2975.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, FEB. 27, 1913

CHAS. O. CHALMERS, Publisher.

Editorial

Faith is to believe what we do not see, and the reward of this faith is to see what we believe.—Augustine.

A New Orleans daily announces that the latest freak of fashion for women is a "decollette shoe." We should think such footwear would be rather uncomfortable during the winter season, but let us not complain, for if we are to have anything at all dressed in decollette style, we think it had better be the feet.

All of the Christian's reward is not reserved for eternity. On the contrary, there are blessed foretastes of it in the present life. The only truly happy hearts on earth are those in which Jesus reigns, and there is no joy known among men like that of leading a lost soul into the kingdom. To be sure, there are some denials involved in Christian discipleship, but the gains even in this present sphere of existence far outweigh the losses. This is only repeating in other language the memorable words of St. Paul: "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

The Orlando (Fla.) Reporter speaks of the Southern Methodist University at Dallas, Texas, as an institution that may "surpass Vanderbilt University." Where has the Editor of this journal been that he is so benighted as this? Does not he know that some of the great educational luminaries of the land have declared that a Church can build and maintain only "little colleges," and that it takes undenominational and independent boards of trustees to establish and keep up universities? We hope that Brother Sweat, the alert Editor of the Florida Christian Advocate, will make a special trip to Orlando to enlighten this Rip Van Winkle on the tripod. It will never do to let him continue to abide in such dense and dark ignorance.

When a person has completely subordinated self to the service of God and humanity he is not far from a state of Christian perfection. This noblest of human achievements no man can accomplish in his own strength. Only by the assistance of his ascended Lord and the Holy Spirit, whom he has sent forth to represent him in the world, may one hope for such a triumph. It is pitiful to see people affecting great holiness when self is the most outstanding thing in both their conversation and conduct, or indulging in a religious harangue when at its close some personal gain is seen to be what they are after. Human beings are spiritual only in proportion as they have the 'mind that was in Christ Jesus,' whose meat and drink was to do the Father's will, and who lived and died for others. Humility and unselfishness are two of the invariable marks of deep piety.

THE APPRAISEMENT THAT WILL COUNT.

A writer in the Christian Guardian uses as the caption of his article, "Christ's New Yardstick of Greatness." This is the standard by which all must at last be measured, and what a revision of estimates there will be when it is applied! The peasant in that day may tower above the king, and the obscure circuit rider above the ecclesiastical dignitary. The really important question is not what does the world think of us, or what does the Church think of us, but what does He, who can look into the deepest recesses of the heart and who knows every secret thought and purpose, think of us? How dare we affect to be what we are not, when we know that that searching Eye is upon us, and that under its awful scrutiny we shall finally be rightly appraised and classified?

AN EVIL THAT NEEDS CORRECTION.

It is not living alone which is expensive in this day. It also now costs enormously to die. We have scant patience with any of the trusts which seek to extort money unjustly from the people, but of them all we think the union of undertakers with a view to making the tender feeling that the bereaved have for their dead yield them a financial profit, is the most cold-blooded and reprehensible. Think of charging a poor family \$5 for hanging a piece of black crepe on a door knob for a few hours! And the law will not now allow a body to be shipped without being embalmed (doubtless a wise regulation), and this costs from \$15 to \$25; while most of the prices exacted for other things are proportionately exorbitant. Manifestly these abuses call for some wise legislation. In some way these outrages should be stopped at the earliest moment possible.

A HOARY FALLACY.

Fallacies cannot be said, like truth, to be eternal, but some of them are wonderfully long-lived. An illustration of this is seen in the manner in which the utterance of Gamaliel when the Apostles were arraigned before the Jewish Council in Jerusalem, is yet made to do service. Every now and then when some new movement springs up and the wisdom of it is called in question, its adherents are quick to bring into requisition this declaration of the famous old Jewish Rabbi: "For if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it."

The truth is, the Pharisaic philosophy was never given the divine sanction. It is neither true that everything that comes from God invariably triumphs, nor that everything that has an evil origin quickly comes to an end. The Spirit of God frequently moves upon the hearts of men, only to be resisted and defeated in his efforts to save them. And if Satan can thwart the di-

vine purpose with reference to an individual, who will say that he may not sometimes do so with reference to society? Who will say that God's purpose concerning Sodom and Gomorrah, or his will concerning the people living at the time of the flood, was fulfilled? He has read history poorly who does not know that many patriotic and noble undertakings in behalf of suffering humanity failed, and that they who projected them paid the penalty for their high-mindedness and heroism on the scaffold or at the martyr's stake.

Nor is it a fact that evil forces and influences quickly spend their strength and come to nothing. Mohammedanism is centuries old, and yet has vast millions of adherents. Buddhism is older still, and its following is even larger. Several decades have elapsed since the birth of Mormonism, yet we see it growing in our own enlightened land by leaps and bounds. The dramshop is not of God, but it has long existed, and is not fast disappearing. We believe in the final supremacy of righteousness upon the earth, but we fear that many ages will elapse before the arrival of that glad day. But the reign of evil will never come to "nought." Its frightful effects will be eternal. Its myriads of victims will live forever in their awful abode of everlasting death and darkness.

It has never been God's plan to have his followers adopt a policy of non-resistance toward things that they believe to be wrong and complacently wait to see whether they will succeed or fail. This was not Elijah's method in dealing with the priests of Baal. It was not the method of any of the prophets. It was not the method of the chosen twelve. Aside from the Synoptic Gospels, the New Testament is largely controversial. Paul was sorely troubled by false teachers—some even suggest that they constituted his "thorn in the flesh." God's way of combating evil has ever been to use largely human instrumentalities—to operate through men and women who had the clearness of vision to discriminate between the good and bad, and the courage to stand up bravely for what they conceived to be right and against that which they apprehended to be wrong.

Whatever other defense may be put forward in their behalf, it cannot be claimed that there is any "apostolic succession" for dodgers and compromisers. The primitive Christian had convictions that they asserted everywhere and which they stood ready to seal with their own blood. Nowhere do we find them sitting down and saying, "Our religion is of God; men cannot overthrow it; it will prevail; so we need not bother about it." On the contrary, we find them going hither and thither "turning the world upside down." Good men often grow weary of the strife incident to this earthly existence, but for them there is no escape from it. From beginning to end, life is a great battle, in which all who are true and brave must perform their part.

The great secret of success in life is to be ready when your opportunity comes.—Disraeli.

THE MISSION OF WOMAN.

(The following discussion by Dr. Albert Taylor Bledsoe was first prepared and delivered as an Annual Address before the Lee and Jackson Literary Society at the Wesleyan Female Institute at Staunton, Va., on the 14th of June, 1871, and was later arranged for publication in *The Southern Review*, of which he was the brilliant editor, and appeared in the October number of that famous periodical the same year.)

I.

One of the subjects which now, for the first time in the history of the world, is beginning to attract the attention which its importance demands, is the mission, the education, and the influence of woman. In his "History of Morals," Mr. Lecky devotes the last and best chapter of the work, consisting of more than a hundred pages, to a learned, comprehensive, and eloquent survey of 'the position of woman.' And among the discourses of the celebrated Adolph Monod, there are several on 'the mission' and on 'the life' of woman. We mention these productions only because of all the innumerable discussions of the same subject, they are the only ones to which we shall have occasion to refer.

We have been accustomed to regard the woman's rights movement as too insignificant and too absurd to deserve serious attention. But in some portions of the border States, as well as in the universal North, this movement is assuming proportions, and manifesting a spirit, which inspire some of our most thoughtful minds with no little alarm. They are beginning to fear that, after all, this most absurd movement may gain the ascendancy in this country.

One thing is certain, namely, that nothing is too absurd to fail of success in this 'the most enlightened nation on the face of the globe.' We appeal to facts. We now see recently emancipated slaves—as ignorant as their emancipators are malignant—in our legislative halls, in the highest judicial offices of some of the Southern States, and on boards of trustees as the conservators and guardians of the interests of the higher education. Could anything be more absurd? Or would anything, only a few years ago, have been pronounced more utterly impossible, if any one had been bold enough to predict such a result? In view of such facts, indeed, we are almost inclined to believe, that the more absurd anything is the greater are its chances of success under the radical rule of the present day. * * * Women may never have the right to vote in this country; but whether they have or not, their prospects for the enjoyment of that 'right' are now apparently better than were those of the blacks previous to the late war. Who knows, then, what may happen, or, in the course of time, go down with the sovereign people, composed of all colors, all ages, and both sexes?

If, however, the movement in question should succeed, it would be nothing new under the sun. History would only repeat itself; and, in the light of past facts, we may easily predict the result. The women of Rome, at one period, succeeded in securing all 'their rights,' as they are called, and the effects of their emancipation from the laws of God and nature are recorded in the annals of the Empire.

'A complete revolution,' says Mr. Lecky, 'had thus passed over the constitution of the family. Instead of being constituted on the principle of autocracy, it was constituted on the principle of co-equal partnership. (The very thing now aimed at in this country.) The legal position of the wife had become one of complete independence, while her social position was one of great dignity.' How glorious! But, adds the historian, 'The more conservative spirits were naturally alarmed at the change.' And the effects of the revolution, as they now stand recorded on the page of history, justify their alarm.

'Another and still more important consequence,' says Mr. Lecky, 'resulted from the changed form of marriage.' Being looked upon simply as a civil contract, entered into for the

happiness of the contracting parties, its continuance depended on mutual consent. Either party might dissolve it at will, and the dissolution gave both the right to re-marry. There can be no question, that under this system the obligations of marriage were treated with extreme levity. We find Cicero repudiating his wife, Terentia, because he desired a new dowry; Augustus compelling the husband of Livia to repudiate her when she was already pregnant, that he might marry her himself; Cato ceding his wife, with the consent of her father, to his friend Hortensius, and resuming her after his death; Maecenas continually changing his wife; Sempronius Sophus repudiating his wife, because she had once been to the public games without his knowledge; Paulus Aemilius taking the same step without assigning any reason, and defending himself by saying, "My shoes are new and well made, but no one knows where they pinch me." Nor did women show less alacrity in repudiating their husbands. Seneca denounced this evil with especial vehemence, declaring that divorce in Rome no longer brought with it any shame, and that there were women who reckoned their years rather by their husbands than by the Consuls. Christians and Pagans echoed the same complaint. According to Tertullian, "divorce is the fruit of marriage." Murtial speaks of a woman who had already arrived at her tenth husband; Juvenal of a woman who had eight husbands in five years. But the most extraordinary recorded instance of this kind is related by St. Jerome, who assures us that there existed at Rome a wife who was married to her twenty-third husband, she herself being his twenty-first wife.

The evil did not stop here. The family being constituted, not on the principle of autocracy, but on that of a co-equal partnership, it became, instead of a well organized social unit, a two-headed, self-fighting monster. Hence, in the language of Professor Seeley, 'precisely as we think of marriage, the Roman of imperial times thought of celibacy—that is, as the most comfortable but the most expensive condition of life. Marriage with us is a relation for which a man must pay; with the Romans it was an excellent pecuniary investment, but an intolerably disagreeable one.' The marriage relation, in one word, having degenerated into a civil contract for convenience merely, it became so 'intolerably disagreeable' that men shunned it as they would have shunned the plague. And to this cause it is that Professor Seeley ascribes the decline, the fall, and the ruin of Imperial Rome. 'Whatever the remote and ultimate cause may have been,' says he, 'the immediate cause to which the fall of the Empire can be traced is a physical, not a moral decay. In valor, discipline, and science, the Roman armies remained what they had always been, and the peasant emperors of Illyricum were worthy successors of Cincinnatus and Calus Marius. But the problem was, how to replenish the armies. Men were wanted; the empire perished for want of men.' 'A stationary population,' he continues, 'suffers from war, or any other destructive plague, far more, and more permanently, than a progressive one.' Accordingly we are 'told that Julius Caesar, when he attained the supreme power, found an alarming thinness of population. Both he and his successor struggled earnestly against this evil. The grand maxim of Metellus Macedonius, that marriage is a duty which, however painful, every citizen ought manfully to discharge, acquired great importance in the eyes of Augustus. He caused the speech in which it was contained to be read in the Senate. Had he lived in our days, he would have reprinted it with a preface. To admonition he added legislation. The Lex Julia is irrefragable proof of the existence at the beginning of the Imperial time of that very disease which, four centuries after, destroyed the Empire. How alarming the symptoms already were, may be measured by the determined resolution with which Augustus forced his enactment upon the people, in spite of the most strenuous resistance. The enactment consisted of a

number of privileges and precedences given to marriage. It was, in fact, a handsome bribe offered by the State to induce the citizens to marry. How strange, according to our notions, the condition of society must have been; how directly opposite from the present one, the view taken by statesmen of the question of population, and how unlike the present one, the view taken by the people in general of marriage, were, may be judged by this law.' That is, the women of Rome, having acquired the independence and the dignity for which so many in this country are now struggling, the marriage relation became so 'intolerably disagreeable,' that neither the laws of the Empire nor the interests of mankind could save the Empire from ruin.

Mr. Lecky arrives at the same conclusion. 'Augustus attempted in vain,' says he, 'to arrest, by laws against celibacy, and by conferring many privileges on the father of three children, a great and general indisposition toward marriage. "If, Romans," said Metellus, in a singularly curious speech, "we could live without wives, we should keep free from that source of trouble; but since nature has ordained that men can neither live sufficiently agreeable with wives, nor at all without them, let us consult the perpetual endurance of our own race rather than our own brief enjoyment."

'In the midst of this torrent of corruption a great change was passing over the legal position of Roman women. They had not at first been in a condition of absolute subjection or subordination to their relations. They arrived, during the Empire, at a point of freedom and dignity which they subsequently lost, and have never altogether regained.' So true is it, that the right constitution of the family, or the marriage relation, lies at the very root of national greatness, power, and glory. The women of Rome, indeed, acquired the rights of men; but the consequence was, that woman, with all her short-lived independence, dignity, and glory, soon sank beneath the ruins of the Empire. She tasted the forbidden fruit, and it proved fatal to the glory for which God had intended her.

'Men were wanting; and the Empire perished for the want of men. The proof of this,' says Prof. Seeley, 'is in the fact that the contest with barbarism was carried on by the help of barbarous soldiers.' The Emperor, Probus, began this system, and under his successors it came more and more into use. As the danger of it could not be mistaken, we must suppose that the necessity of it was still more unmistakable. It must have been because the Empire could not furnish soldiers for its own defense, that it was doomed to the strange expedient of turning its enemies and plunderers into its defenders. Yet on these scarcely disguised enemies it came to depend so exclusively that in the end the Western Empire was destroyed, not by the hostile army, but by its own.' How different had been the result if, instead of aspiring to the independence, and dignity, and the rights of men, the women of Rome had been, as in the days of the glory of the Republic, content to furnish, educate, and train men for the defense of the Empire! Shall we repeat the same stupendous folly? Shall we, in spite of the Word of God and the lessons of experience, run the same race of madness and ruin? Shall we, too, in spite of all our boasted wisdom and high Christian civilization, fall miserable victims to the reforms instigated by the strong-minded women, and supported by the weak-minded men, of this age and nation? We hope not. We do trust that God, in his good providence, has no such awful, no such unutterable calamity, in store for us.

The root of all this mischief is the idea that woman is the equal of man, is cast in the same mold with man, and is appointed to do the same work as man. No greater mistake could be made. 'It would take many Newtons,' said Coleridge, 'to make a Milton.' True; but then it would take as many Miltons to make a Newton. The truth is, that the one could not be made out of the other at all without a very great waste of material. We

propose, then, to leave them just as God has made them: the one for science, and for song the other. If Milton had been required to write the *Principia*, or Newton the *Paradise Lost*, he would have been ruined—utterly lost to the world. In like manner, if woman were required to do the work of man, or man the work of woman, human affairs would be turned out of their natural channels, and thrown into hopeless confusion. Let man and woman, then, like twin stars, or like the sun and moon, move in their own appointed spheres or orbits; unless the object be, not to preserve the harmony of the world, but to 'uproar the universal peace.'

Does any one ask, whether woman is equal to man? If so, we reply that she is neither equal, nor superior, nor inferior to man. She was made for a different sphere, and, in her own sphere, she is without a peer or rival. 'One star is different from another star in glory'. If any one ask, then, whether Venus is equal, or superior, or inferior to Jupiter, we answer, she is neither. Jupiter is superior to Venus in size and in effulgence; but then Venus, the evening and the morning star, exerts a far more powerful influence over our heart, and feelings, and imagination, than Jupiter. Everything which God has made is beautiful in its own place and season; and hence, it is no part of our aim or philosophy to revise, or to reconstruct, the work of his hands. We would not, for the world, have Venus put in the place of Jupiter, or Jupiter in the place of Venus. Much less would we have woman thrust into man's sphere, or man into woman's sphere. And woe, woe to the people, or nation, or society, by whom they shall be made to exchange places, or to occupy the same sphere. We are, for our part, satisfied with the world as God made it, without feeling the least desire to revise, or correct, the moral code of the universe.

First a strong-minded woman, and then a weak-minded man, wrote a great book, consisting of some six hundred pages or more, to prove that Lord Bacon wrote Shakespeare's plays! Now, the man, or the woman, who cannot see the difference between Shakespeare and Bacon ought to be excused for denying the difference between man and woman, and for joining the woman's rights movement. They have, in our humble opinion, an inherent and inalienable right to make such fools of themselves; that is to say, if nature has not done the business for them. Bacon could no more have written the least of Shakespeare's plays than Shakspeare could have written the "Novum Organum," or "The Advancement of Learning." The attempt of the author in question to show that Bacon was a great poet, is simply ridiculous. He had the reason, but he lacked the rhythm, of the poet. He had the imagination, but he wanted the plastic power and soul of a Shakespeare. In one word, to use the language of Shakespeare, 'he had no music in his soul,' and was, therefore, better fitted for 'stratagems and spoils,' than for the building of 'the lofty rhyme.' His villainous translation of some portions of the Psalms stands in the way of our author's theory; but he apologizes for this on the ground that the 'thoughts were not his own.' True, the thoughts were not his own; they were too grand and beautiful for any uninspired mind; but, then 'the rhythm' was all his own. Let us look at this, then, and see the likeness between Shakespeare and Bacon. A single specimen will suffice; and here it is:

'Ye monsters of the mighty deep,
Your maker's praises spout;
Up from the sound ye codlings peep;
And wag your tails about.'

How like the sublime strains of Othello, or Macbeth, or Lear, or Hamlet! Who, after reading such glorious lines, can doubt that Bacon composed Shakespeare's dramas?

The universe everywhere presents itself to our contemplation under the great law of unity in diversity, or diversity in unity. To select only one out of innumerable examples which might be

adduced, if we look at the extremities of the limbs of different animals, we see this wonderful unity in diversity, or diversity in unity. For, as Professor Owen, the greatest of living comparative anatomists, assures us, the hand of man, the hoof of the horse, the paddle of the mole, the fin of the fish, and the wing of the bat, are all constructed on the same archetypal idea, or internal plan. Here, in all these diversified forms, we have a unity of design or plan. The human hand, with its manifold, flexible fingers, and delicate tactual sense—how admirably is it adapted to the uses and purposes of man! We find the same bones, or parts, in the forefoot of the horse; but there they are sheathed in a solid hoof, with which he strikes the hard earth with impunity. In like manner, the same parts, and the same internal plan, exist in the paddle of the mole; but yet, in its external form, it is so modified and adjusted to the little animal's mode of life that it 'may almost be said to swim through the earth.' Again, how admirably is the fin of the fish, with the same internal structure or relation of parts, adapted to its peculiar wants or mode of life! How admirably, in other words, it answers the purpose of an oar, cleaving the waters and directing the course of the fish, as it darts through the element in which it lives! Finally, the wing of the bat, without departing from the same structure of parts, is so formed that the animal beats the air therewith and flies above the earth. One model, and yet how many different modifications, to answer different purposes, or spheres, or modes of life! Innumerable illustrations of the same great law, and the same wonderful adaptation, exist in all departments of nature. In the language of the great comparative anatomist already referred to, we everywhere behold 'the same organ, in different animals, under every variety of form and function.' Moreover, we may add, we everywhere behold 'the same organ' exactly, and wonderfully adapted to the particular function it is required to perform.

But man, who, in this lower world, is the brightest of all God's creatures, is also the brightest manifestation of this great law of the universe. He is one, and yet two. 'God said, Let us make man in our own image, after our own likeness.' 'So God created man in his own image, in the image of God created he him;' and yet, 'male and female created he them.' Now, it was the mind of man, and not the body, which God created in his own image; and it was this image, this mind, which he created 'male and female.' Hence, when Coleridge says, "there is a sex in our souls," he but echoes the voice of God. In the work of Mrs. Elizabeth Strutt, entitled "The Feminine Soul; its Nature and Attributes," this 'sex in our souls,' is well, is admirably illustrated. In the two celebrated discourses, also, on "The mission of woman," by Adolph Monod, the difference between the male and female soul is unanswerably established by an appeal to both reason and Revelation. The sphere or mission of woman given, as presented in the Word of God, it is easy to see that the nature and attributes of the feminine soul are exactly adapted to the design of the Creator. Or, on the other hand, the nature and attributes of the 'feminine soul' being good, as they are set forth both in the work and the Word of God, it is easy to determine the sphere and mode of life for which she was created. Let not the sphere of woman, then, be confounded with that of man, and let not her soul be unsexed to do the work of man; unless, indeed, it be our object to subvert the order of nature, to 'uproar the universal peace, and pour the sweet milk of concord into hell.' This thing was done in Rome; let it not be done in America.

FAVORS UNDERTAKING SOMETHING
WORTH WHILE.

Dear Dr. Meek: I have read Brother Bingham's communication in the Advocate of February 13, suggesting some improvements at Millsaps Col-

lege, and your editorial on the same subject, and I rise to ask if it would be wise to go before the Methodists of Mississippi with a proposition like that?

I am not the man to suggest what should be done for several reasons—mainly because I have no money to give, and, as I am not conversant with the needs of the College, it might be thought by some very much out of place for me to be suggesting any thing. But I have great interest in the College, and some idea of what we ought to be doing down there, as well as of what we ought to be doing for the Church through the College, and I would like to speak my mind. It strikes me that in these twenty years and more we should have been pressing the demand for a building, or buildings, of such magnitude and architectural design, that, facing any point of the compass, they would be recognized at a glance as Millsaps College; especially by one who was looking for it. Somebody has done the Church and the College an injustice or we are all blind to our interests.

Now, my brother, would it not be an injustice to the College, and a reflection upon its past and present work, and a great hindrance to its future to go before 125,000 Methodists in Mississippi asking for \$40,000 or \$50,000? Is it not time for us to plan to do something for Christian education in the State worthy of our great Church? We have hurt our cause already by our neglect and littleness, and it is high time we were doing something and getting a proper vision of our relation to the future of Methodism, or our institutions of learning will soon be "facing" the junk pile.

We must remember that this is an age when men of means do not speak of money except in large figures. Small things do not appeal to them, and when we get broad enough to take in something great then these financiers will take notice.

I wonder that good Major Millsaps has not grown discouraged and impatient with us ere this and flung us overboard. Here we have, for these twenty years and more, sat still and let him dare the whole Methodist Church in Mississippi to take all he had by duplicating every dollar that we would raise and we didn't have the grit to do it.

The 125,000 Methodists of the State should have made the Major say long ago: "My brethren, hold on just a bit. Are you going to take it all?" But for these twenty years and more we have heard him begging us to come on and get it. What is the matter with us any way?

Where are the Alumni of the College? It seems to me that in these twenty years and more we have turned out young men enough to pledge \$25,000 to be paid in five years. Many of them are rich and in five years many more will be still richer. Then let the rest of us common folks pledge \$75,000 in five years. If you will put up a \$100,000 building out there, it will not matter which way it faces, the next visitors going out that way, whether looking for the College or not, will see it.

Let the Board of Trustees, the President and Faculty get a vision of a twentieth century obligation and a twentieth century opportunity and then face a twentieth century Methodism, and all take fire for a twentieth century movement for Christian education to the tune of \$100,000, and see what will happen.

Greenville, Miss.

W. S. LAGRONE.

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Church News

It is stated that the Methodist Episcopal Church has thirteen houses of worship in process of construction in Chicago.

Rev. R. J. Campbell, of London, the successor of the famous Dr. Joseph Parker, is spending his winter vacation in Spain.

Dr. O. E. Brown, of Vanderbilt University, who had been in the Orient for several months, returned home on the same steamer with Bishop and Mrs. W. B. Murrah.

The State Street Methodist Episcopal Church, South, of Bristol, Va., claims to have the largest organized Bible class of men in the United States, if not the largest in the world. It has a membership of 714.

Bishop and Mrs. F. J. McConnell, of the Methodist Episcopal Church, are among the Americans who are hemmed up in Mexico City. A recent telegram announced that they were safe, but considerable solicitude is felt for them.

The Methodists of Arkansas are bestirring themselves to place Galloway College upon a better financial footing. Rev. W. C. Watson, the Field Agent, who is leading in this movement, recently visited two towns which together contributed \$2,000 and promised to do still more.

Bishop W. B. Murrah will preach the Commencement sermon for the Southern University at Greensboro, Ala., on Sunday, June 1. The sermon at the evening hour of the same day will be preached by Bishop J. H. McCoy. This historic institution is the alma mater of both these distinguished ministers.

Dr. T. N. Ivey, who some time ago was operated on in North Carolina for appendicitis, and who has been absent from Nashville for about three months, is reported to be steadily improving. During his absence the Nashville Christian Advocate has been under the direction of Rev. J. S. Chadwick, the Assistant Editor.

Dr. E. G. B. Mann, the versatile editor of the Central Methodist Advocate, recently assisted in a successful revival at Hopkinsville, Ky. At the evening service on February 14, there was a great outpouring of the Holy Spirit, which resulted in fourteen bright conversions. Dr. Mann is in great demand for evangelistic work.

The Mission Board of the South Carolina Conference will seek to raise, above its assessments and all other missionary obligations, \$20,000 for the work in Brazil. This conclusion was reached at the Mid-year Meeting of the Board at Columbia, Feb. 12 and 13, after stirring addresses had been delivered by Bishop Lambuth and Dr. E. H. Rawlings.

At the meeting of the Board of Directors of the Galloway Memorial Hospital, in Nashville, Tenn., on Feb. 12, it was announced that the total subscription fund for this enterprise was \$178,787. It was estimated that it will require \$150,000 to carry forward the work of this enterprise for the ensuing year, and confidence was expressed that the full amount needed could be secured.

The Northwestern Christian Advocate of February 12, stated that Bishop Hoss came to Chicago on the Sunday preceding to preach in the Moody Church of that city, but was physically unable to meet his engagement after his arrival. The Bishop has returned to Battle Creek, Michigan, where he is resting and undergoing treatment. Bishop Denny is with him.

Southern College, at Sutherland, Fla., which was established ten years ago, is reported to own now property valued at \$200,000. The presi-

dent of this institution is Dr. W. L. Clifton, who for a number of years was at the head of Grenada Female College, the North Mississippi Conference school. Dr. Clifton seems to have made a fine impression upon the Florida Methodists.

"Pastor" Russell, who recently brought suit against The Brooklyn Eagle for exposing some of his questionable methods of operation, lost his case, the jury remaining out only a few minutes. Surely it is high time that the secular papers were ceasing to scatter abroad the poisonous teachings of this pulpit mountebank, simply because he furnishes them plate matter free of cost. There are many worthy men among the editors and publishers of our secular weeklies, and they ought to lead in a movement for reform in this direction.

Dr. W. E. Thompson, pastor of the First Methodist Church of Tampa, Fla., who was accused by Mr. L. T. Ward of being largely responsible for the wreckage of the Bank of Collierville, at Collierville, Tenn., after an investigation last week, conducted at his request, was exonerated by the Committee of Inquiry. Mr. Ward, who formerly was a preacher of the Memphis Conference, but who gave up the work of the itinerancy several years ago, has been convicted and sentenced to the penitentiary for a term of three years, the charge against him being the misappropriation of funds.

Secular News and Comment

An effort is being made by the Louisiana Historical Society to interest adjoining States in the proposed centennial celebration of the Battle of New Orleans, which occurred on Jan. 8, 1815.

Mr. G. W. C. Lee, the oldest son of General Robert E. Lee, formerly aide de camp on the staff of President Jefferson Davis, and president emeritus of Washington and Lee University, died in Ravensworth, Va., on Feb. 17, aged 80 years.

Twenty years ago there was not a serviceable automobile in use anywhere. To-day there are more than a million in use in the United States alone, and the 300 concerns now engaged in the manufacture of automobiles have orders for 300,000 to be delivered during 1913.

Thomas A. Edison is 66 years of age, and claims to feel like a man of 25. He has recently taken charge of the commercial side of his business and has already made a substantial increase in the wages of his workmen. Mr. Edison is a firm believer in the text, "It is more blessed to give than to receive."

West Virginia ranks as the leading mineral producing State in the Union, having mined \$102,000,000 worth of minerals during 1911. Missouri ranks second, and Oklahoma, third. Louisiana, which was seldom mentioned formerly, is now considered the fourth State in rank among the mineral producing States of the South.

Dr. T. H. Somerville, dean of the Law Department of the University of Mississippi, handed in his resignation on Feb. 17, to be effective at the close of the present scholastic year. He has held his present position for the past six years, and has been universally regarded as a gentleman of high character, and a teacher of noteworthy ability.

The famous poet of the Sierras, Joaquin Miller, whose real name was Cincinnatus Heine, died in his one-roomed mountain home near Oakland, Cal., on Feb. 7. He was born in Indiana, Nov. 10, 1841, and at the age of 15 left home and went to California, where he led an adventurous life,

being later adopted by a tribe of Indians. He was a poet of rare ability, and a character of great interest.

Mr. C. L. Riker has devised a plan of constructing huge jetties off the coast of Newfoundland, which he claims would effect sand deposits large enough to divert the Gulf Stream so that its waters would temper the Labrador current and cause the melting of icebergs. He says his plan would transform Greenland into a garden, and surround England with a current as warm as the Caribbean Sea. These jetties, he estimates, would cost \$20,000,000.

President Taft has vetoed the Burnett-Dillingham Immigration Bill, which passed both Houses of Congress and which provided for a literacy test for all adults seeking admission into the United States. The Senate has passed the measure over his veto, and it is thought probable that the House will take the same action. The knowledge of how to read and write is to be desired in the citizenship of any nation, but in our opinion a character test would protect American interests more than the literacy test.

Mr. Michael Angelo McGinnis, whose bewildering achievements in the field of mathematics have gained for him a world-wide reputation, has been paroled from the Missouri penitentiary to which institution he was consigned six years ago. His release was obtained by leading educators in the interest of the science of mathematics. Mr. McGinnis claims to have solved the "trisection of any plane angle," and also the "squaring of the circle." He is the author of "Algebra, the Universal Solution of Numerical and Literal Equations," and has written a series of text books since being incarcerated which, it is claimed, are the most perfect ever written. Mr. McGinnis is 56 years of age.

A POINT OF ORDER, PLEASE.

Dear Mr. Editor: I rise to a point of order, if you please:

The presiding elder is authorized to fix the time for convening his district conference, but it is an unwarranted assumption of authority and a distinct discourtesy to the conference for him to announce beforehand the time for its adjournment. The district conference adjourns at its own pleasure.

Another point, please: The mapped-out program, with chosen subjects assigned to speakers, is an illegality, for the evident reason that it is the assumption by one, or, at best, only a few, of that which, within disciplinary limitations, is the prerogative of the entire body, namely, to shape its own program and determine its own conduct.

As indicated in the Discipline, the district conference is a mid-year conference of inquiry into the needs and conditions of the work, with a view to giving spiritual inspiration for larger service.

And, while on the floor, let me suggest: There is no one in a district whom it better becomes to be a pattern of orderliness and consideration than the presiding elder.

H. M. ELLIS.
Memphis, Tenn.

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A SWEEPING VICTORY FOR THE CHURCH.

Chancellor Allison, of Nashville, Tenn., read before a large audience last Friday his decision in the Vanderbilt University lawsuit, sustaining the contentions of the Church against the majority of the Trustees at every point. The full text of the Chancellor's decision reached us too late for publication in this issue of the Advocate, but we may let our readers see it next week. The findings of the Court in the opinion handed down may be briefly summarized as follows:

1. That the original charter was granted to representatives of the several Annual Conferences co-operating in the movement to establish a university, and that the Memphis Resolutions are not surplusage, but are a valid and binding part of that instrument.

2. That Vanderbilt University was founded by the Southern Methodist Church, is owned by it, and is now being largely "maintained and patronized by the said Church in the true legal sense."

3. That the corporation brought into existence by the agents of the original patronizing Conferences simply held the title to the University and its property in trust for them.

4. That the Trustees are not members of this corporation, and do not hold, and have never held, the right to elect members of the Board of Trust independent of the Church; but that, on the contrary, that right originally belonged to the patronizing Annual Conferences, and has by them been legally transferred to the General Conference, in which it is now vested. From this it follows that Messrs. N. E. Harris, of Macon, Ga.; A. W. Biggs, of Memphis, Tenn., and A. V. Godbey, of Austin, Texas—the trustees elected by the last General Conference at Asheville—are entitled to their seats.

5. That the College of Bishops constitute a Board of Supervisors of the University, and have the right, jointly with the Board of Trust, to elect officers and professors and to assist in prescribing the plan of government and courses of study.

6. Judge Allison paid Commodore Vanderbilt a beautiful tribute, saying that he did not impose any conditions upon his gifts beneficial to him or his family, nor reserve to himself or descendants any of the rights and privileges of a "founder," nor impose any restrictions whatever tending to personal aggrandizement; that he did not require his name to be chiseled in marble or granite or placed in copper or brass on the door of the University; but that, on the contrary, his liberal donations were apparently wholly unselfish and singularly free from all vanity and desire for vainglory.

The Hon. G. T. Fitzhugh, of Memphis, whose brilliant closing speech for the Church was one of the outstanding events of this memorable trial, in an interview contained in the Nashville Banner of February 23, thus refers to Chancellor Allison's decision and the beneficial effects of it:

"The opinion is a remarkably clear and concise expression of the irresistible conclusions of law and fact. Every contention made by the complainants, every right claimed by the Church, is fully sustained. This decision is far-reaching in its consequences. It means not alone that the great Church which created and founded Vanderbilt University shall not be deprived of the control of its own creation, but it means that all Christian denominations which establish such charities shall not lose all control of them by the mere act of incorporating the same through their agents for the sole purpose of making the charities perpetual and permanent, and to afford the denominations a more convenient method of administering them.

"The decision will give hope and confidence to all Christian denominations, which have founded and now control more than seventy per cent of the higher institutions of learning in our country.

"Moreover, it will deter trustees, who were chosen as agents of such denominations, from yielding to the temptation to deny the source of their own title and seek to get rid of the provisions of charters binding them to the Church, in order to secure the benefits of foundations which exclude denominational control."

DISTRICT CONFERENCE.

The Port Gibson District Conference will be held at Centreville, April 16-18. The opening sermon, will be preached by Rev. G. G. Yeager, on Tuesday, the 15th, at 7:30 p. m. Thursday, the

17th, will be devoted to the Sunday school and missionary interests; the morning session being taken up with a Sunday School Institute, and the afternoon session with a Missionary Institute. The representatives of the Conference Boards and Colleges are invited to attend the Conference, and will be given an opportunity to represent their interests at the business sessions. Nothing but evangelistic sermons will be expected at the preaching hours.

The following are the committees:—

License to Preach—T. B. Holloman, W. L. Blackwell, W. W. Hopper.

Admission on Trial—W. H. Saunders, J. Y. Bowman, J. M. Massey.

Deacon's Orders—H. B. Watkins, Ira B. Robertson, E. C. Gunn.

Elder's Orders—C. F. Emery, J. S. Purcell, O. G. Halliburton.

The Pastors will please have their delegates elected as soon as practicable. Send lists of the same to the pastor, Rev. R. F. Harrell; also, to the Presiding Elder. It is greatly to be hoped that the attendance will be large, and that all will come praying for a gracious outpouring of the Holy Spirit. The Editor and Publisher of the Advocate are cordially invited to attend.

T. W. ADAMS, P. E.

Lorman, Miss., February 21, 1913.

ADDITIONAL SUBSCRIPTIONS REPORTED.

Since my last report the following subscriptions have been received toward the fund to buy the old Methodist Church property in Mansfield for Mansfield College:

F. T. Whited, Shreveport	\$10.00
Dr. W. N. Cunningham	15.00
Miss Pauline G. Randle, Mangham, La.	5.00
Dr. John L. Scales, Shreveport	10.00

Total	\$40.00
Amount previously reported	342.00

Grand total	\$382.00
Balance needed	618.00

The amount credited to Dr. Cunningham was given to Miss Pauline Randle for another purpose, to which she added the \$5 credited to her, but as it was never applied, all parties concerned agreed that this was the best disposition to make of it.

Rev. Paul M. Brown, presiding elder of the Shreveport District, Chairman of the Conference Board of Education, and a member of the Board of Trustees of Mansfield College, realizes the importance of this movement, and has volunteered to solicit subscriptions personally, and I am anxiously awaiting the results of his efforts. I wish a number of other presiding elders and pastors would help, even if they could do no more than to favorably mention the matter before their congregations.

Still hoping and praying that this important effort may not be allowed to fail, I am very truly,
THOMAS H. MORRIS.

Mansfield, La.

WORKERS NEEDED.

Wm. F. Quillian.

Applications are being received every week for the kind of workers that are being prepared for service in the Methodist Training School, Nashville, Tennessee.

Within the past sixty days twelve applications have been received. We are unable to supply the demand. I quote below a letter from one of our strongest pastors which is typical of the applications that are constantly coming in.

"I am writing you to find out what can be done in furnishing us a Missionary or Deaconess for the spring and summer months. We have a fruitful field here, but there is so much the pastor cannot do. There are hundreds of working girls that are being reached by no Church at all. There are many families of working people that are without the Church's influence, and we pastors cannot reach them as we would like. A lady helper could reach the women and children, and

through them we could reach the husbands and fathers. The Iron Mountain R. R. Shops are here employing hundreds of men; the Peter's Shoe Factory is here employing hundreds of girls as well as large numbers of men and boys, and if we can get this help for the time above mentioned it will do more than anything else to bring about a better day for our Church in De Soto and to advance the Kingdom in our midst."

The statements in this letter are indicative of the conditions all over our Church. The day is at hand when the work of the most efficient pastor will not and cannot reach all of the people. If he visits the members of his congregation and ministers unto their needs his hands are full.

John Wesley was a man of affairs. By many he was called an innovator. Dr. J. R. Green says, "The least results of the Methodist revival were the Methodists themselves. The noblest results were to remedy guilt, ignorance, physical suffering and the social degradation of the profligate and poor." Wesley organized many friendly Societies, Trades Unions, Co-operative Societies, Anti Slavery Clubs, a Dispensary, Widows' Home and Orphans' Asylum; he established missions to the mines, the factories, the mountains. We need to place the emphasis where Wesley placed it when he said, we need congregations "all at it, at all times, in all places, in all ways." This is the great mission of the modern Training School. These schools must be enlarged because there will be an ever increasing demand for workers. In such an institution the workers are not only trained but sifted so that when they go out they are ready for the most efficient service. There are in America seventy thousand Catholic Sisters. There are only one thousand Deaconesses, of which only one hundred are in the South. We appeal to our pastors to encourage their young men and women to take this course in order that the demands of the Church and the Kingdom may be met. We appeal to our great Church, whose coffers are bursting with wealth, to properly equip this institution that its mission may be fulfilled.

CHURCH EXTENSION NOTICE.

The meeting of the Executive Committee of the Louisiana Conference Board of Church Extension will be held in the Methodist Church in Alexandria on Tuesday, March 18, at 7:30 p. m. All persons who have applications to come before this Committee will please see that they are properly filled out and signed, and sent in time.

J. D. HARPER,
President of the Board.

Zachary, La.

OUT-OF-TOWN CUSTOMERS

Now brought into closer touch with our store, for on January 1st we commenced our Free Delivery by Parcels Post.

Purchases made from Holmes' will be delivered free of cost to the purchaser, just as to residents of New Orleans, and out-of-town customers will no longer have to figure the added expense of postage or expressage on a purchase as previously, for we will deliver, free of charge, merchandise weighing 11 pounds and less, and not over 72 inches length and girth combined, as per Parcels Post Regulations.

Our out-of-town readers of this announcement will do well to remember that not only have we a Mail Order service that is prompt and efficient, giving as careful attention to commissions by mail as if purchase was made in person, but we also deliver anything under the Parcels Post regulations "FREE OF CHARGE."

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THE MESSAGE OF DEUTERONOMY.

(Extract from a sermon recently delivered in the Central M. E. Church, South, of Webb City, Mo., by the pastor, Rev. C. C. Selecman.)

To illustrate how broad and practical are the teachings of Deuteronomy, attention may be called to the fact that Moses takes high ground on many of the very subjects that are uppermost in the teachings of advocates of social welfare to-day. Josiah Strong, Jane Addams, Jacob Riis and others find the roots of all their highest ideals deeply imbedded in the soil of the Mosaic Code. The great statesman, whose ideas of morality have never been outgrown, deals in a practical and direct fashion, not as a theorist, but as a man of affairs, with such questions as Wealth, Poverty, Social Justice, Education, Sanitation, Crime and Disease.

Men of wealth are warned not to forget their God, who brought them out of the bitter experiences of Egypt and gave them their power to acquire wealth. The poor are to be dealt with in sympathy and generosity. For them the gleanings are to be left in the field, in the olive trees and in the vineyards. The widows were shielded from the rapacity of cruel money lenders.

Honesty is demanded in weights and measures. Justice is called for in dealing even with the sojourner, the class usually looked upon by all venders and innkeepers as legitimate prey. Care is taken to prevent the spread of that dread disease, leprosy; and sanitary regulations are elaborated in painful detail. Above all this, a system of religious education for the young is made obligatory, which rendered every home an educational and character building institution. "These words thou shalt teach to thy children, thou shalt talk of them when thou sittest in thy house, and when thou walkest by the way. And thou shalt write them upon the doorposts of thy house, and upon thy gates." Every home an institution for religious education; every child sent out with reverence for God and parents—reverence for law and all holy things, furnished with weapons for moral self defence and for attacking the wrong, gladdened with a sense of personal dignity and nerved by the prospect of future attainment! What greater need has America to-day than a home life like that? Ill fares the nation if this is not the case. Reverence, honesty, charity, justice, sanitation, education—these are some of the nerve centers that must be kept strong if the nation escapes paralysis. But all are grandly summed up in that fine passage that has been called the essence of religion: "And now Israel, what doth Jehovah thy God require of thee, but to fear Jehovah thy God, and walk in all His ways, and to love Him, and to serve Jehovah thy God with all thy heart, and with all thy soul?"

A PLAN FOR EARLY MISSIONARY COLLECTIONS.

It has been suggested by one of the most successful pastors in the Louisiana Conference that throughout the Conference we use the occasion of the Centennial of the birth of David Livingstone, March 19, which is to be celebrated throughout the Christian world, as an opportunity for practical missionary advancement.

As the date falls on Wednesday, either the previous Sunday, March 16, or the following, which is Easter Sunday, could be set apart for a great missionary rally. An address on Livingstone and his work, and a statement on the needs of Africa as seen by Bishop Lambuth in his recent tour, could be made the basis of a strong appeal to the missionary conscience of the Church. This should be made the occasion for securing our assessments for Home and Foreign Missions in full, at least in those charges where provision has not been made for regular weekly or monthly offerings by an every-member canvass. The inspiration of such an historic occa-

sion, followed by the opportunity for a practical expression of missionary zeal, would be a valuable education in missions.

This plan would also give opportunity for carrying out the wise plan emphasized by Bishop Mouzon at our recent Conference of raising these collections early in the year before any overflow or drouth has cut off the sources from which the money is to come. To get and read such a book as Blaikie's "Personal Life of David Livingstone" (50c), and use it in the preparation of a stirring missionary appeal, will be an inspiration to preacher and people. This appeal can be emphasized by the distribution of Bishop Lambuth's leaflet about his tour, which can be had free.

In case March 23rd, Easter Sunday, is set apart for some other special use, it would be best to adopt the 16th as our Livingstone Centennial, and let it be known that it is to be a great missionary day. On circuits, the time can be extended over the entire month, so as to cover the entire circuit. Even though the collections may have been already provided for at the beginning of the year, I hope that every pastor will observe this great historic occasion with a great rally. I should also be very much obliged to every pastor who will report the results of such a service to the Conference Secretary. Fraternally,

W. WINANS DRAKE,

Conference Missionary Secretary.

THE ADVOCATE 'PHONE USED FOR THE OLD PREACHERS.

My Dear Dr. Meek: May I use the Advocate 'phone to help our old preachers? "Certainly." All right, Doctor; thank you.

Z-R-Z-R-Z-R-Z-R-Z

"Well!"

"Who is that?"

"Smith, First Church, Jackson."

"Doctor, this is Harmon; I just called you up to know if you are going to take the collection for the old preachers THE FIRST SUNDAY IN MARCH."

"Sure! sure! sure!"

"Good! I knew you would. You always do the right thing at the right time and say the right thing at the right time. That is just why the folks and preachers all love you. Good-by!"

Z-R-Z-R-Z-R-Z-R-Z

"All right!"

"Is that Jones of Central Church, Meridian?"

"That's my name; what do you want, Harmon?"

"Jones, on the 48th page of the Conference Minutes you will see that the first Sunday in March is designated as Veterans' Day, when the collection for superannuates should be taken and the money forwarded to S. A. Tomlinson, Gulfport. Are you going to take it?"

"Of course, I am. A man who served four years as presiding elder knows the importance of keeping the Discipline and Conference orders!"

"Good! Your words are words of sobriety and truth!"

Z-R-Z-R-Z-R-Z-R-Z

"Is that Burton, Gulfport?"

"What do you want, Harmon?"

"You owe me a letter about taking that work in your district."

"All right; you will hear from me."

"Be sure to get Tomlinson to help you get the Old Preachers' Fund on the first Sunday in March!"

"This is headquarters for that fund and everything will be O K down here."

"I like that. I want a message like that from every preacher. Good-by."

Z-R-Z-R-Z-R-Z-R-Z

"Is that Ferguson of Philadelphia?"

"Yes."

"Wiley, be sure and take the collection for the old preachers on the first Sunday in March."

"This charge always looks after the orphans and old preachers!"

"Good!"

Z-R-Z-R-Z-R-Z-R-Z

"Is that Herbert Watkins?"

"This is Herbert."

"Watkins, last year, just before the first Sunday in March, you mailed each member of the Jefferson Street Church an envelope in the interest of our old preachers. As I recall, the envelope read: 'Please find enclosed _____ dollars, which is an expression of my love and gratitude for the service rendered the Church by the old preach-

ers.' Are you going to repeat it this year?"

"We'll either do that or something better."

"Now, if every preacher will do just that, we'll report over half the assessment the first quarter."

Well, Dr. Meek, the indication seems to be that all the preachers are going to do the work and take the collection for our Superannuates—THE FIRST SUNDAY IN MARCH!

D. S. HARMON.

HOW TO GET RID OF THEM.

Dear Dr. Meek: Answering a voluminous correspondence on this subject, permit me to say: The first thing to do in ridding a town of blind tigers and bootleggers is to go before the City Council and before the Board of Supervisors at their next meeting, and ask them to make an order on their books, appropriating from their treasuries money not exceeding one-third of the amount obtained in fines from those convicted of violating the liquor laws, to pay the expenses of convicting them. Then the community knows where the money is coming from to defray expenses.

I can then send a detective and the people can secure convictions. It will not do to talk even to two people about raising a subscription. It will be sure to leak.

I will send the names of only such detectives as have signed an agreement with the League to stay sober at all times, and lead a moral life so that their testimony will be worth something before a jury.

There is no reason why the Boards of Supervisors and Town Councils should not make this appropriation. The last Legislature says they may. The League fought hard to get this law. Every legislator who was a servant of the liquor crowd voted against the measure.

The citizens, men and women, should go in a body before unwilling Boards, that are in sympathy with the liquor business, and compel them (morally) to do their duty. This done, the rest is easy.

G. W. EICHELBERGER,

Supt. of the Mississippi Anti-Saloon League.

THE FATE OF THE SAVIOR'S MURDERERS.

Before Jesus was nailed to the cross Judas in despair hanged himself. The year following Calaphas was deposed from his priestly office. Herod, dethroned by Caesar, died in infamy and exile. Pilate, very shortly after the crucifixion, was stripped of his procuratorship and banished from his native land. In misery and gloom he lingered a short time and then put an end to his own life, leaving behind him an execrated name. The house of Annas was destroyed by a mob of Jews, and his son was dragged through the streets, scourged and murdered. Jerusalem, besieged by the Romans, was utterly destroyed. Tens of thousands of its inhabitants were crucified—so many, in fact, that Josephus tells us, the ground about Jerusalem was so thickly studded with crosses that space could not be found in which to erect any more. After the siege, thousands upon thousands of Jews were sold into slavery, the price asked for them being even lower than the miserable pittance Judas received for betraying Jesus. From that time to the present the land of Palestine has been the scene of oppression, famine, war, and rapine. The Jews, scattered through every land, have been a nation of outcasts, persecuted, ostracized, hated, scorned of all men. Truly, truly, the cry, "His blood be on us and on our children," has been answered.

—Southern Churchman.

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MOTHER'S APRON STRINGS.

By Nixon Waterman.

When I was but a verdant youth,
I thought the truly great
Were those who had attained, in truth,
To man's mature estate.
And none my soul so sadly tried,
Or spoke such bitter things,
As he who said that I was tied
To mother's apron strings.

I loved my mother, yet it seemed
That I must break away
And find the broader world I dreamed
Beyond her presence lay.
But I have sighed and I have cried
O'er all the cruel stings
I would have missed had I been tied
To mother's apron strings.

O happy, trustful girls and boys!
The mother's way is best.
She leads you 'mid the fairest joys,
Through paths of peace and rest.
If you would have the safest guide,
And drink from sweetest springs,
O keep your hearts forever tied
To mother's apron strings.

—A Book of Verse.

A LITTLE MISSIONARY.

"Mother, are you sure God is in the woods, too?" This was a queer question for a Sunday school girl to ask. But, you see, little Janie Cail had been living for two whole weeks in a place where there were no houses, no churches, Sunday schools or day schools; no little girls or boys or women—except her own mother. She saw nothing but their own log-camp in the woods, twenty men, and everywhere—trees, trees. All day long she heard the ringing of the lumberman's axe and the crashing of falling trees or the loud calling of the men at the horses.

It was certainly a queer place for a little girl to live, but when "the boss" of this camp had come to Mrs. Cail and said, "I have hired your husband to come to the lumber-woods for the winter, and now won't you come and cook for us? We will build you a nice, comfortable shack and you can bring your little girl along, it will do her good"—and had offered her such good pay, she just felt she could not afford to refuse the offer. So that is how little eight-year-old Janie came to be spending the winter in the woods.

It was fun, in some ways, living in the woods. Though many of the men were very rough and often swore at the horses and even at each other, they were always kind to the little girl and brought her gum, sheets of lovely white birch bark, and all manner of woodsy things.

It was the second Sunday after they came that Janie had asked, "Is God in the woods, too?" She thought if he was the men must surely have forgotten about it, for she looked into their camp and saw that some were playing cards, a few were lying on their bunks sleeping, and all who were awake were smoking. Every now and then she heard some of the card-playing men swear.

Then a bright thought came into the little curly brown head.

"My, but I'm glad I've learned to print so well. Yes, it will be just the thing to do," she said aloud. So she went back to their own shanty, got out her Bible and some of her nice pieces of birch bark and began to print verses on the bark. She printed, "God is Love," "We Love Him Because He First Loved Us," and many more. She gave them to the men. And that very Sunday little Janie preached twenty sermons—twenty birch-bark sermons. And the men read the sermons and seemed pleased about them. And the next Sunday she did the same, and gave them each a different sermon.

But the next Saturday night two stranger-men came to visit the boss in the camp. They had bottles with them. They treated all the men who would take it to what was in the bottles. The next day five or six men were drunk. That was a terrible Sunday. Janie never forgot it. But in the evening another wise thought came into Janie's head, so she hunted out her very nicest sheet of bark and wrote a letter on it. The letter was to her minister at home. It said:

"Dear Mr. Willson:

Won't you please come and have church in our camp? A lot of the men are drunk to-day and swear terrible. It does not seem a bit like Sunday. The people at home won't get drunk if you leave them for just one Sunday, will they? We need you awful bad. Do come. Yours truly,

JANIE CAIL."

And the minister went. For he read the little girl's letter right out in church. And the people nearly laughed and nearly cried; but wanted their minister to go. And they took up a big collection to buy something that they thought would be nice to go along with Janie's birch-bark sermons.

So the Sunday the minister was there they had preaching in both the morning and the evening, just as they do in real places. And the men were all nice and good that day.

And the next Sunday they had no minister but they had church again—such a queer kind of church:

Some one read "The Lord's My Shepherd" psalm in such a beautiful voice, a choir sang "The Sweet Bye and Bye" in the very nicest way. Then came a lovely solo: "Tell Mother I'll Be There" that made some of the men cry. And then there was more music and at the last the "Our Father" prayer. And the service was all given by little Janie and a big—phonograph, for that was the "something" the people in the church at home had sent to Janie.

So every Sunday after that there was "church." And Sundays got to be quite nice in the lumber-woods—and all because of a little girl.—Marion Wathen, in S. S. Times.

MOTHER—AN APPRECIATION

At 10 o'clock, Monday night, Jan. 27, 1913, the spirit of my precious mother slipped away into the heavenly land. I never knew her to be seriously sick, and when the message came on Thursday, the 23rd, that she was ill, I hurriedly packed my grip and hastened home. Father and mother lived at Houston, Miss., and they were happy and comfortable in their old age, living in their own cozy little home.

When I reached her bedside she was quite sick, but she put her hand up to my face and said: "I'm so glad you came. I know I am very sick. I don't know how this will terminate, but I am ready." The physicians did all they could for her relief, but she gradually grew weaker to the end. When told that her two sons who live far away were coming, she said: "Thank God for that." My brother, Rev. E. S. Lewis, and his wife, of West Point, Miss., arrived a little while ahead of me; then our sister came from Jackson, Miss. Willard and Dixie did not get there until she was gone.

Mother was a great and good woman. She was strong physically, mentally, and spiritually. She was the daughter of a local Methodist preacher (my father also is the son of one), and she grew up to honor God and love the Church. She literally lived for her home and her Church. She was not a demonstrative Christian, but she had strong convictions and a rich experience of grace.

Mother could not tolerate shams, and she was always a model of sincerity and devotion. Her Christian life was so sane, normal and true, that all her children became Christians at an early age, except the writer who was not converted until he was seventeen.

She was a true mother. There was no dancing,

no cards, no trashy novels in our home. And what a glorious privilege it was to me to go back home and spend a few days there and be a boy again! Last December I went to see father and mother for a few days, and what a joy it was! Mother was strong and well, and with the exception of deafness, she was in full possession of all her powers.

Can she really be dead? Will I never see her again in the flesh? Oh! mother, mother, may I call you back a moment and speak to you once more? If I have caused you a pain, forgive me. If I added to you burdens, excuse me. Give me your blessing once more.

We buried her beside my brother, who passed away a few years ago. Father is heart-broken, lonely, and sad. For fifty-four years they had walked side by side. On Tuesday night after we had laid her away we gathered in the home, father, four sons and sister, and after reading several Scripture selections, each one prayed that God might comfort and keep us.

Yes, mother is gone, but we know where to find her.

T. W. LEWIS.

Memphis, Tenn.

It is in this life alone we can learn lessons of patience and self-denial, for there are no sick beds to watch by, no sufferers to soothe, no mourners to comfort in the mansions of the Father's house.—George MacDonald.

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Editorial.

WHY CONTINUE THE LITIGATION?

There is every reason to be gratified at the outcome of the trial of the Vanderbilt lawsuit in the Chancery Court of Davidson County, Tennessee. As is stated elsewhere, Judge Allison upheld the claims of the Church in every particular. His findings were even more favorable than were those of the Vanderbilt Commission, for that body only vested the College of Bishops with visitatorial powers, while the Chancellor held that they are entitled to participate in the active management of the affairs of the institution at all times, according to the specific terms of the Charter. If Judge Allison's decision stands, the Church will have a double grip upon the University that nothing can ever shake loose—one in the hold which her Bishops will have upon it, and the other in that of the Trustees, which she may choose in any manner that she may deem most expedient.

We heartily congratulate all who have contributed to the winning of this splendid victory: the Bishops, who by the instruction of the General Conference, acted for the Church in bringing the suit; the committee who represented them, composed, if we mistake not, of Bishops Candler, Denney, and Murrah; the loyal trustees, who stood up bravely for what they conceived to be right; and the able attorneys—Messrs. Fitzhugh & Biggs, of Memphis, Tenn.; Colonel N. E. Harris, of Macon, Ga.; Judge E. C. O'Rear, of Frankfort, Ky., and Hon. Percy D. Maddin, of Nashville, Tenn.—who so painstakingly prepared the proof in the case, and who so brilliantly argued it in court. But we think there will be no difference of opinion among those who have stood with the Church in this contest, that the one man who is entitled to more credit than any other for what has been accomplished toward saving this magnificent property for Southern Methodism is Bishop E. E. Hoss. From the earliest beginning of the battle up to the present moment, he has stood in the forefront, never once lowering his lance or faltering in the face of the force attacks that have been made upon him. Fortunately, indeed, the Church has been in having so able and resourceful a leader to champion her cause in this perilous hour of her history.

Will the Trustees of the University appeal the case and prolong this litigation? The secular papers state that they probably will. But why should they do so? A majority of them are Methodists who profess to love the Church. As members of the Board of Trust, they ought to be not less representatives of the Church, than of the other parties whom they say they conceive to have rights involved. It is clearly their duty to execute the provisions of the Charter, with justice toward all, and discrimination against none. An unbiased Court of Law has construed that instrument in detail, defining clearly what their obligations are. Why, then, should they reject the Chancellor's decision and set up instead their own opinions, or those of private counsel with partisan leanings? Why not impartially accept the findings of the Court and let the outside parties, of whom

so much has been said, do their own fighting if they wish to? Why entail upon their Church, to which they express devotion, and which already has had to expend a large sum of money to maintain what she believes to be her rights, a still heavier expense? These are questions which the Trustees will have to answer at the bar of their own consciences, before that of enlightened public opinion, and when they stand at last before the judgment throne of God.

AN ILLUMINATING DISCUSSION.

A short time since, in looking through a bound volume of The Southern Review, of which Dr. Albert Taylor Bledsoe was the famous editor, we came across a brilliant article from his pen, entitled "The Mission of Woman," about half of which we are publishing in this issue of the Advocate, and the remaining part of which will appear next week. We feel that we are conferring a favor upon our readers in bringing to light again this masterful discussion which is even more pertinent at the present time than when its distinguished author first gave it to the public. We scarcely need to say that anything that emanated from Dr. Bledsoe is well worth careful consideration and study. As a profound thinker, he has had few rivals in the history of the American nation, and as a review editor it is doubtful whether he has ever had an equal in the United States. Many years ago he was the Professor of Mathematics in the University of Mississippi, and had as an assistant the Hon. L. Q. C. Lamar, perhaps the South's foremost citizen since the Civil War, who is known to have regarded Dr. Bledsoe as one of the ablest men with whom he ever came in contact. He was also read and ardently admired by the great Senator J. Z. George of that State, whose extraordinary analytical powers won for him national fame. His "Theodicy" is generally considered the clearest and most convincing exposition of Arminian theology in existence.

It is somewhat disturbing to read this dissertation by this distinguished thinker, student, and writer. One cannot but see that the influences to which he chiefly attributes the ruin of Imperial Rome—the woman's rights movement, and the wide prevalence of divorce and the low birth rate resulting therefrom—are finding an ominous parallel in our own land and age. If these things continue to increase, what the consequences will be God alone can tell. It is positively amazing that so many people should seem to regard this movement, which in reality strikes at the very foundation of our social order, as a matter of comparatively little importance. The truth is, of all the dangers which to-day menace the welfare of Church and State, it is by far the gravest and most insidious.

In the light of history, as it is turned on by Dr. Bledsoe in the course of his discussion, the little top-water philosophers among us who have been pronouncing this woman's rights movement as a "new-coming of the kingdom of God upon earth," and characterizing the opposition to it as an effort "to stop the wheels of progress," ought to apologize to the public for their superficial and misleading splutterings. The fact is, the publication of Dr. Bledsoe's paper, along with such review articles as most of those which are handed out to us in this day, is very much like firing a 13-inch cannon amid a volley of firecrackers. We doubt whether in any other period of American history there have been, in proportion to population, a fewer number of men in our various professions and callings who know how to think deeply. Herein lies our peril, for it is never safe to follow the leadership of persons who cannot see the truly determining forces that operate far down beneath the surface. It is too late for a people to escape ruin when they have been blind to its approach until it has already engulfed them.

KNOWLEDGE HAS ITS PERILS.

There is nothing, except religion, that so enlarges a person's pleasures in life and that so increases his capacity for usefulness as a thorough education, and it should be earnestly striven for by every boy and girl, and by every young man and every young woman, in the land. But, like everything else that generates power and opens the way for larger achievements, knowledge has its perils and temptations, which need to be

guarded against. Its value at last depends upon the use to which we put it.

In addressing the students of a Colorado college some time since, Hon. William J. Bryan touched upon this subject in a most suggestive and impressive manner. He said:

"The first temptation is to forget God; the sin of the first pair in the Garden of Eden grew out of a determination to trust the head instead of the heart. They could not see why limitations were placed upon them, and therefore they resolved upon disobedience. The mind must not think of itself too highly; it is not the commander-in-chief of man's destiny. Faith is greater than reason. Pascal truly says that 'the heart has reasons that the reason can not understand, because the heart is of an infinitely higher order.' Learning is good, but remember always that 'the fear of God is the beginning of wisdom.' Religion is the most practical thing with which man has to deal, because it alone gives him a conception of life, and furnishes a foundation upon which a moral code can be built.

"The second temptation is to put selfish interests above the common good—the temptation to regard education as a means of getting ahead of others, rather than as a means of larger service. Let not the training of the mind wean you from sympathy with your fellows. Education will make you stronger; put that larger strength at the service of those who are weaker, and learn a lesson of paramount importance, namely, that life is measured, not by what we get out of the world, but by what we put into the world."

"WHERE VICTORY WILL LIE."

At this time, when some of our military authorities are insisting that for the good of the United States Army the canteen system should be restored, the following editorial in "Forward" may well be read and earnestly reflected upon:

"Germany has forbidden the use of all alcoholic beverages by the cadets of the Imperial Naval School and on board the German war vessels. The reason for all this is given by Emperor William, who himself issued the interdiction. He said: 'In the next war and naval battle * * * victory will lie with the nation that uses the smallest amount of alcohol.'

"This is entirely opposed to the old customs of the Navy. It used to be the practice, indeed, to serve out to each man, at the beginning of a sea fight, a dram of liquor to make him more courageous and steady. It was believed that a glass of grog was the sailor's best friend. In the slang expression, 'Dutch courage,' as applied to liquor, this idea was set forth. But nowadays no naval commander who knows his business wants any of that kind of courage on board. It will not stand against the newer Dutch courage that goes into battle cool and concentrated, able to handle a gun with scientific accuracy, and command every faculty perfectly in the face of danger.

"Alcohol, in this twentieth century, is no longer coupled with victory anywhere along the line. It spells defeat; it stands for failure, complete or partial, wherever it is allowed to enter. Only the ignorant and the mistaken are yet on its side. What Solomon said of it long ago is becoming truer and truer in the light of modern science, 'Whosoever erreth thereby is not wise.' Victory belongs to the clean and the self-controlled; and the young man who fails to understand this is distinctly behind the march of modern progress."

PERSONAL AND OTHER NOTES.

Bishop W. B. Murrah is announced to preach at Parker Memorial Church of New Orleans on next Sunday morning.

Rev. O. W. Bradley, our popular young pastor at Winona, Miss., sent us a few days since an appreciated list of subscribers from his charge. He reports that his work is progressing favorably.

Rev. Julius Caesar Mayphe, a native of Caesarea Philippi, Palestine, preached a very interesting sermon last Sunday night at the Louisiana Avenue Church of New Orleans. His subject was "The 23rd Psalm."

Rev. Walter Jones, the hustling pastor of our church at Carrollton, Miss., is giving a good account of himself in that important field. He is especially encouraged with the work of his Sunday school, which maintains a very profitable teachers' meeting.

On Page 6 of this issue of the Advocate there appears an article entitled "The Advocate 'Phone Used for the Old Preachers," which is erroneously signed "D. S. Harmon." This contribution was written and sent in by Rev. Nolan B. Harmon, Secretary of the Joint Board of Finance of the Mississippi Conference. Our mistake was not discovered until after the first side of the paper had been printed.

At the first quarterly conference of the McDonoghville Church, held last week, the pastor, Rev. A. J. Gearheard, reported that all his official members and 50 per cent of the families of that congregation are subscribers to the New Orleans Christian Advocate.

Rev. A. H. Parker, of Greenwood, La., has ample reason to rejoice: He moved to Greenwood last December and found it necessary to move into a rented house. At his first quarterly conference, which was held recently, he reported a new parsonage bought and paid for.

Epworth Church of New Orleans observed last Sunday as Decision Day in the Sunday school. As a result, about thirty children announced their acceptance of Christ. Rev. W. L. Doss, Jr., the pastor, states that about fifteen of that number will be received into the Church.

Rev. W. C. Lester, of Isola, Miss., in a letter which brought us a number of names for our subscription files, says: "Things are moving on nicely here. I have a fine and loyal people." There are few pastors who more completely win the hearts of their parishioners than does Brother Lester.

As soon as a church organization is effected at the Ursuline Mission of this city, which is being promoted by the New Orleans Epworth League Union, under the leadership of Rev. H. W. Jamieson, the name of the mission will be changed to St. Paul's Methodist Episcopal Church, South.

"Our financial condition is better now than at this time last year, congregations are large, and I am pleased with the outlook for a good year's work." Such are the words with which Rev. R. O. Brown, pastor of our church at Holly Springs, Miss., closed a letter which was recently received at this office.

Among the many lists of subscribers sent in last week we take pleasure in mentioning the following: From Wall Hill, Miss., by Rev. W. W. Bruner, 5; from South McComb, by Rev. J. C. Ellis, 5; from Mendenhall, Miss., by Rev. John W. Ramsey, 5; from Sallis, Miss., by Rev. W. F. Rogers, 5; and from Bienville, La., by Rev. W. J. Porter, 5.

Oxford, Miss., has recently had a successful revival, in which the pastor, Rev. W. W. Mitchell, was assisted by Rev. R. A. Clark of Memphis. We have in hand an interesting account of this gracious meeting from the pen of Mrs. Fount Callo-way, which reached us too late for this issue of the Advocate, but which will appear next week.

We are glad to report that Rev. J. B. Randolph, who was detained from his pastoral duties for a long time on account of sickness, is now able to meet all the demands made upon him. His new church at Como, Miss., will soon be completed, and, when furnished, will cost about \$15,000. His congregation is getting ready to entertain the Sardis District Conference.

Rev. Louis Hoffpauir, the young and energetic pastor of the Evangeline Mission, Louisiana Conference, has met with much encouragement in that field. He is planning to erect a new church in Ville Platte, the parish seat, where a lot for that purpose was secured by Rev. A. W. Turner during the time of his pastorate at Opelousas.

Rev. J. W. Faulk, who was assigned to the Sibley (La.) Circuit at the last Conference, has made a good beginning. He is preaching to large congregations, and, among other things accomplished, has secured a number of subscriptions to the Advocate. The stewards of the Sibley charge are planning to take good care of their pastor, having placed the assessment for pastoral support at \$700.

Rev. B. P. Jaco, the resourceful presiding elder of the Winona (Miss.) District, seems never to be fully satisfied with results. In a letter to the Editor last week he said: "Although this district stands at the front in finances, there has been a substantial increase in the assessments." He is making thorough preparation for the Winona District Conference, which will be held in Belzoni on May 15-18.

Mr. and Mrs. C. W. Cochran, of Meridian, Miss., were appreciated callers at our sanctum last Monday. They are interested and active workers in our Central Church of that city, and spoke in high terms of their new pastor, Rev. J. R. Jones. Sister Cochran has been in New Orleans for about two months, undergoing treatment at the hands of a specialist, but expects to return to Meridian with Brother Cochran the last of this week.

Rev. H. N. McKibben, of Waynesville, Miss., writes: "I am well into my second year on this charge. I was given a most cordial reception upon my return from Conference. Our people are few in numbers, but are loyal, generous, and appreciative. Our work was much hindered by the overflow last year, and we are again suffering from similar conditions, though as yet not to so large an extent. We hope to be able to dedicate our new church at Fittler's in a few weeks."

Brother John P. Rembert, of Longview, Texas, renews his subscription, and says: "I have been

reading the Advocate for 36 years (it was the first paper that came into my family), and it is my judgment that it was never better than it is now. I lived in Mississippi until last September when I came here. The Texas Advocate is good, but the New Orleans is like a letter from home." We are pleased to have this transplanted Mississippian continue to be one of our readers.

Rev. J. T. Abney, of the Morton and Pelahatchie charge (Miss. Conference) has been delightfully received. The ladies have expended \$50 in supplying additional furniture for the parsonage. Congregations on the work are large, but there is need of some new houses of worship, to secure which, plans are already being formed. Brother Abney is pressing the claims of the Advocate upon the attention of his people, and has recently favored us with three renewals and four new subscriptions.

Rev. W. J. Wood, of Sweetman, Miss., informs us of the illness of his wife, who he says has not been able to sit up a whole day since the family moved to that place. We are sorry that Sister Wood has been so long afflicted, and pray that God may grant her a speedy recovery. Brother Wood, notwithstanding his hindrances, has been able to do some effective work for the Master on the Mar's Hill charge. He has not missed an appointment since Conference, and has secured some subscriptions for the Advocate.

Sister Mason, one of the staunch supporters of Methodism in Benoit, Miss., and a constant reader of the Advocate, speaks in terms of appreciation of the work of her pastor, Rev. E. M. Shaw. We regret very much to know that Sister Mason has been detained at home by illness in her family and the overflow which has submerged a large part of the Mississippi Delta. We hope that with the approach of the balmy days of spring, health may come to her indisposed loved ones, and that the disturbing waters will become only a disagreeable memory.

President J. R. Countiss, of Grenada College, in writing a personal note to the Editor, adds the following statement, which will be read with interest: "All is going well with our school. We have an enrollment more than 25 per cent in excess of that of last year, and the indications are that from a business standpoint we will have the best session the institution has ever had." This is indeed gratifying news. We heartily congratulate Brother Countiss upon the remarkable success that is attending his administration. He has long since shown himself to be the right man in the right place.

We acknowledge the reception of a club of six subscribers sent in by Rev. B. W. Lewis, our pastor on the Summit and East McComb charge, Mississippi Conference. He states that the people have received him kindly, and that they have taken hold of the work with a gratifying determination to succeed. His East McComb members have already "pounded" him once, and have announced that they will do so again, while the congregation at Summit has brought him under obligations for many kindnesses. Even while he was writing he was interrupted to receive a nice ham which had been sent to the parsonage. Happy pastor!

Mr. Francois A. Daniels, aged 81 years and 11 months, a native of Paris, France, and a resident of Algiers, La., for 70 years, died at his late residence in Algiers last Saturday. He was one of the oldest Methodists of New Orleans, a charter member of the Algiers Church, a constant reader of the Advocate since its first number, and a Christian gentleman of unquestioned integrity. He leaves to mourn his death an aged wife, Mrs. Mary Liddy Daniels, and three sons, all of whom are active members of the Methodist Church. His death is a distinct loss to the Algiers Church, and the Advocate feels that it, too, has been bereaved in the death of this lifetime reader.

Rev. J. A. Poe is doing good work on the Guntown (Miss.) charge, which does not at all surprise those who know him. The following extract from a letter, bearing the date of Feb. 17, shows that he is laying out a large amount of service for himself this year and that he is keeping busy: "Inclosed find a check for \$8. I expect to send more names every month this year, if it is possible. I want the Advocate in all the homes of my people, for it is better than I have ever known it to be. We will soon move into our new brick church at Saitillo. We are planning to remodel every church on the charge this year. We have received twelve into the Church since Conference."

Brother F. A. Howell is not only one of the most honored members of the Holmes County, Camp of the U. C. V., but is also one of the most faithful workers in our church at Durant, Miss. Brother Howell is nearly 73 years of age; has been a lifetime reader of the Advocate, and on Feb. 13 mailed to this office a check for \$16.25 to

pay for a list of subscriptions that he sent in. The worth of such a man to a community and a church is beyond estimation.

Remember that the Louisiana Anti-Saloon League will hold an important meeting at the City Hall in Alexandria on March 4 and 5. The first session will be held on Tuesday evening, the 4th, at 7:30 p.m. All temperance workers are not only invited, but are urged to attend.

A letter just received from Rev. W. W. Woolard, of Columbus, Miss., states that Mrs. W. L. Lipscomb of that city has been critically ill for ten days, and that little hope of her recovery is entertained. This information will be received with great regret throughout North Mississippi, where this noble woman is widely known, loved, and honored.

Our long-time friend, Rev. J. M. Wyatt, of Ackerman, Miss., brought us under renewed obligation to him for a fine club of subscribers a few days since. He circulates the Advocate largely in every field to which he is assigned. Brother Wyatt was instrumental in building a superb brick church at Ackerman last year, and all the interests of the Kingdom are going steadily forward under his wise and energetic leadership.

Rev. W. H. Coleman, the capable presiding elder of the Baton Rouge District, writes as follows: "The outlook for the work of the Church in this section is most encouraging. We need to make progress along many lines, but we have an excellent body of pastors and laymen who are responsive, and with their co-operation and the blessings of Him 'whose we are and whom we serve,' we expect to see things go steadily forward."

A note from Rev. D. L. Cogdell, of Shelby, Miss., states that the health of both him and Sister Cogdell has somewhat improved, though neither of them is entirely well. We trust that both of them may continue to gain in physical vigor, and that, with returning spring, all traces of their maladies may disappear. The North Mississippi Conference has never had in it any choicer spirits than this noble veteran (who has now put off the active harness) and his beloved helpmeet.

To Miss Belle M. Roberts we are indebted for a club of eight subscribers from Rayne, La. Referring to the status of our church work in that goodly town, Miss Roberts says: "Brother John Sholars is delighted with his charge here. The Leagues, both Senior and Junior, are prospering, and bid fair to become the banner chapters in the Lafayette District. The men of this place take an active interest in Christian work, and our church is well organized and wide awake."

Mrs. H. Whitehead, the wife of the Publisher of the Alabama Christian Advocate, and two of her daughters have been spending some time with relatives and friends in New Orleans. We regret to be informed that since coming to this city one of the Misses Whitehead has found it necessary to undergo an operation at the Presbyterian Hospital, but we are glad to know that she stood the ordeal well, and that it is thought that she will speedily recover. Sister Whitehead and daughters, as well as Brother Whitehead, have many friends in the Crescent City, where they lived for a number of years.

The Advocate received the following unsigned communication last week, which contains an interesting item of news: "Rev. J. B. Williams, the popular pastor of the M. E. Church, South, at Clinton, La., and Mrs. Lilia Carl Cameron were married on Feb. 15 at the home of the bride in Homer, La., Rev. J. T. Warlick officiating. Brother Williams and his good Christian wife are known and loved throughout North Louisiana. We consider the people of Clinton very highly favored in having among them these consecrated servants of God." The Advocate congratulates Brother and Sister Williams, and wishes for them many happy years together, with the blessings of plenty and unlimited opportunities for doing good.

Rev. W. B. Jones, of Lumberton, Miss., seldom fails to give a good account of himself. The following extract from a business communication to this office containing eight subscriptions to the Advocate and a check for \$14.25, speaks for itself: "I am glad to say that we have been most cordially received in this very delightful charge, and are pleasantly situated. The work of the Church is going along nicely. Congregations are good, and the prayer meeting is fine; nine members have been received since Conference. The Conference collections, amounting to \$639, are already practically in sight, and the full amount of the Conference Claimants' Fund, \$123, has been sent to the Treasurer. Brother Huntley, the new presiding elder, has just been with us in our first quarterly conference and rendered good service. He formerly served as pastor here for seven years, and the people were delighted to have him in their midst again."

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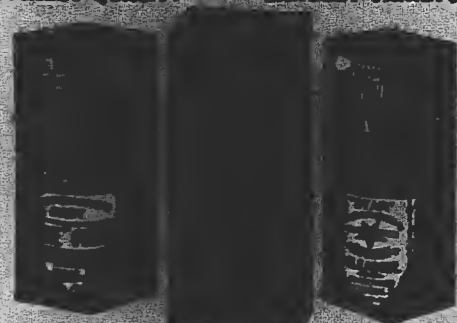
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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Mrs. CATHERINE AMANDA HICKS was born in Kemper County, Miss., in 1846. She moved to Jasper County after reaching womanhood. She was married to Peter Hicks on Jan. 12, 1879. To them two children were born, both of whom survive her. Her husband preceded her to the grave several years. Surrounded by loved ones, her pure spirit took its flight to the God who gave it on Jan. 18, 1913. She united with the M. E. Church, South, in early life, and for many years lived a consecrated life. We miss her inspiring presence and gentle voice, and mourn her absence, but we rejoice in the beauty of her life as we knew it. For some months she patiently awaited the summons of death, suffering untold agony, but no pain disturbed her last repose, nor disquieted her serene courage as she approached the portals of death. With her, death was only the entrance to the realm of eternal day.

D. E. VICKERS, P. C.

Taylor, Miss., mourns the loss of Mrs. Sallie Williams, who was born near here Sept. 3, 1841. On Jan. 31, 1913, she was relieved of her afflictions and given rest. She was a friend to man, and a pillar in her church. No Methodist was ever truer, and no heart more free. Her home was a house of prayer. Her seat in the church, which was always occupied, is vacant now. She was in charge of a very interesting Sunday school class, and as long as she was able, her class never lacked a teacher. But we know that since she was faithful here she is happy up yonder. She lived her "three score years and ten," and now she has gone to glory to live throughout eternity. Let the bereaved ones who are left here remember that dying is but going home. You and I will, sooner or later, have to answer the same call. Then we shall meet her and enjoy her presence more than we did, or could have done here. Weep no more for her, for we could not call her back if we would. Let us not desire to have her back, but be prepared to meet her in heaven.

RUTHERFORD B. BURKS, P. C.

Mrs. LUCY E. PRESTRIDGE, widow of the late George W. Prestridge, was born Nov. 23, 1844. Her death occurred at Monterey, Miss., Dec. 8, 1912. She was the mother of five children, three of whom are left to mourn her death. The three remaining daughters, whose lives attest the Christian influence of their mother, are Mrs. Mollie Kirkpatrick, of Madison Station; Mrs. J. J. Briggs, of Biloxi; and Mrs. B. P. Hilton, of Touchstone. Mrs. Prestridge was a consistent member of the Methodist Church at Rexford, Miss., and until the infirmities of age prevented, she was always present at public worship. Her influence, like that of her lamented husband, is as a sweet-smelling savor to the friends and loved ones in that community. After the death of her beloved husband, which occurred Dec. 18, 1909, her mind and heart hungered more than ever for the home land. During her last illness she talked of the loved ones gone on before, and assured her friends that she was only waiting for the final call. She was buried at Florence, Miss., on Dec. 9, 1912. Rev. J. S. Purcell conducted the obsequies. MRS. J. S. PURCELL, Rolling Fork, Miss.

Mrs. BETTIE FOSTER LEWIS was born June 22, 1838, in Fayette County, Ala. At an early age she professed religion and joined the Church. On Jan. 13, 1859, she was married to J.

Asbury Lewis, and they moved to Chickasaw County, Miss., and settled on a farm in the southwestern part of the county. There their children grew to manhood and womanhood. She was the mother of five sons; one preceded her to the better world only a few years ago. Five children mourn her going, of whom Revs. T. W. and E. S. Lewis are Methodist preachers, and Hon. W. N. and Dixie Lewis, and Mrs. Nannie Whitson, her daughter, are active church workers. These children are living monuments to the noble character of a devoted mother who breathed into their souls the spirit and principles of the Christian religion which she embodied in her character. The nation honors the home builder, and from the true home come the men and women of worth. Always cheerful and deeply interested in the work and welfare of her church, she was a great inspiration to her pastor. After being confined to her bed only a few days, she passed peacefully to her reward on the evening of January 27. The funeral service was conducted from the Methodist Church the following afternoon.

R. P. NEBLETT.

In her fifty-fourth year, Mrs. V. H. RUSSELL (nee Susan Jones), beloved by all who knew her, passed tranquilly away in her home at Daniel, Miss., after a life both happy and complete. She was born March 28, 1859, and her death came Jan. 29, 1913. On Dec. 18, 1879, she was happily married to Mr. V. H. Russell, and for thirty-three happy years they walked side by side. Of this happy union of hearts and lives, twelve children were born, ten of whom are still living and were present at the bedside during her last hours on earth. She had been a member of the Methodist Church since early childhood, and proved to be always faithful and consistent. Possessed of a very quiet and retiring disposition, she was not so demonstrative in her religious work, yet her life in every detail showed plainly on what side she stood. Her sweet Christian spirit was a guiding light to all those with whom she came in contact. She had an abiding faith in humanity, and her constant desire seemed to be to do something good for everybody. During her last illness, which was a long and severe one, she seemed especially close to her Heavenly Father, and her spirit was angelic, even though her body still remained on earth. In times of her greatest suffering she never murmured nor complained, but was completely submissive to God's will. She sang so much while confined to her sick-room, and her singing was so sweet and impressive that it seemed as if she had begun her heavenly music on earth. As a wife, she proved to be most congenial and helpful, and was a willing sharer of the joys and burdens of life. She was the very embodiment of a perfect mother. She was patient, tender, loving and true. Her unlimited devotion to her children was most beautiful, and her gentle spirit inspired the most devoted love for her in her children. She was a sweet-spirited and guiding influence in her home at all times, and 'twas a constant joy to her friends to visit the home in which she lived. She was universally loved for her true and beautiful life. Not only the sorrowing family, but the entire community will feel her loss. Friends and loved ones did all in their power to brighten her last days, for they realized that too much could not be done for one so worthy as she. We shall miss her—yea, more than words can express—yet her memory and influence will abide in our hearts forever. To the broken-hearted father and children, our deepest sympathy goes out. Weep not, dear ones, for she has gone to make brighter the way for you. Strive to emulate her Christian virtues so that when your earthly life is ended, you may meet her in that beautiful realm above. May God comfort and sustain the sorrowing ones.

MRS. J. L. ROBERTS.



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Tidings From the Field

Varnado (Mt. Herman Charge), La.
Dear Dr. Meek: We arrived in Varnado, La., on the Mt. Herman Charge, Jan. 2. We were given a cordial reception. I have gone to each appointment on the charge and have found many good people. On the night of January 28, we were heavily stormed. After investigating the results, we found our pantry filled with good things to eat, including Methodist chicken, too. We are looking forward to a visit from our presiding elder in March. I shall not forget the Advocate. I expect to send a list of subscribers soon.—H. C. Murphy.

Mathiston, Miss.

Dear Dr. Meek: The people have been very kind and cordial to the "new preacher." The weather has been somewhat disagreeable, but so far I have not failed to be at every appointment. If our Government can deliver the mail in bad weather, surely the pastors of our Church can carry the gospel. We began to secure subscriptions for a new church building on Monday last, and now have in sight about \$800, and by God's help we are going to have a home of our own here before long. The Presbyterians, as well as the Baptists, have been and are most generous, and have opened their doors to us whenever we desired to use their buildings. We appreciate this very much, but still have the opinion that "There's no place like home." Pray for us.—R. W. Lovett.

Waynesboro, Miss.

Dear Dr. Meek: On Feb. 8 and 9 we had with us our new presiding elder, Rev. J. T. Leggett. He preached a soul-stirring sermon at Fedora at 11 a.m. on Saturday to an appreciative people. His subject was that one which is loved by all Christian people, "Prayer." The attendance upon the quarterly conference was very good. The collections for the first quarter were fairly good, considering existing circumstances. We went from Fedora to Big Rock and stayed over night with Brother J. P. Evans. Brother Leggett preached another soul-thrilling sermon to the people of Big Rock Church at 11 a.m., using as his subject, "The Church." I have never heard a clearer discourse on this subject than he gave us at that time. His two sermons were clear, forceful and orthodox. Both pastor and people on the Waynesboro Circuit esteem their new presiding elder very highly. We are looking forward to and expecting a good year in the work of building up the Lord's kingdom in these parts. I am going to put forth an effort to secure a list of subscribers to the Christian Advocate as soon as possible, for its weekly visit to any home is a benediction.—Hilary Westbrook, P. C.

Chunkey, Miss.

Chunkey has just witnessed the greatest revival meeting in the history of our Church here. Those acquainted with the spiritual condition of this place in the past know that no place was more in need of an awakening. Our pastor, Rev. J. E. Williams, upon entering this field, recognized that need and secured Rev. D. E. Kelley to assist him in a series of meetings. The meeting began on Feb. 5, and large numbers in Chunkey and from the surrounding country heard the evangelist, first through curiosity, and then with enthusiastic interest. More than 500 heard him on Sunday, Feb. 9, and in spite of the heavy rains and biting

cold weather, the congregations were large during the entire meeting, which lasted twelve days. On Sunday, Feb. 16, it was estimated that fully 1000 people were present at both the morning and afternoon services, many coming from other cities. Chunkey is one of the best towns in the State for its church people, irrespective of church affiliations, to stand together. The Baptist people were especially active, for which we are thankful. As a result of the meeting, 13 were received into the Church. All were delighted with the sermons of Brother Kelly, and are thankful to Brother Williams for securing him.—W. J. J. Ross.

Olive Branch, Miss.

Dear Dr. Meek: We met with a hearty reception by the people of this charge when we came in December; and their continued hospitality assures us that they have our temporal welfare on their hearts. We are not among strangers, having served an adjoining charge in 1903-'04. Since then seven of the families we served on the Pleasant Hill charge and a number of other former friends and acquaintances have moved within the bounds of our present charge. Two of our stewards here were stewards of ours at Lewisburg. We have a live and loyal church membership. Our Sunday school and Epworth League here and the Sunday school at Mineral Wells are all doing as fine work as any, and probably better than any, we have ever had. The reason is, we have more old people, than are usually found in a community to lead the younger. The Sunday school and Epworth League here each has an enrollment of about one hundred. It is a spiritual feast and an inspiration to the pastor to attend the devotional meetings of the League and see how the young people are being developed in Christian character and leadership. The County Agricultural High School is located here; which, with its student body and Christian faculty, adds greatly to the size and interest of all of our congregations. On Wednesday, Feb. 12, we dined with fourteen ladies and nine gentlemen of our representative people at the parsonage. And a select crowd it was. They brought with them such things to eat as a whole boiled ham, baked chickens, cakes, pies, canned goods of different kinds, etc. Of course, the preacher and his family enjoyed the feast with them, and, upon "the fragments that remained," we are still feasting. This dining was planned and executed by the members of our Woman's Missionary Society for the purpose of investigating the needs of the parsonage in the way of repairs and furniture. And it worked well, for the men made a good contribution in money, with a promise of more to follow for this purpose. They also started a movement to purchase a furnace for heating our church here, one of the men heading the subscription with \$50. So, you perceive, the outlook is good, and we are encouraged. We expect to send you a good club of subscribers for the Advocate soon.—T. H. Porter.

WHY HAIR TURNS WHITE.

The color of the hair is due to iron, which is picked up by the cells of the hair follicle in the little factory in the skin where hairs are made. As one gets older, the little cells which work at manufacturing hairs grow weary, and they will not take up as much iron as they once did.—From "Nature and Science" in March St. Nicholas.

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WE WILL PAY YOU \$15.00 to distribute religious literature in your community. Sixty days work. Experience not required. Man or woman. Opportunity for promotion. Spare time may be used. International Bible Press, 1925 Arch St., Philadelphia.

WANTED—Pupil Nurses at the King's Daughters Hospital, Circle No. 3, Greenville, Miss.

Feather Bed Bargains. \$4.49 brings you one New 26 lb. Feather Bed and one pair 6 lb. New Feather Pillows. Agents wanted. Big pay. Address Southern Feather & Pillow Co., Dept. 11, Greensboro, N. C.

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NEARLY SMOTHERED
Chandler, N. C.—Mrs. Augusta Lomax, of this place, writes: "I had smothering spells every day, so bad that I expected death at any time. I could not sit up in bed. I suffered from womanly troubles. My nerves were unstrung. I had almost given up all hope of ever being better. I tried Cardui, and it did me more good than anything I had ever taken. I am better now than I ever expected to be." Thousands of ladies have written similar letters, telling of the merits of Cardui. It relieved their headache, backache and misery, just as it will relieve yours, if you will let it try.

Catarrh
The accompanying illustration shows how Dr. Klosser's Catarrh Remedy reaches all parts of the head, nose, throat and lungs that become affected by catarrh.
This remedy is composed of pure, natural, soothing and healing ingredients (containing no tobacco or any other harmful drugs) which are absorbed in a small clear pipe or made into a cigarette form. The medicated fumes are inhaled and perfectly natural way.
A free trial of the remedy, a small booklet and an illustrated booklet explaining catarrh will be mailed upon request. Simply write a postal card or letter to DR. J. W. KLOSSER, 204 White St., ATLANTA, GA.

The Sunday School.

MISSISSIPPI CONFERENCE NOTES.

By Rev. B. F. Lewis.

The Sunday school at Crystal Springs has begun systematic grading and organization. The work will be pushed to completion as rapidly as conditions will permit. At present only the Beginners and Primary Departments will be organized and graded; the remainder of the school remaining as it is.

The recent Annual Meeting of the Chairmen and Field Secretaries of the Sunday school boards of our Church, held in the Mount Vernon Place Church, Washington, D. C., was the best, most helpful, and will be the most far-reaching of any that these workers have yet held. The subjects discussed, difficulties solved and suggestions made will be felt throughout the entire Church.

Quite recently a most interesting and profitable Cradle Roll service was conducted in the Columbia Sunday school. Miss Daisy Magee is Elementary Superintendent, and Mrs. C. E. Carpenter is Cradle Roll Superintendent. The following is an extract from the program:

"While the Cradle Roll Superintendent places the letters of the babies' names on the scroll, the teachers and children of the Elementary Division will recite verses from the Bible corresponding with the baby's name."

Then comes a beautiful song rendered by the Division, "A Welcome to Babies."

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

Rev. T. H. Morris, our pastor at Mansfield, is looking for some schools of equal strength with which to engage in a contest for getting new members. Any school in the Conference of equal grade is invited to enter this contest.

Some of our Sunday school growth in New Orleans is seen in the increase of the attendance at First Church of more than 33 per cent within the last twelve months, and at Parker Memorial, where there have not been less than 220 present since the new year came in.

The school at De Ridder, under the pastorate of Rev. J. F. Foster, has grown until it is taxing the capacity of the present building, and under the leadership of the energetic superintendent, Mr. J. D. Robertson, who is also president of the Police Jury of the new Beauregard Parish, of which De Ridder is the parish site, the erection of a new and enlarged building is being contemplated.

The Adult Bible Class of the First Church, New Orleans, of which Mr. J. K. Mann is the teacher and Mr. W. P. Beall is the president, has for its motto, "To teach one his work." This is the same sentiment as was on the front page of the Jewish Torah—the law—which was, "It is better to do than to know." Knowledge is only valuable as it aids in the development of character, and character is measured only by what it does.

Rev. W. D. Kleinsmidt is using the collection barrels, advertised by the Publishing House, for raising the missionary money in his Sunday school at Jena. The barrels will be opened on Easter Sunday and the money will go on the regular assessment. He hopes to have the missionary collections in full by that time. Others have suggested the "mille-pennies" device for the same purpose, the device, with its contents, to be turned over to the object for which the money was raised. These devices all appeal to the child's sense of sight and may be used as a savings bank as well, and their use will be educative in effect.

Mr. A. F. Godat, one of our Parker Memorial teachers, is delivering a course of weekly lectures on Bible

characters to the members of the Y. M. C. A. in New Orleans. We recently had the pleasure of hearing one of these lectures on David.

SUNDAY SCHOOL PROGRAM FOR 1913.

North Mississippi Conference.

To have the Standard of Excellence reached or approximated in every Sunday school.

To have an organized Adult Class in every Sunday school.

To celebrate March 30th, Adult Bible Class Day, with enthusiasm and profit.

To organize a Teen Age Class and help save the boys and girls of our Methodist families.

To register all such classes with Dr. Bulla, 810 Broadway, Nashville, Tenn.

To have eight Sunday school journeys through the eight districts planned by the presiding elder of each district.

To have a Teacher-training Class in every school.

To observe Children's Day enthusiastically in every school.

To double Cradle Rolls and Home Departments, as well as Graded Schools.

To use our own splendid literature; to study more, pray more and help more in the work.

The Field Secretary is, as ever, ready and willing to give attention to any and every call and to visit every possible school in the Conference. She is anxious to get in personal touch with teachers and superintendents, as well as pastors, and will appreciate statistics, plans and incidents relative to this department of church progress and usefulness.

All the world likes to celebrate special days; indeed no great movement has ever won prominence or place in the hearts of a people unless the real heart-throb of that movement has found its rhythmic and colorful expression in days, gala or quietly worshipful. Politically, socially and spiritually, we have had a calendar well red-lettered with special days, but as organizations increase extra festivals have to be added. The Sunday school work has grown so large and possesses such varied interests, that all the enthusiasm of each class cannot find expression in one day, as in earlier times. Now each wing of this world movement needs a day to offer its particular incense to the loving Christ who has overlooked so many mistakes and consecrated and multiplied even the most imperfect efforts.

The North Mississippi Conference Sunday School Board, realizing this need in the rapidly increasing number of Adult Bible Classes within our borders, has been the pioneer along this line and has selected March 30th, the fourth Sunday in that early spring month, as the day when every such class, large or small, women or men, shall do its utmost best to have a full class present, an organized and helpful program, a short but clear class history read, and the first step taken toward the second pioneer step of this Board—an Adult Bible Class Federation for the North Mississippi Conference Classes.

Drs. Chappell and Bulla are in full accord with this plan, and will do all they can to help make this day such a day that every other Conference in Southern Methodism will adopt it next year.

Begin now to increase membership, select speakers, and utilize the ability of every class member to help fix this day in Christian annals and in Sunday school progress. The purpose of this day is not only to augment and increase Adult Bible Class methods and plans, but by a generous collection to assist the Sunday School Board. They have made strenuous effort to promote Sunday school efficiency along all lines, and to give skilled help to every place in need, depending alone on the Children's Day collections for finan-

cial support, and though this fund was increased largely last year, it is inadequate to meet all the demands, and the strong men and women of the Conference are now asked to aid in promoting this greatest and most fruitful department of church usefulness.

Hood's Sarsaparilla

Acts directly and peculiarly on the blood; purifies, enriches and revitalizes it, and in this way builds up the whole system. Take it. Get it today.

In usual liquid form or in chocolate coated tablets called Sarsatabs.

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For Headache, Indigestion, Constipation, Bilioussness. Best and Cheapest. Tin box to last about one month, 15 cents. Money back if not satisfactory.

Great men are the true men, the men in whom nature has succeeded. They are extraordinary, they are in the true order. It is the other species of men who are not what they ought to be.—Amiel's Journal.

IF YOU HAVE CATARRH

C. E. Gauss Will Send You Free a Treatment of His New Combined Cure to Try.



Trained Nurses Strongly Recommend Gauss Catarrh Cure to All Sufferers. The Remedy Has Proved so Marvelously Successful that Mr. Gauss Offers to Take Any Case of Catarrh, No Matter Where the Patient Lives, or What Stage the Disease is in, and Prove Entirely at His Own Expense That It Can Be Cured.

Send Today for the FREE TREATMENT.

C. E. Gauss says you cannot cure Catarrh with the old time methods, because they do not reach the real source of the disease. Catarrh is not simply an affection of the nose and head, but it involves the Throat, Bronchial Tubes, Lungs, Stomach and various other organs of the body, and the only way you can effect a cure is to cleanse the system of every trace of the disease—THAT'S THE GAUSS WAY.

Send your name and address at once to C. E. GAUSS, 4401 MAIN ST., MARSHALL, MICH., and he will send you the free treatment referred to. Simply fill in name and address on dotted lines below.

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A SICK MULE
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It relieves and cures COLIC and
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At all Druggists.
25 and 50 Cents
Also in quart bottles.

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OUR CALENDAR.

Dissectional Meetings.
Board of Education, Dallas, Tex., April 27-30.
Board of Church Extension, Dallas, Tex., April 30-May 4.
Sunday School Board, Dallas, Tex., May 2-4.
Epworth League Board, Dallas, Tex., May 4-6.
College of Bishops, Dallas, Tex., May 6-8.
Board of Missions, Dallas, Tex., May 7-11.
Woman's Missionary Council, Birmingham, Ala., April 9-16.
District Conferences.
Port Gibson, Lake, Miss., April 8-11.
Columbus, Pheba, Miss., April 22.
Winona, Belzoni, Miss., May 15-18.

THINKS THERE IS NOT LESS SPIRITUALITY.

Dear Brother Meek: In my rounds of pastoral visitation I come across various kinds of people, some pretty good and some not so good. We frequently meet the chronic pessimist who declares that the world is growing worse; that the people are not, really like they used to be, and that we do not have the old time revivals as we used to do, and so on. But there is one thing I discover: people's hearts are ready and open for the word of God. Men need the comfort of the Bible in the varied conditions of life, and when this is given, there is a great response. As education advances men become more intelligent, and as men become more intelligent, they are less inclined to give way to their feelings. In the greater intelligence the mind takes on more of the thought element than it does of the emotional element and this continual cry we hear so much, that we have less spirituality than formerly, is only a liver-complaint strain that we ought to leave off.

We cannot rule out the emotional entirely, but we must not depend upon it altogether in our estimates of our

religious condition and progress. I am constrained to write because I hear so much about the world growing less spiritual. E. C. NEWBERN, Ebenezer, Miss.

BUENA VISTA, MISS.

Dear Dr. Meek: I am at home again and though I still suffer with rheumatism, I am very much better than I was when I went to Hot Springs. My stay of five weeks there has been a great benefit to me. I have not done much pastoral work since I came home. I have been staying close to the fire during this bad weather. These good people here are kind to me. They want me to take care of myself, and they are taking care of us. After I came from Hot Springs the people of Buena Vista contributed \$12 to help pay my expenses while away, and would not allow it to be reported as quarterage. Last Friday the people of McCondy gave the parsonage a pounding. They gave at most every good thing mentionable from a package of soda up to large hams. There was plenty of fruit, jelly, sugar, coffee, meal, molasses, and other things, and also some cash. It all came in a mighty good time, for the presiding elder came in just after the pound party had ended to hold our first quarterly meeting, and this fine pounding enabled us to give him plenty to eat. We had a good quarterly meeting, and the stewards made a good report, although they have been without a preacher almost the entire first quarter. We enjoyed Brother Bell's stay with us from Friday evening to Sunday evening. He preached some fine sermons on Saturday, Saturday night, and Sunday at Buena Vista, and another one at Egypt Sunday night. We all love Brother Bell. The stewards raised the assessment for the preacher's salary \$57.50 over last year. These good people know how to take care of a preacher's family, and they certainly do it. I have one member who gave my wife a whole dressed hog for a Christmas present. Since it would require much writing on my part to send all these folks a card of thanks, I take this method of thanking them all through the columns of the dear Advocate. Dear old Grandma Valliant died while I was away. She was a saintly woman, and has been a faithful member of the Methodist Church almost all of her life. We extend sympathy to the bereaved. I will send a list of subscribers to the Advocate soon.

T. J. DURRETT.

SIMSPORT AND EVERGREEN, LA.

The quarterly conference of the Simsport-Evergreen charge was held on Feb. 3. Rev. H. W. May, the presiding elder, being present. There was a good attendance of official members and encouraging reports were heard. We have a good Sunday school in Marksville, which is superintended by Prof. Barham. Our pastor, Brother W. B. Perritt, when in town, always attends Sunday school. This is as it should be. This writer believes that the pastor's motto should be in regard to the Sunday school, "Come," and not "Go." Example is better than precept. The preaching services on last Sunday were largely attended, and Brother Perritt preached helpful sermons, the morning sermon on "Co-operation" being especially strong. As Christians we should hold up our pastor's hands in every possible way.

MRS. T. T. FIELD.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lafayette Dist.—Second Round.

Lafayette Mar. 2
Sulphur Mar. 9
Iota Mar. 16
Crowley Mar. 23
Lake Charles Mar. 30
The District Sunday School Institute will be held in Crowley on March 26-27.
R. H. WYNN, P. E.

Head Aches? Go To Your Doctor

Headaches.
Billousness.
Constipation.
Ayer's Pills.

Headaches.
Billousness.
Constipation.
Ayer's Pills.

Headaches.
Billousness.
Constipation.
Ayer's Pills.

Headaches.
Billousness.
Constipation.
Ayer's Pills.

If your doctor says this is all right, remember it!

J. C. Ayer Co., Lowell, Mass.

Baton Rouge Dist.—Second Round.

Annual meeting of the Woman's Missionary Society in Baton Rouge Mar. 11, 13
Wilson, at Pisgah Mar. 15, 16
Clinton and Jackson, at J. Mar. 16, 17
Zachary, at Ethel Mar. 18, 19
Pastors' and Laymen's Institute, at Ethel Mar. 19,
St. Francisville, at Star H. Mar. 22, 23
District S. S. Institute at
Hammond Mar. 27, 28
East Feliciana, at Olive B. Mar. 29, 30
Baker, at Deerford Apr. 5, 6
Plaquemine and New Rhodes, at Plaquemine Apr. 12, 13
Baton Rouge, First Church Apr. 20, 21
Baton Rouge, Second Ch. Apr. 20, 22
Pastors' and Laymen's Institute, at Baton Rouge Apr. 22,
Port Vincent, at Antioch Apr. 26, 27
Ponchatoula, at Springfield May 4, 5
Hammond May 6,
Tickfaw, at James' Chapel May 9,
Pine Grove, at May 10, 11
Amite May 11, 12
Pastors' and Laymen's Institute, at Amite May 12
St. Helena, at May 17, 18
Kentwood May 18, 19
Denham Spgs., at Palmetto May 24, 25
Mt. Hermon, at May 31,
Franklinton, at June 1, 2
Pastors' and Laymen's Institute, at Franklinton June 2,
Wm. H. COLEMAN, P. E.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Second Round.

(in part.)
Magee, at Sharon Grove Mar. 8, 9
Collins Mar. 9, 10
Hattiesburg, Broad St. Mar. 17,
Hattiesburg, Main St. Mar. 18,
Seminary, at Sanford Mar. 22, 23
Hattiesburg, Court St. Mar. 23, 24
New Augusta, at Wingate Mar. 29, 30
Lucedale Mar. 30, 31
Ellisville, at Moselle Apr. 5, 6
Eastabutchie, at Apr. 6, 7
Prentiss, at Bassfield Apr. 12, 13
Sumrall Apr. 13, 14
Mt. Olive, at Ora Apr. 20, 21
Taylorsville, at Fair Mount Apr. 26, 27
Purvis, at Maple May 3, 4
Summerland, at Soso May 6,
Oloh, at Oak Grove May 10,
Silver Creek, at Bethel May 11, 12
GEO. H. THOMPSON, P. E.

Port Gibson Dist.—Second Round.

Port Gibson Mar. 30, 31
Nebo, at Oak Grove Apr. 5, 6
Wilkinson, at White's Apr. 12, 13
Woodville Apr. 13, 14
Centerville Apr. 18,
Gloster Apr. 19, 20
Natchez, Jefferson St. Apr. 26, 27
Amite May 3, 4
Vicksburg, Washington St. May 10, 11
Vicksburg, Crawford St. May 11, 12
Harrison, at Cane Ridge May 17, 18
Hermanville May 21,
Utica May 24, 25
Natchez, Pearl Street May 28,
Fayette June 1, 2
Rocky Springs June 4,
Oak Ridge June 7, 8
Hamburg June 10,
Woodville Ct. June 12,
Rolling Fork, at Grace June 15, 16
Anguilla June 18,
Mayersville June 21, 22
Silver City June 25,
T. W. ADAMS, P. E.

Lorman, Miss.

NORTH MISSISSIPPI CONFERENCE.

Sardis District—Second Round.

Como Mar. 8, 9
Sardis Mar. 9, 10
Oakland Mar. 11,
Charleston Mar. 12,
Courtland Mar. 15, 16
Batesville Mar. 22, 23
Pleasant Hill Mar. 28,
Olive Branch Mar. 29, 30

A SPLENDID TONIC.

Cora, Ky.—Mrs. Iva Moore, of this place, says: "I was so weak, I could hardly walk. I tried Cardui, and was greatly relieved. It is a splendid tonic. I have recommended Cardui to many friends, who tried it with good results." Testimony like this comes unsolicited, from thousands of earnest women, who have been benefited by the timely use of that successful tonic medicine, Cardui. Purely vegetable, mild, but reliable, Cardui well merits its high place in the esteem of those who have tried it. It relieves women's pains, and strengthens weak women. It is certainly worth a trial. Your druggist sells Cardui.

Coldwater Apl. 5, 6
Crenshaw Apl. 11,
Longtown Apl. 12, 13
Arkabutla Apl. 18,
Senatobia Apl. 19, 20
Sardis Circuit Apl. 22, 27
Eureka Apl. 27, 28
Cockrum May 2, 3
Wall Hill May 10, 11
Tyro May 17, 18
Lake Cormorant May 24, 25
Hernando May 31, June 1
J. W. DORMAN, P. E.

Winona Dist.—Second Round.

Winona Sta., at Winona Mar. 9, 10
Itta Bena Sta., at I. B. Mar. 16, 17
Greenwood, at Greenwood Mar. 23, 24
Moorhead Ct., at Sunflower Mar. 30, 31
The District Conference will be held at Belzoni, Miss. It will be opened at 8 p.m., Thursday, May 15th, and continue through the Sunday following. All pastors and other members of this Conference will please make no engagements to interfere with attendance throughout the whole session.
BEN P. JACO, P. E.

What'll Stop Sour Stomach?

They Act Quick and Relief Is Almost Immediate.

There are some things so exactly right that to mention them brings calm and repose. And to use Stuart's Dyspepsia Tablets gives the stomach just that kind of lift that makes you check up one hundred per cent to the good. Particularly is this true with those who suffer with sour stomach. You feel so mean that you actually hate yourself. And yet in a few minutes these tablets sweeten the stomach, arrest unnatural fermentation, start a powerful digestive action and prevent the formation of gas.

They are composed of only such digestants as are approved by the very best of physicians.

Real, live, progressive people want to be around where the activities of life embrace whatever circumstances dictate. If a house party serves a Welsh rarebit go to it. It isn't the easiest thing in the world to digest, 'tis true, but what of it? Stuart's Dyspepsia Tablets will take care of you, keep your stomach in control and your dreams won't see an army of hobgoblins playing hobs with your nerves. Many physicians regularly prescribe Stuart's Dyspepsia Tablets for the stomach disorders of patients who are ill with some constitutional malady. They do so for the reason that these tablets are not a patent medicine and their composition is known and recognized as the most approved and most powerful of all digestants.

Stuart's Dyspepsia Tablets are sold and recommended by all druggists at 50c a box.

Woman's Missionary Work

Edited by Mrs. R. F. Harrell, Centerville, Miss.
 Conference From Superintendents:

Louisiana Mrs. A. C. McKinney, Raston, La.
 Mississippi Mrs. H. L. McCleary, Hazlehurst, Miss.
 North Mississippi Mrs. A. C. Yeager, Water Valley, Miss.

All communications for this department should be sent to the Editor at the address given above.

At Centerville, Miss.

There seems to be some little difficulty in getting our address changed; perhaps the uncertainty of it has caused the dearth in communications for this column. We are sure it is an oversight on the part of those in authority, or perhaps we did not announce the change in an official manner. It will be attended to immediately, but, in the meantime, we are in Centerville, Miss., anxious to hear from any one who has something of interest for our column. Just here we should like to say a few words about this place and people. Having been reared in New Orleans we came here with "fear and trembling," but our fears were soon dispelled by the cordial greeting of this cultured, Christian community. The spirit of unity which exists here is one of the most beautiful we have seen manifested anywhere. "How good and how pleasant it is for brethren to dwell together in unity!" We want you to know something of the eagerness with which they contribute articles for this column, and it isn't confined to the one denomination. "Whatever their hands find to do they do with all their might."

Sisters, in Louisiana, don't forget that we are always eager to hear from you. We have changed our place of abode, but not our "feelings." There will always be a strong love in our heart for our native State and its workers, but the Master's work is dear to us wherever we are placed. Let us "wait upon the Lord," then shall he "renew our strength," and our work will grow and prosper beyond our greatest expectations.

North Mississippi Notes.

The Young Woman's Society of Water Valley has made a brave start for the New Year. At the February meeting 15 were present, 3 new members were added, and dues amounting to \$1.80 were collected. A free will offering for local work was made amounting to \$7.50.

The Society at Okolona is planning for extensive work in the near future. The Press Superintendent sends the following account for the January meeting: "The Ladies Missionary Society was royally entertained by Mrs. Abner Cox and Mrs. H. Gilde-well on Monday, the 13th inst. Plans were discussed for the annual bazaar. After this, a two-course luncheon was faultlessly served. One and all voted this to be a most charming entertainment." They are planning to give a large social reception to bring the church members closer together. Each one has pledged to contribute an article or articles to the value of \$1.00 towards the bazaar, which will be held in the fall.

Through a letter from a former most efficient officer of the Conference Home Mission Society, Mrs. Vance of Batesville, we learn that the two societies there have united. They also correlated the Junior League and Junior Missionary Society, with forty members, leaving it in charge of J. T. Lockhart. They, furthermore, correlated the Senior League and the Young People's Society, with twenty-four members, with Mrs. Nina Pol-lard in charge. A good start!

A. C. Y.

Patriotism Growing in China.

A frequent argument against the continuance of the republic in China has been that the Chinese in general have known nothing of patriotism, as the West understands it. Every sign, therefore, of devotion to country is

the more noteworthy. Such significance has a mass meeting of the Protestant Churches of Peking, held the middle of June at the church of the Methodist Mission, to promote the patriotic contribution scheme in the churches. This scheme, reported in the news dispatches of late, seeks to rouse the citizens of China to raise such funds by their free gift, that the republic will be relieved from making the proposed huge foreign loans. Three Christian men, all of the name of Wang, and all high in office, were the speakers. One was the head of the Board of Justice; another, C. T. Wang, was the acting head of the Board of Public Works; the third, who holds a high place in the Board of War, made the basis of his appeal that, as Christ died for the world the Chinese should be willing to sacrifice their money for their country. Miss Miner, who reports that the meeting was one of great interest, notes the response of the girls connected with Peking College of which she is the head. Her last Christmas gift to them, which she had suggested they might give to Red Cross work, they were disposed to donate rather to the cause of republicanism. As the republic was not then established, the \$30 (Mexican) went back into the collection box, but now has come out with enough added to it to make \$127 (Mexican), the gift of the girls and two graduate teachers to the patriotic contribution scheme. — Missionary Herald.

OPIUM OUT: WHISKEY IN.

The Chinese Students' Journal of Shanghai mentions the fact that a large foreign distillery at Chaokow is now turning out 600 piculs of whiskey a day. Opium out; alcohol in! Those students must have a high appreciation of Christian civilization. There is a grim determination to stamp out the curse of opium. The effort has been accompanied with financial ruin, and in case of disobedience, with executions. But just when the curse of opium, forced upon China by Christian England, is being destroyed, Christian America is going over with a distillery. Consistency! But it may be that distillery is not American. Heaven grant it.—Central Christian Advocate.

MINISTERS AS MASTERS OF TIME.

"This one thing I do," said Paul; and, humanly speaking, that was the supreme reason for his marvelous success. Concentration is the main essential in ministerial achievement. Many a minister has started out well who has soon fallen into the temptation to waste himself upon trifles. Suitable preaching is impossible except as days and nights are given to study, preparation and prayer. Rev. Dr. W. J. Dawson, referring recently to perhaps the greatest preacher of the century, Rev. Dr. Alexander Mac-laren, of Manchester, England, said: "He was rarely seen on a platform; he never sat on a committee; he scarcely ever spoke on politics, but always brought Jesus to the people. He concentrated all his energy on one purpose."—Zion's Herald.

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AMORY, MISS.

Dear Bro. Meek: Our work moves on smoothly. Rev. J. B. Stone and Rev. K. M. Harrison have both been quite feeble this winter. Brother Stone has not been able to attend Church in about three months. This is a great loss to the pastor and the congregation who always feel a spiritual uplift from his presence; and he never fails to be at the morning service, if able to come. Brother Harrison is always at the morning service, having missed only two services. I think, since my pastorate here. He has kept well enough to preach on fifth Sundays all along. This is his day. He also preached two Sundays for the pastor about the time our Annual Conference met—one while it was in session and one the Sunday after—but he has not been so well of late. These two superannuates are among the best men I have ever known.

W. M. YOUNG, P. C.

AN ARTICLE OF VALUE FREE.

Readers of this paper who are troubled with burns, bruises, boils, carbuncles, old sores, ulcers, felons, poisonous bites or from skin diseases of any nature, will welcome the following news. Dr. W. F. Gray & Co., 806 Gray Building, Nashville, Tenn., manufacturers of the celebrated Gray's Ointment, will be pleased to send a free sample of this preparation to anyone who will write, in order that those suffering may test personally and without cost the great value of the ointment in relieving such troubles. Mr. G. S. Byrd of Williamsburg, Ky., says this of Gray's Ointment: "My wife suffered for more than three years with chronic sores on her lower limbs. She tried a number of doctors without benefit. One advised scraping the bone as the only cure. We purchased and used one box of Gray's Ointment and the one box cured the sores entirely." This is strong evidence, but more convincing proof is an actual trial, so send for free sample. Regular size 25c at druggists or by mail from the above company.

"God met Job face to face, but after he had conquered. While he had to fight, God helped him without his knowing it and unseen."

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The happy state of mind, so rarely possessed, in which we can say, "I have enough," is the highest attainment of philosophy. Happiness consists, not in possessing much, but in being content with what we have. He who wants little always has enough.—John G. Zimmerman.

MAKING THINGS HUM.

My Dear Brother Meek: The stirring sub-bishop of the Durant district has secured Bishop Morrison to hold his district conference, May 14-16. He is wisely urging that we get all of our missionary money in hand by the middle of April. An active, faithful co-operation upon the part of every pastor and his flock will bring gratifying results. In this I hope that we shall endeavor to please both the Great Head of the Church and the earnest presiding elder. Brother Shipman is making a fine impression on the good people in the territory under his supervision.

Your brother, J. M. WYATT.
Ackerman, Miss.

IN LOVING MEMORY OF DR. J. P. WATKINS.

Dr. John Pickett Watkins, one of the best known young college men in the South, died at the home of his mother, Mrs. Sophia Watkins, near Jonestown, Miss., on Dec. 18, 1911, of malarial complications after a short and painful illness, which he bore with heroic patience and Christian fortitude. As his mother knelt beside his bed, he said, "Mother, do you realize that your boy has been near death's door?" "Yes, my son; if God should call you, are you ready?" was her answer. "I have nothing to fear or regret," he replied; "I have lived a pure, clean life, and never did anything I was ashamed to tell you; it was you who helped me to gain this victory and faith in God; the Lord may spare me yet, but if it is his will, I am prepared to go." Again the portals of heaven opened and a sweet voice said, "Come," and our loved one quietly passed into the arms of his blessed Savior. "He hath gone in the spring-time of life from the loved ones, who loved him too well." Like a dream of the night his sweet spirit hath flown from this world of unrest to repose on the bosom of God.

Flowers far more exquisite than were ever blown, and hands more deft than mine to weave them are needed to do justice to him whose memory I here commemorate.

Death had no terrors for him. He was firm in that faith which is founded on the "Rock of Ages," and believed with the poet who said,

"Death is but an angel who to man at last his freedom brings,
And the grave is but a nest in which the soul shall find its wings."

Dr. Watkins was a most loving and dutiful son. His devotion to his brother, Willie, and sister, Jessie, was true, loyal and faithful, and they in return were ever ready to lend helping hands and advice. He graduated from the University of Mississippi in 1909, and from the Medical Department of Vanderbilt in June, 1911. The students at Oxford of those years will readily recall a youth of sixteen summers at the opening of the term of 1903 whose bright eyes attracted their attention, while his gentle manners won their hearts. Many will remember his splendid intellect—they readily conceded him to be the leading spirit of the band among whom he was almost an idol. His retiring nature, chivalric sense of honor, calm, deliberate judgment, high-souled integrity of purpose, boundless ambition and devotion as a friend, all these rise fresh before the minds of all who knew him in college, where he wielded a mighty influence. The builder of a character so strong, he commanded the profound respect and admiration of all with whom he came in contact. Dr. William Krauss of Memphis, with whom Dr. Watkins was associated during vacations, wrote to his mother: "Your son's demise was a personal loss to me. I assure you that he was a young man of unusual worth."

Dr. Watkins held three diplomas to practice medicine (from Mississippi, Tennessee, and Arkansas) when the "reaper, death, came" and crushed these ambitions and hopes. Why

should we weep? We know that he is at rest to-night, but his absence has left a vacancy in lives and homes which eternity alone can fill. His remains were brought to Byhalia, near the old home, and interred in the family burial ground. Funeral services were conducted by the Rev. G. W. Burks at the home of his aunt, Mrs. S. J. Anderson, and his grandmother, Mrs. M. H. Watkins. Many relatives and friends were present. The many handsome and beautiful floral designs, coming as tokens of esteem and respect, which covered his casket and grave were an evidence of the high esteem in which he was held by those who knew him.

The same Hand of love that led him is leading us, too; so let us make this a time of consecration. Then we will emulate that love, charity and sympathy he so beautifully displayed. That God be graciously near the bereaved ones, and help all to look forward with imperishable hope and bright anticipations to a happy reunion in some fairer clime where changes never come, is the earnest wish and prayer of a loving cousin.

HELEN W. HICKS.

NOXUBEE COUNTY METHODISM.

The only thing held against Macon Station as a delightful charge has been that it is in one extreme corner of the North Mississippi Conference with only one preacher located there, and hence a pastor was denied the pleasures of ministerial fellowship. This objection was relieved at the last Conference and the true place of Macon as an important Methodist center was recognized by the placing of two more Methodist preachers here.

Macon Circuit was created. The wisdom of such a course has already become manifest in the facts that the Circuit has already received the preacher with enthusiasm, made him an assessment of more than \$800, and purchased a splendid parsonage in one of the best neighborhoods in town. It will be a splendid charge with three churches, all located on the new Noxubee County "Perfect Highways." Nabors is doing well.

Furthermore, we have our own Noxubee County son, the Rev. N. G. Augustus, living on his Prairie farm four miles from Macon. Amid the associations of his childhood home, surrounded by scenes of precious memory, waited upon by the negroes once owned by his father, he is at his best.

Nick is a great preacher. Twice he has occupied my pulpit since Conference, and both times one of the most intelligent congregations in Mississippi pronounced his sermon "great." Of the last one, Hon. Henry A. Minor, a gifted young attorney of this place and editor of "the Macon Beacon," under the caption, "Magnificent Sermon," wrote as follows:

"One of the ablest and most scholarly sermons ever heard in Macon was preached last Sunday at the Methodist church by Rev. N. G. Augustus. The subject of the discourse was 'The Bible.' The manifold supreme excellencies of the wonderful book were touched upon—its literary perfection, the breadth and depth of its philosophy, its dominating influence in the creation and maturing of the civilization of the present day, and the many ways in which it surpassed all other books, including its translation into five hundred tongues. Aside from its religious nature, the sermon was an intellectual effort that gave great pleasure and instruction to all who heard it."

The above appreciation is not overstated. Augustus is a great reader, a profound thinker, and the most discriminating judge of literature of my acquaintance. JOHN C. PARK.
Macon, Miss.

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All I want you to do now is to investigate. That will only cost you a postage stamp. DO NOT SEND ME A DOLLAR UNTIL YOU HAVE DONE THIS. If the opportunity I shall present to you does not appeal to you, you will at least have afforded me the pleasure of placing before you what I regard as one of the most remarkable real estate operating opportunities ever inaugurated in this country. Do not reply unless you are in earnest and you can invest at least one dollar a week. I shall send you satisfying references as to myself and my associates. If you wish to become a partner you must furnish me with the same. JAMES A. HOLLOMON, President, American Securities Company, Jacksonville, Florida.

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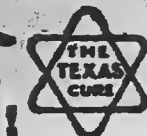
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That's It!



LAYMEN'S MISSIONARY MOVEMENT. VIRGINIA DID IT.

By C. F. Reid.

What did Virginia do?

1. Last year the Virginia Conference raised a surplus for foreign missions over and above its assessment of \$38,329.
2. It increased its gifts to foreign missions over the preceding year \$5,000.
3. In five years it has increased its gifts for all missions from \$75,000 to \$147,649.
4. It has won the leadership of the Church in the per capita gift for missions, averaging \$1.24 per member for the entire Conference.
5. It has aroused such a spirit of liberality that its active ministry is better paid, and from having to scale the apportionments to the worn-out preachers five per cent, they are now able to give them a bonus of twenty-five per cent.
6. It has fostered revival conditions so that last year there was a net gain of over 2,000 members.

Who did it?

1. A Conference Board of Missions that had faith.
2. Conference Missionary Secretaries that had ability and devotion.
3. Presiding Elders ready to actively co-operate.
4. Lay leaders who were leaders in deed, as well as in name.
5. A host of pastors who accept the great commission as significant and binding.
6. A willing people needing only to be shown.

How did they do it?

1. By having a Conference Board of Missions wise enough to see that what is everybody's business, is nobody's business, and therefore willing to select a Conference Missionary Secretary from among the most capable men of the Conference, pay him a good salary, and then take the time to plan with him a thorough campaign of the Conference.
2. By setting before the Conference a worthy objective to strive for, and then sowing the Conference down with literature bearing upon that objective.
3. By relieving the Sunday schools from paying the assessment and putting before the children some definite attractive special.
4. By asking districts and churches to assume specials over and above the assessment.
5. By seeking and encouraging the active co-operation of the Conference, District, and Charge Lay Leaders.
6. By increasing each year the amount of the Conference objective until they were ready to ask the privilege of assuming the responsibility of one entire mission field.

Is there any good and sufficient reason why every Conference in our connection should not, in proportion, approximate the same results and then go beyond them, as the Virginia Conference expects to do? Of course, we shall all be able to plead peculiar situations, such as educational problems, orphanage problems and other pet Conference enterprises, but has not Virginia all these?

The real difficulty is not that there are other plans afoot. It is in the profounder fact that the faithful few are doing the work and carrying the burdens of the many, and that the few who are working and paying are for the most part doing so in a spasmodic, planless way that would bankrupt any business enterprise in the land.

It has been frequently stated during the last few years that only one out of six of our members is having any worthy share in the on-going work of the Church. This means that the other five are simply idlers in God's Kingdom.

The secret of advance, then, is not so much to induce those who are already working and paying to do more, as it is to transfer the do-nothings into the ranks of those who serve and sacrifice.

When it comes to the matter of material resources, in the light of what we are now doing

for the enlarging of God's Kingdom, we are disgracefully rich. Estimates based on United States Statistics indicate that last year there was poured into the lap of Southern Methodists as incomes not less than five hundred million dollars. Could we have secured God's tenth of this vast sum to carry on his work, we should have had fifty million dollars. This would have paid all our preachers comfortable salaries, built all the churches and parsonages we could have conveniently enterprised in one year, splendidly equipped all our schools, endowed our benevolent institutions, and doubled our missionary forces at home and abroad. But, by enormous pulling and tugging, we were only able to secure for all these purposes less than \$13,000,000, all but a few hundred thousand of which we spent at home, that is on ourselves. And yet, we complain of spiritual leanness. May it not be as truly said of us as God said to his people of old, "Ye are cursed with a curse, for ye have robbed me, even this whole nation?"

Two fundamental principles of the Laymen's

Missionary Movement are:

1. That no man can grow spiritually who is an idler in God's Kingdom.
2. That all money which belongs to God and is not applied to his service is a curse rather than a blessing to him who withholds it.

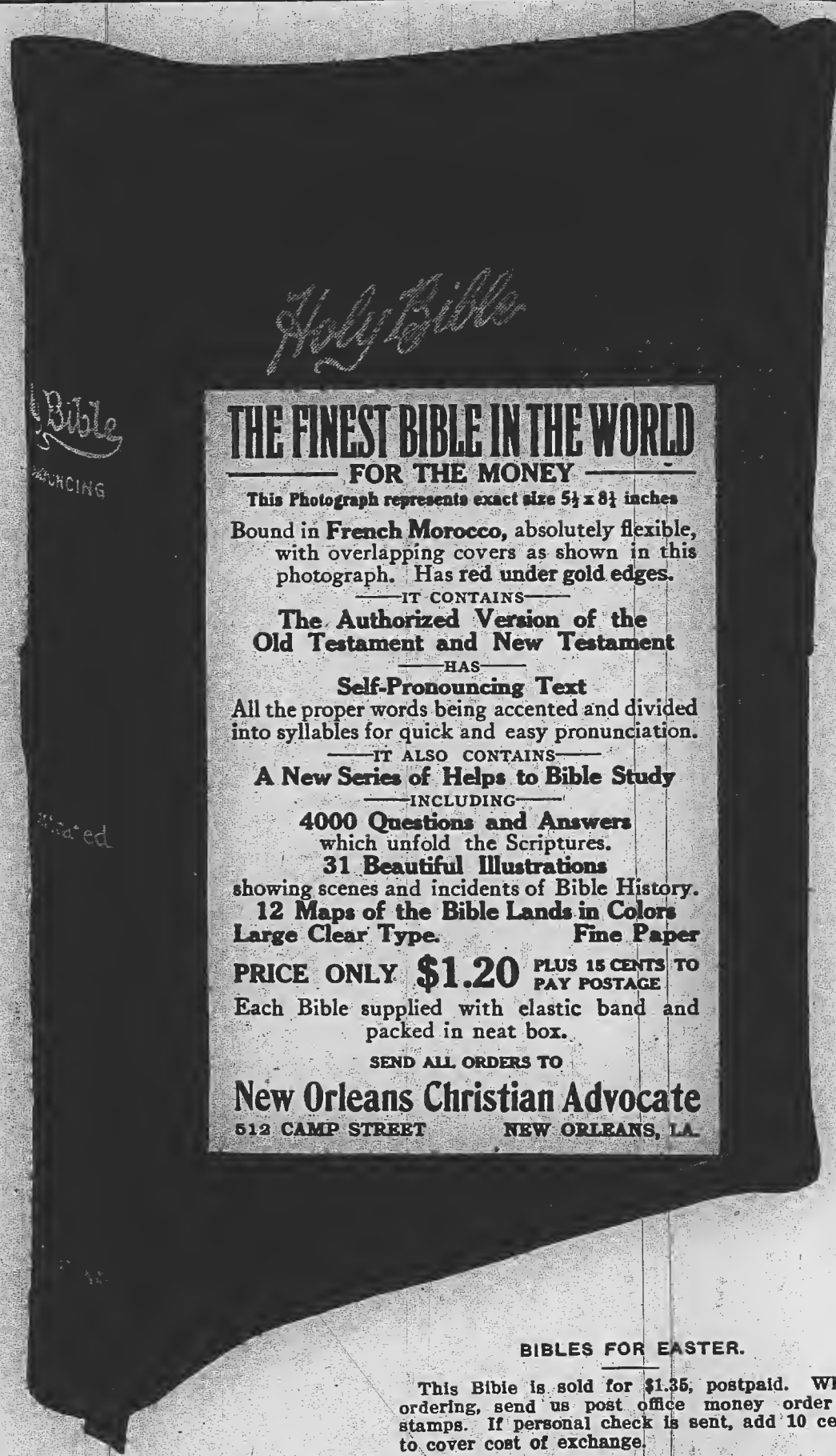
It, therefore, seeks through the Missionary Committee to enlist every one who claims Christ as his Savior in active Christian service and through the Every-member Canvass and the weekly offering to make the resources of the Church available for the extension of the Kingdom. Is not this objective worthy of the active co-operation of all our preachers and the prayerful attention of our laymen?

SOME OLD RIDDLES.

Why is a farmer like a fowl? Because he likes a full crop.

Why is the wind like fashion? Because it regulates the vane.

Why is a hatter the most respectable of tradesmen? Because he serves the heads of a nation



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VOL. 60—No. 10.

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ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, MARCH 6, 1913

CHAS. O. CHALMERS, Publisher.

Editorial

SECTARIANISM LARGELY RESPONSIBLE FOR THEM.

Dr. Mark A. Matthews, who has built up in Seattle the largest Presbyterian church in the United States, if not in the world, and who is the present Moderator of the General Assembly of his denomination, is quoted as saying: 'If the Churches would do their duty there would be little need of outside religious and charitable organization.' In this view we are disposed to concur. Sectarianism is, in our opinion, responsible for the existence of most of the organizations of this character, the people of the various denominations finding it necessary to sink their differences out of sight and come together to perform some needed service. If the Churches in our towns and cities could have united in their operations, instead of each acting independently, we might have had the various club houses (with their splendid equipment) that exist in them, erected and maintained under Christian auspices. This would have greatly strengthened the Churches and would have safeguarded them against influences that are to-day pronouncedly adverse to their interests. We thoroughly believe in a wholesome denominationalism, but sectarianism has long been, and still is, one of the most serious hindrances to the extension of the Master's kingdom.

YET PLAYING AT THE TASK.

Sometimes when we compare what the Churches now give to missions with what they formerly gave we are disposed to felicitate ourselves upon their increased liberality, but there is another angle of vision which brings to us anything but a feeling of exultation. It is when we look at our contributions to give the gospel to the heathen in comparison with what we contribute to other things and with what we throw away upon needless or harmful self-indulgences. Doctor M. A. Matthews, in a missionary sermon to his congregation in Seattle on Feb. 23, touched upon this subject in a most impressive manner, giving some figures which he said had been recently and carefully compiled from government statistics. After stating that the American people paid last year for foreign missions the sum of \$12,000,000, Dr. Matthews proclaimed some of their other expenditures to be as follows:

"Chewing gum, \$13,000,000; millinery, \$90,000,000; tea and coffee, \$100,000,000; confectioneries, \$200,000,000; for the maintenance of home churches, \$250,000,000; automobiles and their upkeep, \$500,000,000; jewelry, \$300,000,000." The expenditures for tobacco and liquors were not given, but the cost of the former is known to reach up into the hundreds of millions, while that of the latter is vastly beyond the billion mark.

The fact is, we are only playing at the task of executing the 'great commission' given to us by

the Master. Our churches are trifling with it, and the outside population in Christian lands, who have been the rich beneficiaries of the gospel, are doing next to nothing to aid in its achievement. Meanwhile, doors are swinging wide open in pagan countries as never before, and inspiring opportunities are daily passing that may never return. May God have mercy upon us, and help us to do something more in keeping with our resources and the sublime possibilities which challenge us! How shall we escape condemnation, if we continue to dally with duty and recklessly to throw away our Lord's substance?

AN INJUSTICE TO MISSISSIPPI.

In the Wesleyan Christian Advocate of February 21, Mr. J. F. Jacobs, the well-known advertising agent, has an article, entitled "The Progress of the Religious Press," which, though it contains some interesting information concerning the gain in circulation of the periodicals of the various religious denominations since 1897, is liable to mislead the public in some respects. Mr. Jacobs, among other things, says:

"A careful comparison by States indicates that in each of the Southern States there has been a decided increase in circulation of the religious publications with the exception of one State. The increase is as follows:

	Per cent.
Alabama	42
Arkansas	65
Florida	221
Georgia	24
Kentucky	33
Louisiana	93
Mississippi (minus)	2
North Carolina	97
South Carolina	55
Tennessee	210
Texas	2
Virginia	95
West Virginia	43

"These wide variations are due to the fact that in many denominations, especially the weaker ones, the entire religious literature of the denominations is issued in a single State. Tennessee especially is the home of large publishing interests of several important denominations, in consequence of which a very large proportion of the religious literature of the South is published in Tennessee."

As will be noticed by the careful reader, there is an apparent conflict in the statements made by Mr. Jacobs above and below his table of percentages. It is not true that there has been a decrease of 2 per cent in the circulation of religious publications in Mississippi, but only such a decrease in the circulation of those "issued within that State." This, of course, was what the writer meant, but both his first statement and subsequent explanation are so obscure that they are liable to be misunderstood, and in consequence do the people of the Magnolia State a grave injustice.

If we mistake not, the only two church papers published in Mississippi are The Baptist Record, at Jackson, and The Mississippi Baptist, at New-

ton. All the other Churches in that commonwealth have their official organs printed in some other State. The New Orleans Christian Advocate is the official organ of the two Mississippi Annual Conferences of the Methodist Episcopal Church, South, and about two-thirds of its circulation is within their bounds. We dare say that if the figures were available they would show that Mississippi has not failed to keep step with her sister States of the South in the extent to which her citizens read the current religious publications. It only seems so, because she has been generous enough to give her patronage and support to religious journals issued elsewhere. We feel that this statement is due the people of Mississippi, than whom there are none better to be found on the surface of the habitable globe.

HIGHLY COMMENDABLE, IF TRUE.

There are rumors afloat that some of the Vanderbilt Trustees who have stood with the majority of the Board up to the present time, believing that a legal interpretation of the Charter by some properly constituted tribunal was a necessity, now that the Court has spoken, are in favor of accepting its findings, without appealing the case and litigating any further. If these reports are true, such a spirit is certainly most commendable, and it attests an underlying feeling of loyalty to the Church such as many feared did not exist. While we are more confident at present than we have ever been that the ownership and control of this institution by the Church will be upheld by the law, we think that such a way of settling this regrettable controversy would be the happiest termination of it conceivable. It would, in our judgment, go further toward wiping out all hard feelings, healing all breaches, and ushering in an era of peace and good will than anything else that could possibly happen. For these reasons, if any such disposition is manifested by the majority of the Trustees, we hope that those who represent the Church in this contest will respond to it in a manner equally as pacific and generous.

As we understand it, it is not the purpose of the Church, if her right to control Vanderbilt University is recognized, to be rash and revolutionary in handling its affairs. Her conservatism was shown at Asheville, when, after electing three Trustees to join the issue and settle the principles involved, she made provision to continue the present method of constituting these agents, by having the Board of Trust to elect them, subject to confirmation by the General Board of Education. Few have fought harder than we have to uphold the claims of the Church in this struggle, and we have done so conscientiously, believing with all our heart in the justice and righteousness of our cause; but no one would more gladly welcome the adjustment of our differences upon proper grounds and the cessation of strife than would we. The prolongation of this litigation may cost thousands of dollars, keep the affairs of the University in a perturbed state for years, and leave wounds that can never be healed. Before the gentlemen of the opposition there now stands an opportunity largely to obviate this, such as they can never expect to have again; and we earnestly hope that for the good of both the Church and the University they may conclude to avail themselves of it.

THE MISSION OF WOMAN.

(The following discussion by Dr. Albert Taylor Bledsoe was first prepared and delivered as an Annual Address before the Lee and Jackson Literary Society at the Wesleyan Female Institute at Staunton, Va., on the 14th of June, 1871, and was later arranged for publication in *The Southern Review*, of which he was the brilliant editor, and appeared in the October number of that famous periodical the same year.)

II.

'After the revival of letters', says Miss More, 'the controversy about the quality of the sexes was agitated with greater warmth than wisdom. The process was instituted and carried on (precisely as it is at the present day) with that sort of acrimony which always raises a suspicion of the justice of any cause.' No wonder this war of words was carried on with such acrimony and bitterness; for, as Miss More says, it was urged then, as it is in our day, by 'women vain of their wit.' The beauties took no part in the contest. 'There is', says Miss More, 'a singular difference between a woman vain of her wit and a woman proud of her beauty.' The beauty, though anxiously alive to her own fame, is indifferent about the beauty of other women. Provided she is sure of your admiration, she does not insist on your thinking that there is another handsome woman in the world. The wit, more liberal at least in her vanity, is jealous for her whole sex, and contends for the equality of their pretensions, in which she feels her own involved. The beauty vindicates her own rights; the wit, the rights of women. The beauty fights for herself; the wit for a party. The beauty would be a single queen for life; the wit would abrogate the Salique law of intellect, and enthrone a whole sex of queens.'

Now, for our own part, we infinitely prefer the silent queen of beauty to the wrangling queen of wit. The queen of beauty, seeing man at her feet, is content to reign over his heart, his house, and his home. But the queen of wit, seeing nobody subject to her dominion, denounces all men—the ungallant wretches!—as tyrants, and seems determined to put them under her feet, even as Jezebel did Ahab.

'A woman,' said Miss Olive Logan, 'has a right to vote, and to hold a seat in Congress, because she is as good as a negro.' We think, for our part, that a woman, especially if she is not a strong-minded one, is far better than a negro; and that, therefore, she had far better eschew the dust and dirt, the fray and fury, of a contest with negroes for a seat in Congress, or in the places of political power and profit. We think she is better than a negro, or a white man either; and had, therefore, better keep within the high and holy sphere for which both nature and the God of nature intended her.

It may be deemed a want of gallantry in us, but still we must insist on 'the Salique law of the intellect.' For, in fact, the sun shines not more clearly in the heavens than this law does in the Word of God, as well as in his works. 'The man,' says St. Paul, 'is the head of the woman.' The family, as organized by Christ, is constituted on the principle of autocracy, and not on the principle of equality in power and dominion between man and wife. The family, as organized by Christ is a social unit, a harmonious whole, with one head, and not a two-headed, discordant, self-fighting monster. 'Husbands, love your wives,' is the word of divine wisdom, in which is so tenderly summed up all the obligations of the husband. 'Husbands, love your wives, even as Christ loved the Church,' 'therefore, as the Church is subject unto Christ, so let the wives be subject to their own husbands in everything.' Again writes St. Paul to the Ephesians, 'Wives, submit yourselves unto your husbands as unto the Lord; for the husband is the head of the wife, even as Christ is the head of the Church.' As in writing to the Corinthians he said, 'the head of the woman is the man,' so here he specially applies this doctrine to the marriage relation, saying, 'the husband is the head of the wife.' St. Peter

expresses the same thing: 'Likewise ye wives, be in subjection to your own husbands, that, if any obey not the word, they also may, without the word, be won by the conversation of the wives, while they behold your chaste conversation coupled with fear.' . . . 'Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time, the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands.'

Ah! ye strong-minded women, how ye must hate these words—'being in subjection unto their husbands!' Have you no husbands, because you hate these words? Or do you hate these words, because you have no husbands? Have you no husbands because the old-fashioned forms require you 'to love, honor and obey,' or because nobody has asked you? Be this as it may, it is certain that many now-a-days are willing enough to promise to love and honor, but not to obey, in order to tie the matrimonial knot. They take their stand against that word obey, as if it were a degradation of their sex. They know neither the word nor the spirit of the great Teacher, who says: 'Ye know that the princes of the Gentiles exercise dominion over them, and they that be great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of Man came not to be ministered to, but to minister, and to give his life a ransom for many.' If any woman is, then, offended by the leading idea of the present paper, this is because she is animated by the spirit of the world, and not by the spirit of Christ. It is because the love of power and the lust of dominion, rather than the sublime meekness and humility of the Lamb of God, rules in her wretched, restless heart. It is, in other words, because that which is most hateful in man—the domineering pride of a wicked heart—reigns over and obscures in her that which is most lovely in woman—a meek and quiet spirit.' The first caused Lucifer 'to fall like fire from heaven'; the last alone can raise 'a mortal to the skies.' We seek, then, not to degrade, but to elevate woman, when we say it is her mission 'not to be ministered unto, but to minister.' This was the mission of Christ himself. Though it reduced him, physically, to the form of a servant, it raised him, spiritually, to the highest and holiest sphere in the universe. Hence, when he brought his 'first begotten into the world,' he said, 'let all the angels of God worship him.' For even when exalted above 'all principalities, and powers, and dominions,' he was not so far in the eyes of the everlasting Father, or so much an object of worship to all his angels, as when he took upon himself the form of a servant, and rendered forever illustrious and beautiful the path which he has prescribed for woman. Do we, then, seek to degrade woman merely because we wish to see her tread in his footsteps, and become more and more assimilated to his character, who was 'the fairest among ten thousand, and altogether lovely?' On the contrary, it is just because we wish to see her become more and more an object of worship to all true men, that we so earnestly contend that the Christian religion has rightly defined her mission, and marked out the sphere of her real glory. As every one knows, indeed, it is one of the distinctive peculiarities of this religion, that, from a heast of burden, it raises woman to her rightful position in human society, and crowns her as the queen of the world. Go to, then, all ye vain babblers, all ye infidel reformers, and, above all, all ye unwomanly women, who would degrade her from her lofty position, and reduce her to the level of unwashed demagogues and negroes! Go to, all ye mean seducers of the sex, who, in guise more loathsome than the toad in Milton, sitting 'squat by the ear of Eve,' would

persuade women to forget her grateful allegiance to the Son of Man! Go to, we say, and cease, with your foul breath, to blast the happiness of woman and lay her glory in the dust!

Woman is sometimes contemptuously called the inferior animal. 'What,' several ladies once asked us, 'do you think of that sentiment?' 'We think it perfectly just,' was the reply. 'What!' they exclaimed, 'do you, with all your pretended gallantry and admiration of the sex, call woman the inferior animal?' 'Yes,' we fearlessly replied, 'that is precisely our opinion of the sex,—inferior animals, but superior beings.' In brute force, in all that constitutes the mere animal frame and nature, women are inferior to men; but in purity of mind, in refinement of sentiment, in all that most nearly assimilates our race to the good angels above, they are superior to men.

Mr. Darwin, in his 'Descent of Man,' has proved at least one thing, namely, that man is actually an animal. No one, after reading his very learned work, can doubt that man is really an animal, or deny that the proud biped eats, and drinks, and sleeps like his four-footed brethren that perish. But, after all, we are inclined to think that we are, in nature and in kind, a little better than habboons. Many of our strong-minded women do, we are aware, differ from us respecting Mr. Darwin's great discovery of the essential identity of nature between men and monkeys. Hence, rather than quarrel with them, or with women of any description, we are willing to admit that they are superior animals, and also to allow them to choose the species of beasts with which it is proper to classify them. * * *

There are, we are sorry to say, some of the sweetest, and most intelligent, and most lovely young ladies in our land who seem favorably inclined towards the woman's rights movement. We would do anything to save them (except marry a strong-minded woman); and, if we were a widower, we fear we might be induced to do even that, in order to rescue the beautiful creatures from their perilous condition; for, indeed, widowers do so many strange and unaccountable things that no man can say what he would not do if he were deprived of his 'better half.' But, if we know ourself, we would never marry a strong-minded woman. In this respect we feel as if we were like the old Romans, who, after the women had acquired 'all their rights,' absolutely refused to marry them; consequently, as Professor Seeley says, 'the Empire perished for the want of men.' It is, however, a hardly supposable case that any really beautiful and lovely woman will, in her right mind, actually join the ranks of the woman's rights movement; for whatever her nascent inclination, or premonitory symptoms, matrimony will be apt to arrest her in her career, and cure her of the incipient disease.

The first symptom of the disorder is, perhaps, the determination never, in case of matrimony, to use the word obey. This symptom is a dangerous one, and requires heroic treatment—such as that which Bishop Hobart is said to have administered to a young lady in New York. This young lady, so the story goes, vowed that if she were to get married a hundred times, she would never once promise to obey her husband. Accordingly, when the Bishop, who had been called in to marry her, came to the words, 'love, and honor, and obey,' she held down her head meekly and remained silent, hoping he would attribute her silence to her modesty, and so pass on. The good Bishop, always stern and inflexible in the discharge of his official duties, repeated the words; but still no response. A third time he pronounced the words, and with a still firmer voice. But the bride, still adhering to her vow, refused to repeat the promise. She only blushed the more beautifully, and arrayed herself more radiantly in the charms of maiden modesty. But it was all lost on the Bishop. He deliberately closed his prayer-book, and, turning away from her, said: 'Madam, when you are ready to get married, I will marry you.' At these words the blooming bride started up, and wild with terror, exclaimed: 'Love, honor and obey—love, honor, and obey—love honor and

OBEY. The treatment is what the doctors call 'heroic', but the cure was perfect.

We cannot deny, however, that although woman is the 'superior being,' she is the 'weaker vessel,' for such is the express declaration of the Word of God. She is evidently the 'weaker vessel.' The frailer form, the more delicate organs, the more sensitive and timid nature—all proclaim her 'the weaker vessel.' Above all, the ease with which the balance of her judgment is disturbed by the impulses of kindness or of cruelty, show that she is 'the weaker vessel.' While man, during the Civil War, displayed his strength by the greatness and the heroism of his deeds, woman betrayed her weakness by the violence of her sentiments. She would have raised the black flag, and caused it to wave in all the darkness of desolation over the heads of her enemies, even while she was the ministering angel of mercy to her friends. It is the weakness of human nature, and especially in the female sex, that it is always prone to rush into extremes of both hate and love.

But, on the other hand, it must be conceded that woman is weaker than man only in regard to the mission, or the work, of man. For her own sphere, or mission, she is endowed with far greater strength than man. In strength of passive will, in the courage and fortitude to endure, to bear the ills that flesh is heir to, she is far, very far, superior to man. In force of aggressive will, in the sublime capacity to do and to dare, she is comparatively weak; but in the meek, Christ-like capacity to suffer and to bear, she is superior to man. She is more like the Lamb of God—a willing sacrifice for the good of man; and this is her glory. In this respect, as well as in many others, she is most admirably adapted to the sphere of private life, and, above all, to the home circle. This, it is true, is a narrow sphere; but it is, nevertheless, a high and holy one—the very highest and holiest upon earth. Of all the institutions of society, that which is the most important to its order and happiness is the constitution of the family, and its government. Over this government woman is, in a special manner, called to preside. From the center of the home circle—nay, from innumerable centers of such circles—woman sends forth an influence, either for good or for evil, in comparison with which the influence of heroes, and legislators, and statesmen, sink into insignificance. She does not occupy the throne, it is true; but yet, behind the throne, she wields a power greater than the throne itself, and without which the throne itself must crumble into dust and ashes. The glory of this nation, and the glory of all nations, depends upon the ministry of woman—on the influence of wives, and daughters, and sisters, and mothers.

'As a general rule,' says a celebrated historian, 'superior men are the children of their mother.' Infancy is the decisive moment in education. In the earliest years is formed the strong bias which gives shape to the entire life. But these years belong to the mother. Paganism took them from her and gave them to the State; but Christ took them from the State and gave them back to the mother. They are too delicate and important for the State, or for strangers, to meddle with, and they are too exacting for the father. For the training of the young, aptness, time, opportunity, patience, longsuffering, and self-sacrifice, are wanting to all persons, except to the mother. She alone is fit for the work which God, in his providence, has appointed her to do.

Consider, for example, the man whose strong heart and unconquerable courage now braves alike the wrath of a prince and the fury of the people, and who seems determined to justify the proud maxim: 'Man can do what he will.' You ascribe, perhaps, the glory of the man to the energy of his nature. But know that, in his childhood, he appeared so irresolute, and so vacillating in his character, that every one said, 'He will never make a man.' He will, on the contrary, always be a reed shaken of the wind. But a woman has made him a man, and that woman is the same who brought him into the world. She alone has never despaired of him. Sustained by love, and

guided by instinct, she alone has discovered, beneath all his weakness, the hidden germs of greatness, which, by her tender, her humble, her patient and persevering labors, she has developed into his present glorious manhood. The child was not, and never could have been, the father of the man, but for the constancy and the care of the woman. She is, indeed, the mother of the man as well as of the child. She has divined everything, conceived everything, planned everything, and watched over the operation and development of everything. By trials and conflicts, wisely graduated to his growing strength, she has developed the hidden germs of virtue in his soul, until, by degrees, the weakness of the child has passed away, and 'Nature herself can stand up and say to the world, this is a man.' Such is the work, the mission, the glory of woman.

But the strong-minded women of the North, in great and increasing multitudes, desire a different glory from this. They covet the power of the hustings, and places in Congress. They would fain enter the lists with pot-house politicians, and become the rivals of negroes. Let them, O fair daughters of the South, pursue their own course! But if they will unsex their souls, let them, at the same time, lay aside their 'modest apparel.' Let them cut their hair short, and their petticoats, too, and enter, a la Bloomer, the ring of political prize-fighters. If, indeed, we were the most deadly enemies of the North, we could wish no greater calamity to befall them than the success, the triumph of such a movement. Make their women the equals of their men and the rivals of their negroes, reduce marriage to a civil contract between co-equal partners, for the supposed convenience and happiness of the parties, and you cause the history of Imperial Rome to repeat itself in this country.

Behold the awful vision, even as it now passes before our eyes. The word of God is despised, and the laws of nature are trampled under foot. The spirit of infidelity grows rank and rabid, even among women, as it has always grown among female reformers. The marriage tie is treated with levity, if not with contempt, and divorces are the order of the time. One husband, as at Rome, has his twenty-first wife, and this twenty-first wife has her twenty-third husband! Finally, the marriage relation becomes, as it did at Rome, so 'intolerably disagreeable' that men would as soon marry the plague as a member of the once fair sex. Woman is no longer sacred in the eyes of man. Indeed, the women have become disgusting to men, and the men disgusting animals. All are brawling politicians. The weaker vessel goes down before the stronger, and both are buried beneath the ruins of their country.

Such is, inevitably, the awful doom of the North, if the spirit of infidel reform, which, in proud contempt of the word and the providence of God, has inaugurated the woman's rights movement, should prevail and gain the ascendancy. The fruit may be pleasant to the eye, and seem greatly to be desired to make one wise; and the wily tempter may whisper, in the day that thou eat thereof thou shalt become as men; but if woman heeds the fatal lie, the luscious golden fruit will turn to ashes on her lips, and she will awake from her dream of dominion only to discover that all her glory has departed.

Our Southern women have, thank God! shown, as yet, but little taste for such forbidden fruit. It seems neither pleasant to their eyes nor tempting to their hearts. On the contrary, they still so live, and so act, in their own hallowed sphere, that they are sacred in our eyes, and an inspiration in our hearts. Hence it is that we still glory in our mothers, and in the men whom they have reared as the ornaments of the human race—in our Washingtons, and Lees, and Stonewall Jacksons, and Sidney Johnstons, and Polks, and Ellises, and the whole illustrious host of heroes and martyrs, who, in chariots and whirlwinds of fire, have ascended from earth to heaven.

Be this your glory, then, O ye blessed and beau-

tiful women of the South!—not that you can vote, or beat a negro for Congress, but that you can point to your sons as your jewels, and as the ornaments of the human race. Be this your glory, not that you are 'the head,' but that you are 'the glory' of the man. Be this your glory, not that you can equal man in the might and the majesty of his intellectual dominion, but that you can surpass him in the sublime mission of mercy to a fallen world. Be this your glory, not that you can harangue a mob, or thunder in the Senate, but that you can wear 'the ornament of a meek and quiet spirit, which, in the sight of God, is of great price.' Be this your glory, not that you conquer and subjugate man to your will, but that you can soften and subdue his rugged nature, and win him to virtue and to God by the indescribable charm of your Christian meekness and kind offices. Be this your glory, not that you can equal, or eclipse, the garish effulgence of man, but that, with all your timid and retiring graces, you can adorn the shades of private life, and enchant the home circle with the sweet radiance of loveliness and beauty. Be this your glory, in short, not that you can imitate a Washington, or a Lee, or a Jackson, but that you can rear, and train, and educate, and mold the future Washingtons, and Lees, and Jacksons of the South, to protect and preserve the sacred rights of woman as well as of man.

THE FULL TEXT OF JUDGE ALLISON'S DECISION IN THE VANDERBILT CASE.

State of Tennessee, on the Relation of A. W. Wilson and others, composing the College of Bishops of the Methodist Episcopal Church, South, and others, Complainants, vs. The Board of Trustees of Vanderbilt University and others, Defendants. In the Chancery Court at Nashville, Davidson County, Tenn.

Conclusions of the Court.

* First—That the charter in question, granted by the Chancery Court at Nashville, under the then existing law, recites on its face that the persons making the application did so as "representatives of the Memphis Conference" and "of the Tennessee Conference" and "of the North Mississippi Conference" and "of the White River Conference" and "of the North Alabama Conference" and of "the Alabama Conference" and "of the Mississippi Conference" and "of the Louisiana Conference" and "of the Little Rock Conference * * * of the Methodist Episcopal Church, South."

Second—That the charter then recites that said persons pray to be incorporated by the name of the Central University of the Methodist Episcopal Church, South, * * * the objects of the plan of said university being fully set forth in resolutions passed by the delegates of said Conferences, at the convention of the same held in the City of Memphis, January, 1872, and which resolutions are in words and figures as follows:

The Memphis Resolutions.

"1. Resolved by the Convention, That measures be adopted looking to the establishment as speedily as practicable of an institution of learning of the highest order and upon the surest basis, where the youth of the Church and country may prosecute theological, literary, scientific and professional studies to an extent as great and in manner as thorough as their wants demand.

"2. That this institution shall be called the Central University of the Methodist Episcopal Church, South.

"3. That it shall consist at present of five schools or departments—viz: (1) a theological school for the training of our young preachers, who, on application for admission, shall present a recommendation from a Quarterly or Annual Conference, and shall have attained a standard of education equal to that required for admission on trial into an Annual Conference; and instruction to them shall be free both in the theological and the literary and scientific departments; (2) a literary and scientific school; (3) a normal

school; (4) a law school; (5) a medical school.

"4. That the sum of one million dollars is necessary in order to realize fully the object desired, and not less than five hundred thousand dollars must be secured as a condition precedent in the opening of any department of the university.

"5. That the location of the university shall be left to the decision of the College of Bishops of the Methodist Episcopal Church, South.

The Incorporators.

"6. That the carrying out of the whole scheme is hereby committed to the following persons, viz: William C. Johnson, Robert J. Morgan, Smith W. Warren, Milton Brown, Alexander L. Kelley, Edward H. East, Robert A. Young, Landon C. Garland, Philip Tuggle, John M. Steel, James H. McFerrin, Christopher D. Oliver, William Dickson, Edward W. Worth, William M. Bryce, William L. C. Hunt, Thomas Christian, James S. Borden, William H. Foster, Andrew Hunter, James L. De Yampert, and David T. Reynolds, who shall take immediate steps for securing a suitable charter and incorporation, and shall be a Board of Trust, with power to solicit and invest funds, appoint an agent or agents, and do whatever else is necessary for the extension of this scheme.

"7. That seven of the Board of Trust at any meeting regularly called shall constitute a quorum.

"8. That provisions be made in the charter for giving a fair representation in the management of the university to any Annual Conference hereafter co-operating with us.

"9. That the Bishops of the Methodist Episcopal Church, South, be and hereby are requested to act as a Board of Supervision of the university or any of its departments, and jointly with the Board of Trust to elect officers and professors, and prescribe the course of study and the plan of government."

Meaning of Resolutions.

From these resolutions alone may the objects and purposes of the corporation be known and understood.

On the subject of by-laws the charter provides that "by-laws may be made, not inconsistent with the laws of the land or this charter, or the resolutions of the convention at Memphis, as set out herein, which resolutions are hereby adopted (by the court) as a part of this charter, but shall make all by-laws necessary and proper to carry out the objects of the said resolutions."

Resolutions Not Surplusage.

Third—That the Memphis resolutions as embodied in the charter are not surplusage; that, in fact and in law, there would be no intelligible, valid charter if these resolutions were eliminated; that is, with these resolutions eliminated you would have a charter of a name, with power of succession in the name, and power to have a seal, to sue and be sued, etc., and power to "solicit and receive subscriptions, donations, legacies and devices, hold real estate and personal property, receive the same by contract, gift, will or devise, and shall hold the same for the purpose of said corporation with all the lawful conditions imposed by the donor."

Take out the Memphis resolutions and there is no "purpose" or object declared and set out in the charter.

School Founded by Church.

Fourth—That "the Central University of the Methodist Episcopal Church, South," now Vanderbilt University, was established or founded by the Methodist Episcopal Church, South, acting by and through some of its Annual Conferences, and that said university has been patronized and maintained from the time of its establishment by said Church, in the true sense, meaning and spirit of an act passed by the General Assembly of Tennessee in January, 1895, being Chapter 6 of said acts.

Resolutions Part of Charter.

Fifth—That, the articles of foundation of said university are set forth and contained in the pleadings in this cause and are called and designated therein the "Memphis Resolutions," which

resolutions were properly embodied in and became the life, substance and meaning of the charter of "the Central University of the Methodist Episcopal Church, South," which resolutions, or articles of foundation, were not eliminated, nor changed in substance and meaning, by the change of the name of said university to its present name—that is, Vanderbilt University.

Rights of Trustees.

Sixth—That the corporation brought into existence and organized by the agents or representatives of said Annual Conferences, simply holds the title to the university and its property, in trust for the members of the corporation, and also, for the purpose of more conveniently carrying into effect the objects of the founders as set forth in the Memphis resolutions, or articles of foundation, the carrying into effect of a part of these objects, was by the terms of the resolutions or articles of foundation, imposed by those Annual Conferences upon a Board of Trustees, which the Conferences themselves created, prescribing the number of such Trustees to constitute a quorum.

Seventh—That, the Board of Trustees, thus created, were never, and are not now, members of the corporation, and therefore do not possess, and have never possessed, the right and power to elect persons to fill vacancies on the Board of Trustees.

Power of Conferences.

Eighth—That the Annual Conferences, having founded the university for the Church, and created or brought into existence the Board of Trustees, the right to fill vacancies in the creature was vested alone in the creator, that is the Annual Conferences. These Annual Conferences, having by appropriate action transferred their right, in this respect, to the General Conference, and the General Conference in the exercise of that right having elected Messrs. N. E. Harris of Georgia, A. W. Biggs of Tennessee, and V. A. Godbey of Texas, Trustees, to fill vacancies in 1910, they are entitled to seats on the Board.

Ninth—That, under the ninth section of the articles of foundation—Memphis Resolutions—the College of Bishops is given the powers of a "Board of Supervision of the university or any of its departments" and "requested" to exercise that power, and also "jointly with the Board of Trust to elect officers and professors and prescribe the course of study and the plan of government." The College of Bishops is entitled to exercise the power and rights thus conferred.

The uninterrupted progress, usefulness and signal success of the university, under the management of trustees heretofore either elected or confirmed by the Conferences of the Methodist Episcopal Church, South, together with the officials of the university named by the Board of Trust, is common knowledge and undisputed history. Why, under like management and conditions may it not continue to prosper and grow in usefulness?

Magnanimity of Vanderbilt.

The court is not unmindful of conditions existing in the South, especially in the State of Tennessee, at the time Cornelius Vanderbilt, the first, came forward with genuine unselfish magnanimity and held out a helping hand to a lately vanquished and then impoverished people and endowed the university with great liberality, which endowment he thereafter more than doubled, making his gifts more than one million dollars.

Mr. Vanderbilt did not impose any conditions on his gifts beneficial to himself or his descendants, nor reserve to himself or descendants any of the rights and privileges of a "founder," nor impose any conditions whatever tending to personal aggrandizement.

He did not require that his name be chiseled in marble or granite or placed in copper or brass over the door of the university; nor require sums equal to his charity to be raised before his donations were available; nor require the Church or community to enter into contract to keep the university—his monument—in good repair and a "going concern;" nor call it a "foundation" and

then impose conditions which would enable him, or the trustees, he or his family might name, to have his peculiar views on religion, politics, finance and economics taught in the institution; nor did he impose conditions excluding religious societies from a share in his bounty, or church influences from sharing in the control, guidance and government of the university. In his liberal donations to the university he seems to have been wholly unselfish and singularly free from all vanity and all desire for vain glory.

A True Philanthropist.

He did not endow the university because of any belief on his part that he owed restitution to the government or to any community or class, and that it would, therefore, be disgraceful to him, if he died rich; nor were there any statute laws on the books, nor any cases pending in the courts, which threatened his fortune and the source of his income.

In all of the respects before mentioned, Cornelius Vanderbilt, the first, stands up and out as a modern philanthropist in a distinguished class, which he himself created, himself being its sole member, excepting only those of his descendants—who, since his death, have contributed so liberally to the upbuilding and support of the university without imposing any condition or attempting in any way to control the university or its affairs and management.

The court is unwilling to leave unexpressed the hope which it so sincerely indulges that some one or more of the descendants of Cornelius Vanderbilt will yet consent to become a member or members of the Board of Trust of the University, to the end that they may have that which has heretofore been tendered them, viz: a voice in accomplishing the purposes and objects had in view by their distinguished ancestor.

CHURCH EXTENSION NOTICE.

The meeting of the Executive Committee of the Louisiana Conference Board of Church Extension will be held in the Methodist Church in Alexandria on Wednesday, March 19, at 7:30 p.m. All persons who have applications to come before this Committee will please see that they are properly filled out and signed, and sent in time.

J. D. HARPER,
President of the Board.

Zachary, La.

"AN ESSAY ON BAPTISM."

This is the title of a pamphlet, just off the press, from the pen of Rev. John D. Ellis, of the Mississippi Conference. It numbers fifteen pages, is neatly printed, and presents a most attractive appearance. The controverted theme under discussion is handled in an able, clear, and most convincing manner. The spirit of the writer is admirable in every respect, and he has rendered the Church a valuable service in preparing and publishing this interesting and impressive essay. Our pastors would do well to scatter it generally through their charges. Write the author for the terms upon which it may be had. His address is Oakley, Miss.

WHEN JACKSON DINED.

While the dinner hour still clings to the noon-time among country people, it has advanced in the cities until now it occurs any time between noon and midnight. And that reminds us, says the Montgomery (Ala.) Advertiser, of one of the many stories about Col. Davy Crockett. While he was a member of Congress and was at his home in Tennessee, some one asked him about the dinner hour in Washington. He said the common people ate dinner at twelve, the next above them at one, the merchants at two, the Representatives at three, the Senators at four, members of the Cabinet at five, and the Vice-President at six. "But when does the President dine?" "What! Old Hickory?" said Crockett, anxious to fix a time that would suit his idea of Jackson's greatness. "Well, he don't eat till next day!"—Pittsburgh Christian Advocate.

Church News

In reviewing Dr. G. C. Rankin's book, "The Story of My Life," the St. Louis Christian Advocate calls him "the Ralph Connor of the South."

Rev. J. A. Batchelor, who is leading the movement to raise \$100,000 to be used to aid in erecting a \$50,000 Pioneer Memorial Southern Methodist Church in Oakland, Cal., and for our Church plant in San Francisco, is reported to be succeeding well in his efforts.

The Fleming H. Revell Company has just brought out a new book, entitled "Religious Unrest and Its Remedy," by Rev. James A. Anderson, D. D., LL. D. The volume is composed of a series of articles which, in the main, formerly appeared in the Western Methodist.

By order of Bishop H. C. Morrison, Rev. R. A. Clark, pastor of the Second Methodist Church of Memphis, and Rev. H. O. Hofstead, pastor of the First Methodist Church of Jackson, Tenn., will exchange places. Brother Clark's new appointment is one of the very best in the Memphis Conference.

Dr. W. W. Pinson, the Chief Missionary Secretary of the M. E. Church, South, who has been in the Orient for several months, is returning home by the eastward route. He is expected to sail for the United States from England the last of March or first of April. Mrs. Pinson is with him.

The Salvation Army is planning to establish in the United States two memorial schools in honor of the late General William Booth, the founder of that organization. One of them, to be located in Chicago, will cost \$250,000, and the other, which will cost \$300,000, will be located in New York. Of the \$550,000 needed for these two institutions, \$100,000 has already been raised.

There are reported to be 17,000,000 Mohammedans in Russia, 10,000 converts having been won to Islam within the past ten years. There is also going up in St. Petersburg a Mohammedan mosque which is to cost \$3,000,000. Such activity upon the part of the devotees of a false faith should be a rebuke to every non-missionary church and church member in the land.

Mr. Slias McBee, who for many years was the Editor of The Churchman (New York), has announced that he will begin the issuance of a new publication, to be known as "The Constructive Quarterly." He proclaims it to be his purpose to furnish through this periodical an impartial forum in which "the leaders in scholarship and action of all nations and Churches may address the world without sectarian animus." This is undoubtedly a daring editorial venture, and the experiment will be watched with interest.

The Memphis Commercial Appeal states that there is dissatisfaction with Dr. R. H. Mahon's report to Bishop Morrison, exonerating Dr. W. E. Thompson, of Tampa, Fla., from all the rumors afloat concerning his alleged connection with the Collerville (Tenn.) Bank failure, and that Bishop Morrison has appointed a Committee of Investigation to look more fully into the matter. Among those who have insisted upon a more thorough inquiry into the affair is Mr. T. B. King, the well-known Methodist layman of the Bluff City.

The Presbyterians, the Disciples of Christ, and the Methodist workers at Nanking, China, are to join forces for the training of a Chinese ministry. The men whom they train will be the representatives of these three denominations as they preach the gospel among the 100,000,000 people in four Provinces. It is expected that within the next ten years they will be able to send from this school 400 preachers equipped to carry their own people the gospel message. Each

co-operating denomination is given an opportunity to teach its doctrines and discipline to its own students by means of electives in the course.

—Pittsburgh Christian Advocate.

Rev. T. Y. Ramsey, formerly of the North Mississippi, but now of the White River Conference, who is stationed at Batesville, Ark., has a \$40,000 church in process of erection at that place.

Henderson-Brown College, at Arkadelphia, Ark., reports an enrollment of 220 students, about equally divided between the two sexes. It owns property valued at \$100,000, and is one of our three leading educational institutions in Arkansas, the other two being Galloway and Hendrix Colleges.

Secular News and Comment

Recent tests by French naval experts indicate that the waves in wireless telegraphy travel at the rate of nearly 200,000 miles per second.

The United States passed the Pension Bill in 25 minutes, which carried an appropriation of \$180,000,000, the largest amount ever appropriated for that purpose. It seems as if the aged Northern soldiers keep getting more helpless and numerous all the time.

Dr. Harriet E. Clark, a suffragette, in a speech before a Massachusetts Legislative Committee, declared that if the Bay State does not grant the ballot to women, all the women of that State will depart to another State where such a privilege will be accorded them (Utah, perhaps).

Mr. William Howard Taft, ex-President of the United States, is now the Professor of International Law in Yale University at a salary of \$5,000 per year. Hon. Howard Jones is the football coach of the same school at a salary of \$4,000 per year. After all, if money is the standard by which a man is to be judged, what is the use of being an ex-President?

The American Red Cross Society proposes to erect a monument in Washington, D. C., to "the loyal women of the Civil War," which will cost \$700,000, the United States Government to pay \$400,000 of that amount. Who were the "loyal" women of the Civil War? Certainly the women of the South, who sacrificed for their homes and loved ones, were "loyal," and if the Government is to pay \$400,000 on that monument, it should contain the words, "Both North and South."

A Commission appointed to select two Tennesseans whose statues should be placed in Statuary Hall of the Capitol at Washington, named Andrew Jackson, formerly President of the United States and the hero of the Battle of New Orleans, and John Sevier, the picturesque character of Tennessee pioneer days, and one of the idols of the masses of that commonwealth. To Bishop E. E. Hoss is largely due the credit of having "Jack" Sevier's name recommended.

Berlin, Germany, is the third great city to station polyglot policemen on the chief street corners in the business centers, Dresden and Leipzig being the other two. Twelve of the best linguists of the Berlin police force have been ordered to master the English language, and a badge will be furnished them consisting of two crossed flags, the English and the American. Hereafter, an American may never get lost in Berlin.

The will of the late Robert P. Doremus, a business man of New York City, was recently probated and it was found that his entire fortune of between \$3,000,000 and \$5,000,000 had been left to Washington and Lee University of Virginia. The only provision in the will concerning the for-

tune was that the income from it should be set aside for the use of his father and mother and wife during their lives, after which it should pass to the University as an endowment.

Last year the Charity Organization Society of New Orleans gave a sympathetic hearing to the claims of 4,787 poor families. Mr. Charles H. Patterson, the superintendent of that organization, is opposed to unorganized charity work. He believes that no applicant should be helped until after his claims have been thoroughly investigated. He claims that drink, in most instances, is responsible for the poverty and distress of the helpless families of the Crescent City.

Survivors of Wheeler's Confederate Cavalry have started a fund for the erection of an equestrian statue to General "Joe" Wheeler in the hall of the Georgia Capitol in Atlanta. General Wheeler was born in Augusta, Ga., but spent most of his life in Alabama, from which State he was elected to Congress nine times. He was first a soldier under the Stars and Stripes; then he served his State during the Civil War, and lastly, he added to his fame under the flag of the Union during the war with Spain.

Prof. Leonard P. Ayres, of the Russell Sage Foundation, in a recent report on American text books, severely criticized the present-day spelling books. In commending Professor Ayres' report, Dr. P. P. Claxton, United States Commissioner of Education, cited an instance where he examined 2,000 business letters and failed to find a single one of the 289 words that were recently given out in a National spelling test. There is a growing opinion that our public schools are teaching too much that does not concern the pupil in later life.

The National Child Labor Committee will hold its next meeting in Jacksonville, Fla., March 13-16. This Committee was organized in 1904, and a resident of Montgomery, Ala., is credited with being the leading spirit in its organization. Since 1904 it has effected the passage of laws in 39 States improving child labor conditions, and at present bills are pending before 32 State Legislatures, dealing with such questions as hours of labor, age limit for employment, minimum wage for minors, and the pensioning of dependent mothers with children.

"The surest way of making the world better is to begin with ourselves. Until we have fought our own sins, and combated the deceitfulness of our own hearts, we cannot be wise warriors for the right."

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THE CROSS ROADS.

By F. C. Whelan in the New Orleans Item

An old man at the cross-roads,
On a stone by the village street;
He was weary and worn and travel-stained
And faint from the dust and heat.
And his gray head drooped as he sat there
With hunger and travel spent.
While the noon-day throng went hurrying by
On their homeward journey bent.
And I passed by with the others
In that heedless current caught
That recked not cares for the stranger poor,
Nor the homeless wanderer's lot.

But the picture left its image;
I could not drive it away.
And I thought of One who would surely have
praised

Had He been in the crowd that day:
How his eye sought out the outcast.
Who was barred from his fellow's door,
How he gave his hand to the woman shamed,
And bade her sin no more.
I saw Him kneel by the leper,
As he shuddered and cried, "Unclean!"
And health and joy and manhood came
At the touch of the Nazarene.

They are sitting there at the cross-roads,
Wearied and faint—alone,
There are many bowed with a sinner's shame
Or a shame that is not their own.
It may be a friendless orphan,
Or a slave in the thrall of drink—
Your path may lead to a happy home,
And his to the river's brink.
The wretched, the weak, the burdened,
The pilgrim with way-worn feet—
They are sitting there as the old man sat
At the place where the cross-roads meet.

Oh! linger a bit at the wayside,
And let your heart be heard,
As it bids you pause by your brother-man
And give him a cheerful word;
For the life that loves is lovely
And the soul that gives expands,
And the heart that warms to a brother's need
Is like the Son of Man's.
And the meed will be quite royal,
When he says to you and me,
"Inasmuch as ye did for the least of these,
Ye have done it unto me."

CONCERNING THE DURANT DISTRICT.

Dear Doctor Meek: I count myself fortunate in having secured a promise from Bishop H. C. Morrison to hold our District Conference, which will convene in Sidon at 2:30 p. m., May 14. All the pastors in the Durant District are hard at work, and seem to be hopeful and cheerful. How this is possible when some of them have received less than \$2.50 per month up to date, is a question that only a Methodist preacher can answer. May the good Lord help the people to help the preachers! Some of them need it badly. We extend to you, Doctor, an invitation to attend our District Conference, which will be held in the home town of Brother H. C. Morehead.

Cordially, W. S. SHIPMAN.

ANNUAL MEETING OF THE WOMAN'S MISSIONARY COUNCIL.

The third Annual Meeting of the Woman's Missionary Council will be held in the First Methodist Episcopal Church, South, Birmingham, Alabama, April 9-16, 1913.

Entertainment will be provided by the Birmingham auxiliaries for the members of the Executive Committee, ministers, missionaries, deaconesses, and speakers in attendance.

Those delegates desiring entertainment should write at once to Mrs. H. J. Salter, 516 Cotton Avenue, Birmingham, Alabama. For delegates who prefer self-entertainment, and for visitors,

a list of hotels and boarding houses, with their distances from the church and rates of the same will be published, and the Committee on Arrangements will be glad to give assistance in securing comfortable accommodations during the meeting. All who expect to attend should send their names to Mrs. H. J. Salter. As the probable attendance will not guarantee reduced railroad rates, it will be best for groups of persons coming from the same or contiguous territory to secure party tickets. Miss BELLE H. BENNETT, Pres.

Mrs. F. S. PARKER.

Mrs. FRANK SILER, Secretaries.

MISSISSIPPI CONFERENCE SISTERHOOD.

During the annual meeting of the Woman's Missionary Society of the Mississippi Conference in 1912, in the Capitol Street Church of Jackson, at the close of an afternoon session the ministers' wives present, in response to the request of Mrs. B. F. Lewis, met in the auditorium of the church. The object of the meeting, as stated by Mrs. Lewis, was to form an organization to promote better acquaintance, closer companionship, and greater helpfulness among the preachers' wives of the Mississippi Conference. The idea met with an immediate response from all present, who entered at once into an organization. The name chosen was, "The Mississippi Conference Sisterhood." No dues are required. The membership is open to the wives of all ministers in the Mississippi Conference, and to the widows of deceased members of the Conference. The next regular meeting will be held in Hattiesburg, during the annual meeting of the Missionary Society in 1913. During the year informal meetings will be held wherever two or three members are gathered together. The roll of members is growing, and yet there are others who may wish to join the Sisterhood. Come with us and we will do you good. Send your name to the undersigned at Port Gibson. Miss. Mrs. T. B. HOLLOMAN, Sec.

A NOTE FROM MEMPHIS.

Dear Brother Meek: I enjoy the weekly visits of the Advocate very much. It always brings me messages of cheer, and I read its pages with much pleasure.

I do hope that Mississippi Methodism will rally to the call and build an adequate dormitory at Millsaps College. In my humble judgment, the need for the Christian College will increase as the years go by.

My own work enjoys a measure of prosperity. Since Conference—three months—I have received 91 into the Church, 9 of these on profession of faith. Our morning congregations literally pack the church, and at night the congregations fill the church about three-fourths full. Last Sunday we had over 700 present at Sunday school. Brother J. R. Pepper is the superintendent, and he is assisted by a faithful and efficient band of helpers. Since my pastorate began here, 656 have been received into the Church. Dr. L. C. Branscomb, of Birmingham, Ala., is coming in April to assist me in a series of special revival services. Last year we raised nearly \$26,000 for all purposes. With a membership of 1676, scattered all over the city, I have plenty to do. Miss Cornelia Godbey is our deaconess. She is a woman of rare tact, and is doing a splendid work. Cordially,

T. W. LEWIS.

"FUEL FOR MISSIONARY FIRES."

To the Pastors of the Mississippi Conference:

Dear Brethren: I am mailing to every pastor this week samples of the latest and best missionary leaflets issued by our General Secretaries at Nashville, and I feel sure that they will be read with interest. It is hoped and expected that copies of these and other missionary leaflets will be placed in every Methodist home in the near future, for we must sow down every charge in our Conference with missionary literature, if we are

to make any advance over past years. Beyond question, ignorance is the chief source of indifference toward and prejudice against missions. Our missionary campaign should be first of all, a campaign of education. Let us "turn on the light." Will not each pastor write me at an early date what special leaflets he desires for circulation among his flock, and also the quantity desired of each kind, so that they may be sent promptly? Or, if any brother prefers, said leaflets may be ordered direct from Dr. C. F. Reid, 810 Broadway, Nashville, Tenn. Let us not neglect this. Yours fraternally,

M. M. BLACK,
Conf. Missionary Sec'y.

Laurel, Miss.

THE NEW PRESIDENT'S HUMOR.

One of the Stories Woodrow Wilson Likes.

Woodrow Wilson, our new President, says W. S. McAdoo in the March "Century," has a child's delight in repetition of jokes, an unwearied pleasure in reciting over and over again his favorite nonsense-verses and limericks, in reading over and over again particular essays of "Mr. Dooley," and in telling over and over again certain anecdotes which have pleased him, especially if they are darkey stories. And the stories which specially delight him are those that reveal the real personality of the Negro, his naivete and disinclination to admit that he doesn't understand "big words," as for instance, the story of the Richmond cab-driver. A man got in a cab at the Richmond railway station and said:

"Drive me to a haberdasher's."

"Yaas, suh," said the driver, who whipped up his horse, and drove a block; then, leaning over to address his passenger, said, "Scuse me, Boss, but whar d' you say you want go?"

"To a haberdasher's."

"Yaas, suh, yaas, suh." After another block, there was the same performance: "Scuse me, Boss, but whar d' you say you want go?"

"To a haberdasher's," was the somewhat impatient reply.

Then came the final appeal:

"Now, look a-here, Boss, I be'n drivin' in dis town twenty year, an I ain't never give nobody away yit. Now you jes tell dis Nigger whar 't is you want go."

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THE LITTLE GENTLEMAN.

I knew him for a gentleman
By signs that never fail;
His coat was rough and rather worn,
His cheeks were thin and pale;
A lad who had his way to make
With little time for play;
I knew him for a gentleman
By certain signs to-day.

He met his mother on the street,
Off came his little cap;
My door was shut, he waited there
Until I heard his rap.
He took the bundle from my hand,
And when I dropped the pen,
He sprang to pick it up for me;
This gentleman of ten.

He does not push or crowd along,
His voice is gently pitched,
He does not fling his books about,
As if he was bewitched.
He stands aside to let you pass,
He always shuts the door.
He runs on errands willingly
To forge or mill or store.

He thinks of you before himself;
He serves you if he can,
For in whatever company
The manners make the man.
At ten or forty 'tis the same,
The manner tells the tale,
And I discern the gentleman
By signs that never fail.

—Margaret E. Sangster.

LIKE MOST QUARRELS.

Ina came in from the country on her fifth birthday to visit her Cousin May. At night they were put to bed early. An hour passed, when heart-breaking sobs were heard from the children's room.

"What is the matter, children?" asked May's mother, entering the dark room.

From under the bedclothes Ina sobbed out, "May won't give me any of her peanuts."

"But May has no peanuts," replied her aunt.

"I know that," sobbed Ina, "but she said if she did have peanuts she wouldn't give me any."—New York Christian Advocate.

MOTHER'S LESSON.

By Gertrude M. Neil.

"All done, mother," called Gladys.

"Are you sure the table is properly set this time, dear?" called mother from up-stairs, where she was making the beds.

"Yes, and the dishes are ready to wash," called Gladys, "and I am going out to skip until you are ready to do my hair for school."

Mrs. Beard sighed and wondered if Gladys had done her work properly. That was one fault of this little girl. She could do things well when she tried, but she did not always try. Mrs. Beard was not a scolding mother—she would not be so unladylike as to scold—but she had often talked to Gladys about her fault, and the little girl would promise to do better. Then perhaps for a time or two the knives, forks and spoons would be put nicely in their places on the table, and the dishes to wash would be piled in neat piles. Then she would become careless again, and you would almost think the things had been thrown on the table.

Mrs. Beard finished her beds and went down-stairs. "Oh, such an untidy table and such poorly-scrapped dishes!" Mrs. Beard said to herself, "I dislike to do it, but I think I must," and she called Gladys in to be made ready for school.

Gladys wore her hair like so many little girls do nowadays, cut in Dutch style, with a large bow tying back the front. Mrs. Beard always tied

such pretty bows, and Gladys always felt that her hair was as neatly and nicely combed as could be. She did not look in the glass this morning, but after her mother had finished her hair and buttoned up her dress she put on her jacket and off she went.

She came home at noon nearly crying. "Oh! mother," she said, "what was the matter with you this morning? My hair all came down, and at recess the boys were laughing, and one of the girls told me my dress was all buttoned in the wrong buttonholes. She fixed it for me, but we could not fix my hair, and just look at it!"

"I guess I must have been in a hurry to do something else this morning," answered Mrs. Beard. Gladys thought her mother did not seem to feel much concerned about it.

The table was set carelessly again, and again the little girl's hair came down, and one of the little girls asked her who combed her hair, saying that it did not look like it always had, the bow was all one-sided.

"Mother, look at my hair again. Why didn't you do it as you always have?"

"Oh, I guess I hurried it again, Gladys."

Next morning Gladys went to put on a fresh pair of stockings. Instead of finding them neatly darned, the hole she had made in the knee was all puckered into a bunch and looked very badly.

"Mother, look at my stocking. What made you darn it like that?"

"I seem to be getting very careless about what I do for you, don't I, Gladys?" answered the mother, and went on about her work.

That night, when Gladys went to bed, she found her bed made so carelessly that she hardly knew how to get into it. What has come over mother, wondered Gladys.

The next morning she looked in the glass before going to school, and saw what a loose, untidy-looking bow her mother had tied on her hair, and the tears began to come. Mother was in the dining-room, and Gladys went in to ask her why she did her hair so untidily; but she did not ask, for she suddenly seemed to know. Mother was brushing the crumbs off the table and re-arranging the knives and forks, doing over again the things Gladys had done.

The little girl did not say a word, but went off to school, and all the morning she could not attend to her school work for thinking. These were her thoughts: "What a selfish girl I have been! Mother always has done things well for me, and I have hardly ever done them well for her! It isn't a bit fair to let people do things right for you and you not do them right for them. Mother has such a lot to do, too, and even if she did let my hair go untidy these two days, it was so I would see things right. She doesn't scold or whip like other mothers do, and she is just the best mother in the world, and I love her so, and I am going to try so hard to do things well."

You know what happens when little girls or anyone else try real hard to do things, don't you? They always succeed, and so did Gladys.—Christian Guardian.

TREES THAT WHISTLE MUSIC.

Poets have told how the wind made music in the trees, and recently returned visitors from the West Indies have adduced facts to show that the poetic fancy is actually a thing of undisputed fact in Barbadoes. It is the musical or whistling tree, having a peculiar shaped leaf and pods, with a split-open edge. The wind passing through these sends out the sounds which give the tree its peculiar name.

In Barbadoes there is a valley filled with the trees, and when the trade winds blow across the island a constant, moaning, deep-toned whistle is heard from it.

A species of acacia, which grows very abundantly in the Soudan, is also called the whistling tree by the natives. Its shoots are frequently, by the agency of the larvae of insects, distorted in shape and swollen into a globular bladder from one to two inches in diameter. After the insect

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has emerged from a circular hole in the side of this swelling, the opening, played upon by the wind, becomes a musical instrument equal in sound to a sweet-toned flute.—Southern Churchman.

To rejoice in the prosperity of another is to partake of it.—William Austin.

Pray for patience towards men and patience towards God. Pray for bright eyes to find out the light even in the darkness; pray ever to lean wholly upon God and stay yourself upon Him.—C. H. Spurgeon.

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Editorial.

THE BIBLE IN THE PUBLIC SCHOOLS.

The following from a recent issue of the Shreveport (La.) Journal is so well expressed and so apposite to the times that we gladly give it a place in our columns:

"At a recent meeting of the Caddo Parish School Board a resolution was introduced by Mr. McKennon of the Fourth Ward (Shreveport) providing for the opening of the daily school sessions with short devotional exercises, and was permitted to lie over until the March meeting of the board for final action. We can see no possible objection to the adoption of such a resolution, but, on the contrary, there are many reasons why the practice of opening school sessions with devotional exercises should be reinstated in the public schools of Caddo Parish. We are getting too far away from the 'good old-time religion,' the sort that took hold of the boys and girls and kept them in the straight path when they grew to be men and women. As the resolution sets forth, 'the children in our public schools are at the most impressionable age for retaining good or evil,' and, surely, no one will contend that children should receive any but good impressions. In omitting the devotional exercises in the schools, the authorities are taking from them something that is good, something that will make them better men and women. Can the nation, the state or the parish afford to do this? As a matter of course, the exercises should be without reference to any denomination, for all are represented in the public schools. But the exercises should be of a character to inspire the school children to nobler and better lives and implant within their hearts a love and reverence for their Creator."

We sincerely hope that when the School Board of Caddo Parish meets this month that Mr. McKennon's resolution will be adopted. Since it does not at all contemplate bringing to bear upon the children any direct sectarian or denominational influence, we do not believe that any valid objection can be urged against it. The inculcation of sound moral principles is an essential part of any worthy and complete system of instruction. The State cannot afford to be indifferent to this feature in the training of its youth, for the only sure foundation upon which it can rest is the integrity and uprightness of its citizenship. Is the Bible, at this time when it is showing its mighty power in renovating and remaking the decadent pagan civilization of the Old World, to have a ban put upon it in our enlightened land? Woe be unto us if this is done! We have no State Church, but ours, in its framework, is a Christian nation. Our courts have held that the fundamental principles of Christianity are a part of the common law of the land. The Chief Executive of the Republic, the Governors of our States, and all our other officials who are sworn into office at all, assume their obligations with the hand resting upon this marvelous and time-honored volume.

We would fetter no man's conscience, but we cannot concede that all the religious faiths of mankind stand upon a common footing in the United States. We want no persecution of any kind, and we would leave every individual, so long as he keeps within the bounds of decency and the common instincts of humanity, the legal

right to worship as he pleases, either in private or in temples of his own rearing; but, at the same time, we insist that our Government in its public functions should continue to give proper recognition to the Christian religion, upon the principles of which it is founded, as it has done in the past. If we yield to the demand to exclude the Bible from our public schools, why may not our citizens of unchristian faiths, with an equal show of logic, insist that we shall also shut it out of our courts, banish the chaplains from our Army, Navy, and prisons, and erase the name of Christ from our currency and public buildings? Do they not contribute to the support of these institutions and agencies as well as to the public schools of the country?

As the various peoples of earth continue to crowd to our shores, we are going sooner or later to have to take a firm stand against the encroachments of heathenism and unbelief; and there will never be a better time to do this than the present; and there is no better place to set up resolutely the banner of catholic Christianity than in our houses of public instruction. Unless this is done, it is to be feared that while we are trying to Christianize other nations, our own will become paganized. Indeed, is not this process already going on? The best available statistics show that the gain of all the Churches in the United States last year was only about 1.7 per cent, while the average annual gain in our population is about 3 per cent? Is it a matter of no concern to our municipal, county, state, and national authorities, that our population seems to be becoming less Christian? Are they so blind that they cannot see what must be the inevitable result of such a trend?

John Fiske, the eminent historian, fixes as 'the critical period of American history' the time that intervened between the framing of the Articles of the Old Confederation and the formulation and adoption of the present Federal Constitution. But, even at the risk of being called a pessimist, we do not hesitate to say that, in our humble opinion, we are just beginning to enter upon the really 'critical period of American history.' And, in our judgment, the future of our Republic will be determined chiefly by the extent to which we remain true to God and the cardinal teachings of his Divine Revelation. To teach merely the heads of the millions of our youth and leave them without moral instruction and ideals, is 'like putting out the eyes of a Samson and entwining his arms around the pillars of the national fabric,' that he may pull it down and himself perish in the awful wreck.

BIGOTRY-DECYING BIGOTS.

The bigotry with which some men write and speak against bigotry out-bigots the bigots immeasurably. With a cocksureness born of a shallowness which fails to discern fundamental distinctions of tremendous importance in their practical outcome, they decry bitterly all who, appreciating the significance of teachings and tendencies, stand steadily for that which history and experience confirm as making for the visible and invisible coming of the kingdom of God among men. So sure are they, that they are the men and that wisdom is bound up in them, that they disdain argument or any candid search for the truth in any matter, even though those whom they assail as bigots stand ready with evidence of every kind to demonstrate the correctness of their position. It is the custom, we have further observed, of these bigotry-decrying bigots to sublimate all truth to a nebulous star-dust, emanating chiefly from themselves; and they only ask that men bask with approval in the light of it. Then, to their thought, the kingdom of God has come—Bishops, Bible, creeds, or churches to the contrary notwithstanding.

From such arrogance, blindness, and bigotry may the good Lord deliver us, and help us ever to "contend earnestly for the faith once delivered to the saints," as ministers under vows, and as faithful followers of Jesus Christ.

D. F.

BISHOP MURRAH IN NEW ORLEANS.

Bishop Murrah spent last Saturday and Sunday in New Orleans, and was given an enthusiastic greeting by his many friends in the Crescent City. He is well known here both by Methodists and the general public, and is highly esteemed and honored as a man and as a minister. He occupied the pulpit of the Parker Memorial Church on the Sabbath at 11 o'clock, delivering a masterful sermon to a magnificent audience. His text was John vi, 68, 69, and we do not think that we have ever heard him expound the Word when he was more deeply spiritual and impressive. We were pleased to see the Bishop looking so ruddy and strong. This doubtless will enable him to make his influence vigorously felt in our church work in this section for a season; and we notice that the brethren are already beginning to press him into service. Bishop Murrah speaks hopefully of the outlook for our work in the Orient, despite the unsettled condition of things there. He visited Baron Yun in prison while in Korea, and had an interesting interview with him. He says that the missionaries believe thoroughly that he is innocent of any wrong-doing, and hold him in the very highest regard.

ARE YOU PROPERLY REPRESENTING HIM?

It is stated that intoxicants in China are called the "Jesus Poison." What an outrageous shame that the nations that are called Christian should so act in their commercial dealings as thus to bring reproach upon the holy name of our Lord! It is a tremendous truth that unsaved people, whether in a foreign land or at home, largely form their conceptions of Christ by the spirit and conduct of his professed disciples. Are you showing the Master to the world as he was and is, or are you reflecting a distorted image of him?

PERSONAL AND OTHER NOTES.

The losses by fire recently sustained at Millsaps College have been adjusted: \$13,000 will be paid for the damage done the building, and \$677 for the destruction of the furniture.

The prospects for a good year on the Houma Mission, Louisiana Conference, were never brighter. A Men's Bible Class was recently organized in Houma, and the attendance has already reached a total of 27.

Bishop H. C. Morrison will preside over the Durant District Conference, which will convene at Sidon, Miss., on May 14. See the announcement of the presiding elder, Rev. W. S. Shipman, which appears on another page.

Upon his arrival at Pott's Camp, Miss., his new field of labor, Rev. J. G. Johnson found a warm welcome and a full pantry awaiting him. The work has started well, and he hopes to accomplish much for the Master during the year.

Rev. W. H. Long, who came to the Louisiana Conference last year from Texas, has been cordially received by the people of the Eunice charge. He is a man of capacity and has made a fine beginning for a good year's work.

Rev. J. D. Harper, of Zachary, La., requests us to state that the meeting of the Executive Committee of the Louisiana Conference Board of Church Extension will be held Wednesday, March 19, instead of Tuesday, the 18th, as was previously announced.

The congregation at Lake Arthur, La., was never more delighted with a preacher and his wife than it is with Rev. and Mrs. H. N. Brown. Brother Brown has a habit of doing good work wherever he goes, and his favorable showing at Lake Arthur is not an unusual thing.

Rev. J. Ivy Hoffpauir, the senior pastor in the Lafayette District, has been most heartily received by his home congregation at Indian Bayou, La. Brother Hoffpauir was raised near Indian Bayou, and nearly half the people of that church know him as "Uncle Ivy."

The preachers of the Columbus District, North Mississippi Conference, had a very interesting and profitable meeting at Artesia a few days ago. Rev. J. E. Thomas, the capable presiding elder, occupied the chair, and a number of helpful discussions took place. The preaching was done by Rev. J. C. Park, of Macon, and Rev. W. J. Burt, of Mayhew.

The Woman's Council, which will be held at Birmingham, Ala., April 9-16, will issue a daily

paper giving full reports of its proceedings. It is hoped that thousands of the women of the Church will subscribe for it and read it. The price is 25 cents. Now is the time to send in subscriptions.

Rev. J. W. Ramsey writes that Bishop W. B. Murrah will dedicate our church at Mendenhall, Miss., Sunday, April 13, at the morning hour, and that at night he will tell of his travels and work in the Orient.

The Commencement sermon of Whitworth College will be preached on May 18 by Dr. H. M. Du Bose of Atlanta, Ga. We are grateful to Dr. I. W. Cooper for a cordial invitation to be present, which we shall certainly accept, Providence permitting.

Rev. J. C. Price is pleased with the progress of his work at Lisbon, La. He has been presenting the claims of the Conference organ in his rounds, and our subscription files show that his efforts have not been in vain. May the Lord continue to bless him, and crown his labors with an increasing measure of success.

There is not a more difficult situation to handle in the Louisiana Conference than our work at Jennings, but Rev. L. N. Hoffpauir has things well in hand and the outlook is now more encouraging than at any former period. The estimate for pastoral support has been doubled, and the congregations are growing at every service.

Bishop J. H. McCoy will dedicate our church at Calhoun City, Miss., on Sunday, March 23. A rare treat is in store for the people of that growing community. We congratulate Pastor Gault upon having wiped out the debt upon this house of worship, so that it can be set apart for religious use, in accordance with the provisions in our Book of Discipline.

Rev. J. C. McElroy, who has entered upon his fourth year on the State Springs (Miss.) charge, reports activity and a hopeful outlook in his field. We are indebted to him for five subscriptions to the Advocate, sent in a few days ago. There are few better attestations of a preacher's efficiency than the fact that the people insist upon keeping him as long as the law of the Church allows.

The Jackson (Miss.) correspondent of the Times-Democrat, writing under date of the 3d inst., says: "The Building Committee of the First Methodist Church of this city has entered into a contract with Mr. I. C. Garber for the construction of the Galloway Memorial Church, on the site of the old church, and work will be begun as soon as the material can be placed on the ground."

The Methodists of Leland, Miss., are fortunate in having as their pastor Rev. L. W. Cain, who is a workman that needeth not to be ashamed. Brother Cain also ministers to our flock at Hollandale, Miss. We are indebted to him both for some generous words of appreciation of the Advocate and for some substantial work done in its behalf. We shall not soon forget his kindness.

In a letter received a few days since, Rev. R. A. Ellis, an honored veteran of the North Mississippi Conference, who resides at Yazoo City, stated that, aside from the trouble given him by his eyes, his health is fairly good. He cannot, however, read as much as he formerly did, which to him is a great privation. We formed for Brother Ellis a high regard in the opening days of our ministry, which has grown with the passing years.

Writing from Luling, La., Brother R. W. Freeman states that for the first time in a life of over three score and ten years he is without ample church privileges, and that in his present situation he finds the Nashville and New Orleans Christian Advocates specially enjoyable and helpful. He is highly elated over Judge Allison's decision in the Vanderbilt case, having been praying daily for many months for the success of the Church in that contest.

Rev. Martin Hebert has but two regular appointments in connection with his French Mission work. He will devote most of his time to evangelistic work among the French-speaking people of South Louisiana. More than a year ago he organized a church in Mermenau, about six miles from Jennings, La., and a new church building is now almost completed at that place. When finished, it will be the first Protestant church structure in that community.

We make grateful acknowledgment of the reception of a club of subscribers recently sent us from West Point, Miss., by our worthy pastor at that place, Rev. E. S. Lewis. Referring to affairs in his choice charge, Brother Lewis says: "My work here is moving steadily onward. There have been 14 additions to the Church since the Annual Conference. We had 278 present at Sunday school a few Sabbaths ago. Miss Elizabeth Kilpatrick was with us, and did us fine service."

The Annual Meeting of the Woman's Missionary Society of the Louisiana Conference, which will be held in Baton Rouge, March 11-13, promises to be an occasion of much interest. The Conference sermon will be preached by the Rev. W. W. Drake on Tuesday evening, March 11. Mrs. A. L. Marshall, the Editor-Secretary of The Mission-

ary Voice, is expected to be present and participate in the exercises. It is hoped that a large number of the Louisiana pastors will find it possible to attend.

We are indebted to the following brethren, to whom acknowledgment has not been made elsewhere, for subscriptions sent in since the last issue of the Advocate: Rev. H. P. Lewis, Jr., Carriere, Miss., 8; Rev. J. M. Wyatt, Asherman, Miss., 8; Rev. J. B. Randolph, Como, Miss., 17; Rev. D. L. Griffin, Ringgold, La., 6; Rev. M. L. Burton, Gulfport, Miss., 10; Rev. J. D. Simpson, Pickens, Miss., 3; Rev. W. A. Clark, West, Miss., 3; Miss Belle M. Roberts (from Lake Arthur, La.), 9; Rev. T. E. Yancey, Smithville, Miss., 6.

Rev. W. W. Perry, our pastor at Haynesville, La., sends us the following good news from his wide-awake charge: "We had a fine day at Athens last Sunday (the 23d ult.), a large congregation greeting me at each service. On Saturday, Feb. 22, I was pounded by the members of the Haynesville congregation, who brought to the parsonage quite an array of serviceable things. We are very grateful for these tokens of appreciation. Our new church here is taking on quite a nice appearance as the carpenters proceed with its construction. It will be a beauty when completed."

Rev. A. G. Hall, who was transferred from the North Mississippi to the Texas Conference last fall, and was stationed at Nash, writes encouragingly of his work. He states that he has a delightful people to serve; that valuable improvements have been made upon the parsonage; that the pastor's salary has been raised; that one Sunday school and one prayer meeting have been organized; that the circulation of their Conference organ has been nearly doubled, and that about one-half of his Conference collections are in hand. We are pleased to know that Brother Hall is giving such a good account of himself in the Lone Star State.

As will be seen elsewhere in this issue of the Advocate, Rev. H. S. Spragins has announced that the Greenville District Conference will be held at Cleveland, Miss., May 22-25. With so capable a presiding elder to plan for it, with so admirable a meeting place, and with Bishop W. B. Murrah to preside, we dare say that this gathering will be a memorable one. We thank Brother Spragins for an invitation to be present, and we sincerely hope that circumstances may be such as to permit us to be on hand.

Rev. A. Inman Townsley, of Rayville, La., has issued a neat folder announcing a series of sermons that he will deliver upon the general theme, "His Last Week." The first was preached on Feb. 23, and the series will end on Easter Sunday. Brother Townsley requests us to state that the Monroe District Sunday School Institute will be held at Rayville, March 18 and 19, with such specialists on hand as Dr. and Mrs. H. M. Hamill, Miss Elizabeth Kilpatrick, and Rev. P. O. Lowrey; and that all delegates will be gladly entertained.

That prince of good fellows and most efficient pastor, Rev. W. W. Holmes, finds things much to his liking at Ruston, La. He says: "I am delighted with my charge. Our church here is easily one of the leading churches of the State. The average attendance of our Sunday school is running above 350. Our congregations tax the seating capacity of the church. An audience of 600 looks good to me." In the midst of his manifold labors, Brother Holmes is mindful of the interests of the Advocate, for which we are most grateful to him.

In a note concerning other matters, Rev. T. H. Lipscomb, of Starkville, Miss., makes the following reference to his work: "We are having magnificent congregations here, and a finer opportunity to do good a preacher could not ask. I preached at the A. and M. College last Sunday. At our first quarterly conference Mr. D. A. Saunders, Dr. J. W. Eckford, and Mr. W. W. Magruder were appointed a committee to sell the old parsonage and arrange for a new one." We know this flock, having once served it, and we almost envy Brother Lipscomb his present field of labor.

In a personal note to the Editor, Dr. E. B. Partin, of Chunky, Miss., adds the following statement concerning the work of that charge, in which he is a useful and honored layman: "We are well pleased with our pastor, Rev. J. E. Williams, and it seems that the new arrangement of putting Chunky with Hickory is working all right. We have just been blessed with one of the best revivals ever held here. It did more for our town than anything else could possibly have done. In these services Brother Williams, who is himself an excellent preacher and revivalist, had the able assistance of Rev. D. E. Kelley.

From a recent issue of the St. Louis Christian Advocate, we take the following: "Dr. Theo. Copeland is back from Troy, Mo., where he has been holding a great meeting. The town was stirred from center to circumference, souls were saved, and the church was built up. Dr. Copeland has been called back to preach in Troy on the evening of Feb. 27." It will be remembered that this was the meeting that Brother Copeland was

engaged in when the pastor, Rev. Charles Lynch, was so suddenly stricken down by death. We are pleased to note that it proved to be a gracious season of refreshing.

We learn with much gratification that the physicians at Battle Creek, Mich., think favorably of Bishop Hoss's case and hold out hope of his complete recovery. We are informed that the Bishop expects to attend the connectional meetings at Dallas, Tex., and that he hopes to be able to take his full quota of Conferences when the new assignment of work is made to our chief pastors. We sincerely trust, however, that his colleagues will insist upon his not attempting to do too much until all traces of his illness have disappeared. He has always been too willing a toiler for his own physical good.

We were delighted last Thursday morning to have as a caller at our sanctum Mr. Read P. Dunn, of Greenville, Miss. He and his attractive bride, after some time spent in Florida, were making their way toward the Queen City of the Mississippi Delta, where they are to reside, though they still expected to tarry a bit with relatives in Louisiana before completing the final stage of their homeward journey. Having formerly been the pastor of this choice young man, we feel a deep interest in all that concerns him. He is the efficient superintendent of our Sunday school at Greenville, and has had all his life a most enviable reputation.

In forwarding us a nice list of subscribers, Miss Belle M. Roberts says: "I organized a Senior Epworth League at Port Barre, La., last Sunday afternoon (Feb. 23), with fifteen charter members. The people there are doing things. They appointed committees the Sunday that I was with them to arrange for building a Methodist church, work upon which will be started soon. The Sunday school is a union one, and has some very fine people in it. A collection of over \$10 was taken and given to the preacher, who is well liked and is doing a good work." Miss Roberts has also recently visited Lake Charles in the interest of the Advocate, and reports that Rev. K. W. Dodson is having a most successful pastorate in that progressive city.

We are indebted to the brilliant young pastor of our church at Tunica, Miss., Rev. L. P. Wasson, for the following items of interest concerning the progress of our church work at that place: "Bro. Honnoll laid the sure foundation of faith and confidence in the Church and ministry in the hearts of the people here, and on that foundation the work has gone steadily forward. The old parsonage debt has been paid and the parsonage has been made thoroughly comfortable in every respect. The people all but overwhelm us with their continued kindness. Our Sunday congregations are excellent, the Sunday school has an average of more than 75, and the prayer meetings are an inspiration. We were loath to give Brother Woolard up, but Brother Spragins has already completely won the hearts of the people. His visit to us in January was most helpful. We received 5 members into the Church the day he was with us."

One of the most progressive churches in this section is the First Methodist Church of Corinth, Miss. Particularly is its Sunday school up-to-date and resourceful in effective methods. The latest event of interest in Corinth religious circles was a banquet given by the Young Men's Bible Class and the men of this congregation in honor of the boys who will be the men of to-morrow, which took place at the Waldron Hotel on the evening of Feb. 26. The printed invitations issued were specially designed for the occasion and were most appropriate and beautiful, the outer covering bearing the significant words, "The Oaks" and "The Acorns," with a colored circle enclosing the first letter of the name of the hotel intervening. Mr. Geo. A. Hazard was chairman of the meeting, and Mr. R. M. Weaver was toastmaster. Among those on the program were the following Methodist ministers: Rev. J. H. Mitchell, Rev. J. S. Duke, Rev. C. A. Northington, and Rev. J. H. Felts.

Mrs. W. L. Lipscomb, of Columbus, Miss., who has been so critically ill, is reported to be much better, and it is now thought that she may recover. This will be gratifying news to her many friends and admirers. We have never known a woman who wielded a wider influence for good than Sister Lipscomb. She gave to the ministry of the Church three of her sons—Revs. G. H., E. W., and T. H. Lipscomb (the first two having already passed to their reward); to the foreign field, she gave one of her daughters, Mrs. Lula Lipscomb Waters (also deceased); and she is also the mother of Mrs. Mary L. Hargrove, the brilliant teacher of the Bible in the Scarritt Training School at Kansas City. Two other sons—Prof. Dabney Lipscomb, of the Mississippi Industrial Institute and College, and Dr. J. W. Lipscomb, of Columbus—are active and useful workers in the Church. Behind Sister Lipscomb a shining record stretches back across the years, but brighter still is the way that stretches out before her.

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Obituaries.

Little LUCILE ROLLINS was born Dec. 4, 1910, and died Jan. 14, 1913. She was a beautiful child. As we looked into her bright, black eyes that sparkled with a light that was not of this earth, and as we saw the smiles play over her face, we were unable to know that she was too pure for earth. She has gone to join loved ones that had gone on before. Lucile left a devoted mother, two little brothers, grandparents and other relatives to mourn her going. She will now know no temptation and her little eyes will not be wet with sorrow's tears. May our hearts cease to throb on account of the little vacant chair, and may we brush aside our tears as we look across into the beautiful harbor where she is safely anchored, watching and waiting for us.

GRANDMA AND AUNTIE.

On Monday night, January 6, 1913, the Auburn community, was made sad by the death of JAMES SHORT WELLS, son of Mr. and Mrs. J. T. Wells, who was born September 21, 1885. He united with the Mount Olive Church in July, 1909. On November 17, 1909, he was happily married to Miss Darnis Wrotain, who with one child, a mother, three brothers, three sisters, and a host of relatives and friends, mourns his departure. It was sad to see Short die, but it is a consolation to know that he is at rest. He was a sufferer for eighteen months before his death, but never murmured. He bore it all with patience, and often said he was only waiting for the Master's call. Consciousness never left him. All was done that loving hands could do. He knew he was about to die and called the family to his bedside. He made several requests, one of which was that his younger brother join some Church, and another was that his little boy should never play base ball. He wanted all of them to meet him in heaven. He told his Uncle Erastus, six months ago, that he wanted to be buried at Old Adams. I would offer this one consolation: There is One above who can heal all wounds.

AUNT RHODIE.

Mrs. R. S. KIRK, (nee Dillingham) of Amory, Miss., died Feb. 13, 1913, in a hospital in St. Louis, after undergoing an operation. Some time last summer she underwent a serious operation, but its effects were not lasting. She was born near Aberdeen, Miss., April 23, 1861, and was married to Dr. R. S. Kirk, Dec. 22, 1891. She professed faith in Christ and joined the M. E. Church, South, in the year 1882. She was the mother of seven children, one of whom preceded her to the spirit world. Three sons and three daughters and her husband remain to mourn her death. Mrs. Kirk, for the past few years, had been a great sufferer. The writer had known her for more than a year. She was so cheerful and hopeful that those who visited her were led instinctively to feel that she was no ordinary woman. Her resignation was seemingly perfect. Her faith in God was child-like and pure. I always felt better religiously when I left her bedside. She loved her Church intensely and was a devoted wife and mother. She was a member of the Eastern Star. The funeral service was conducted from her home in Amory, on Feb. 14. One of our best women has gone to her heavenly home, to await the coming of her loved ones and friends. May the tender mercies of our Father in Heaven abide with the bereaved family.

W. M. YOUNG, P. C.

RESOLUTIONS OF APPRECIATION.

Whereas, God, in his love and wisdom, hath deemed it well to claim from the Ruleville Home Mission Society one of its most loved and most consecrated members, Mrs. ALICE DAVIS BOYETTE, therefore be it resolved:

First, That we bow in trustful submission to his will, remembering that "all things work together for good to them that love the Lord."

Second, That we extend our sympathy to the bereaved husband, sister, and brothers, and commend them to the love of Him who can and will be their comforter in this season of affliction.

Third, That a copy of these resolutions be sent to the family, and that they be published in the Ruleville Record and the New Orleans Christian Advocate.

(Signed): Mrs. A. J. Weissinger, Mrs. A. L. Pentecost, Mrs. W. D. McCollough, Committee.

IN MEMORIAM.

(Action of the Ladies' Aid Society of the Seashore Camp Ground concerning the death of Mrs. E. L. McGehee.)

One of the dearest friends one can have is that person who is, indeed, a sister—especially so, when that sister's life is one of true womanhood. Great was our sense of loss and grief when we learned of the departure of our dear sister, Mrs. McGehee, who was loved by all. She had what some would call personal magnetism; it was her vital touch with and communion with her Lord that gave her that Christlikeness. She was a veritable touch-stone, or magnet that drew all to her. Oh! let us, dear sisters, follow Christ as did our departed loved one. Sister McGehee was a true friend, a wise and safe counselor, and always ready to do more than her part in any church work. She shone brightly in the home life—there she was a queen—and all delighted to do her homage. We sympathize deeply with the family in this sore trial, and pray that the blessings of our God may be upon them. May we all so live as to meet her again in Heaven.

Committee: Mrs. F. G. Hocutt; Mrs. W. H. Van Hook, Mrs. Gayden Davis.

RESOLUTIONS OF RESPECT.

We, the undersigned committee, appointed by the Woman's Home Mission Society to prepare resolutions expressive of our loss and grief, occasioned by the death of Mrs. MARY HAMILTON, which occurred Jan. 11, 1913, do hereby submit the following:

Whereas, our Heavenly Father, who doeth all things well, has called from this "land of suffering" to the "land of joy," our friend and co-worker, Mrs. Mary L. Hamilton, therefore be it resolved:

1. That in the death of Mrs. Hamilton, our Woman's Home Mission Society has lost one of its most useful members, one who had its success ever on her heart, and who willingly responded to its every call.

2. That we deeply deplore her death and shall ever miss her ever-willing service in aid of all our plans, but rejoice in having known one who by her self-sacrificing nature and consistent Christian character endeared herself to all who knew her.

3. That we tender to her husband and children our sincere sympathy in their bereavement, and invoke for them the consolation that can only come from God.

4. That a copy of these resolutions be sent to the family, to our local paper, and to the New Orleans Christian Advocate for publication, and that the secretary be instructed to place the same upon our Society records.

(Signed): Mrs. J. A. Perry, Mrs. B. T. Jones, Mrs. J. T. McClure, Mrs. J. D. Newsom, Committee.

A SELECT SUMMER CLUB.

Located high up in the Blue Ridge mountains of North Carolina, one mile west of the picturesque town of Hendersonville, and overlooking that city by some two hundred feet, is what is proving to be one of the South's most popular, attractive and exclusive summer resorts—South Carolina Club, a summer club for select Southerners, organized by a party of progressive South Carolinians.

This Club is truly richly favored with

those features which go to make an inviting summer place. A cool, bracing climate, unrivaled view of all the high mountains in the Blue Ridge, a tranquil lake bed fed by bold mountain streams; cool springs; lovely drive and walkways, rhododendron, oak and chestnut groves, and a commodious and inviting Club House. It is also fortunately located within a few minutes trolley ride from the shopping district and railroad station of Hendersonville.

The management of the South Carolina Club has spared no pains to maintain a select club for Southern families of refinement and culture, and the plan upon which it is operated not only accomplishes this, but reduces the living expenses of members to a minimum. Membership can only be obtained through the purchase of a share of stock, which participates in the earnings of the Club and gives the holder the privilege of all Club benefits, as well as meals at the Club House at a very low rate. Excellent cottage sites are reserved for members, and the erection of the building looked after by the management if so desired. Both the Club House and the cottage enjoy all modern conveniences, electric lights, baths, telephones, etc., while the Club grounds are easily and quickly reached from the railroad station and shopping district of Hendersonville, by trolley.

The Club is not an experiment, but a proven success, demonstrated by the fact that the best families from several Southern States have chosen it as their summer homes since it first opened in 1911, and that new members are expected from practically every part of the South the coming season. Full particulars and illustrated booklet may be had free of charge by writing the Secretary and Treasurer, Mr. Howard Caldwell, Columbia, S. C.—Advertisement.



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Tidings From the Field

Rolling Fork, Miss.

The year's work on the Rolling Fork charge has begun well, and we are hopeful of doing a large service for the Master here. A most kindly and cordial welcome was given us upon our arrival. We found many substantial evidences of the thoughtfulness of the people in the parsonage pantry, and almost daily some one reminds us that the pastor's needs are not forgotten. Cary and Grace, with Rolling Fork, compose the charge; and while there is not a large membership, it is of a splendid quality. The church attendance is very good and we are praying that this year may mean much for the Master's cause in this locality. We have a typical Delta people, large-hearted, generous, and hospitable. May the risen Savior, indeed and in truth, be the risen Lord of their lives. The interests of the Advocate will not be forgotten.—J. S. Purcell, P. C.

Baconton, Ga.

Dear Dr. Meek: On the night of Feb. 20, led by our pastor here, Brother Olin, the good people of this place gave us a fine pounding. Groceries of nearly all kinds, and quite a nice purse were given us. Just think of it—a Mississippi preacher receiving a fine Georgia pounding. Well, it really happened! They were a jolly set. How thankful we are for these expressions of confidence and love. I would like to say, also, that some of our friends from Mississippi have remembered us with gifts, ranging from \$2.00 to \$5.00 each. All these things help us to bear our enforced retirement more resignedly. I am glad to say that my health is slowly improving, and I trust to be able to do some work during the summer months. This is a fine country and these Georgia Methodists do things. We are all eager for the Advocate's visit. It helps us. You are giving us a great paper.—J. E. Sampley.

St. Helena (La.) Circuit.

Our first quarterly conference was held at Day's Church, Saturday and Sunday, Feb. 22 and 23. Brother Coleman, our new presiding elder, delivered three very forceful sermons—two at Day's and one at Greensburg—and by his preaching and brotherliness has won a warm place already in our hearts. The dignity of his new office sets well upon his shoulders, and we predict for him wonderful success. After the 11 o'clock service on Saturday, dinner was served on the ground; then followed a social hour, which was greatly enjoyed by all. At 2 o'clock we met in the quarterly conference, which proved to be one of the most spiritual, uplifting and helpful that it has been my pleasure to attend in quite a while. Our people made a good showing. Everything starts off with the prospects bright for a good year. I have been greeted by good audiences, and very cordially received at every point. Substantial tokens of appreciation continue to arrive at the parsonage in the shape of fresh meat, potatoes, syrup, and other good things to eat too numerous to mention. St. Helena is a "mighty" good place, and if you ever come and once partake of the unlimited hospitality of its people, you will want to come again.—H. Brooks Perritt, P. C.

Calhoun City, Miss.

Dear Dr. Meek: I believe that you and your readers would like to know how the work is progressing on the Calhoun City Circuit. I have never served a more loyal people in my life. They believe in doing things. I have

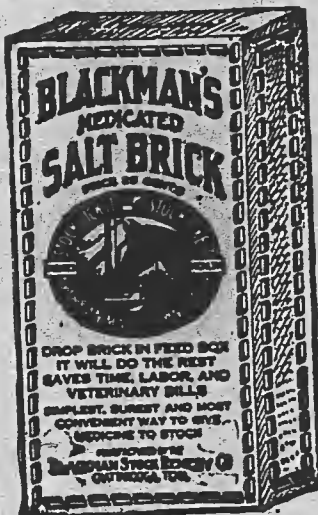
been here only seven or eight weeks, but we have paid off a Church debt at Calhoun City which was about four years old, and Bishop J. H. McCoy has promised to come and dedicate it for us the fourth Sunday in March. We invite all former pastors to come and be with us in this great service. It will be worth any man's time and money to come and hear Bishop McCoy on this occasion, who is not only a great preacher, but a man "in whose heart the Spirit of the Lord is." We are hoping and praying for a great day. Come and be with us. Everything points to a great year in the charge. The pastor's salary has been raised above any assessment in its history. We are going to build a nice seven-room parsonage here at Calhoun City, and will begin work on it in a very few days. Our Sunday schools and prayer meetings are taking on new life. The attendance at prayer meeting ranges around a hundred. We have a great deal of work to do, having six churches to serve, but by God's grace we are going to do it. I think we have the right man in the right place for an elder. Brother Bell has been with us and left us spiritual food for some time to come. His sermons were thoughtful. Yours in His name.—J. E. Gault, P. C.

Hickory, Miss.

On the evening of Feb. 16, we closed what was considered by many who attended, the best revival meeting ever held in the town of Chunky, Miss. This meeting was begun on Wednesday night, Feb. 5. Our beloved evangelist, Brother D. E. Kelly, was with us from the beginning, and it was soon evident that a revival was coming. His preaching was attended with the power of the Holy Spirit, and conviction came to the people. We had large congregations at every service, notwithstanding the fact that we had much rain and the coldest weather of the season. The last day of the meeting was the best. The preaching was really great and the Spirit of God wrought mightily in the hearts of the people. There must have been a hundred people who gave testimony to having received a great blessing during this meeting. We received ten members into the Methodist Church, and some will join other Churches of the town. Our people, besides making a contribution to Brother Kelly, paid the pastor's salary almost up to date. Many people pledged themselves to live better lives and to be more loyal church members. We are having good congregations at all the appointments on the Hickory charge, especially at Hickory, where we have in many respects a very choice flock. I ask the readers of the Advocate to pray for us.—J. E. Williams, Pastor.

Homer, La.

Dear Mr. Editor: Notwithstanding the many rainy Sundays since our new pastor, Brother T. J. Warlick, came to Homer, his congregations have increased steadily, and he is growing in favor with our people. His sermons are all laden with the gospel of our Lord and his sacrifice for sinful men. Our prayer meetings are growing in interest and numbers. The Sunday school, Leagues, Missionary Society and all the other organizations of the church are doing well. Brother Warlick has been busy visiting and getting acquainted, and the better our people come to know him, both as a preacher and a man, the better they seem to like him in both respects. T. J. OTTS. Feb. 26.



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I have given your remedy to my stock for three years, and have found it to be excellent for all kinds of diseases, and an especially effective cure and preventative of Murrain in cattle. At one time my neighborhood was infected with this disease, and many cattle died near me, while my cattle never had the least symptom of it. Your remedy is also a boon in raising sheep. I have a herd of seventy-five to one hundred that always have access to it, and none of them ever had nose rot, so common among sheep.

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MARRIAGES.

At the Methodist parsonage in Carrollton, Miss., on Dec. 25, 1912, by Rev. Walter Jones. Mr. CURTIS GUNTHER and Miss CHARLIE MAY PRESSON.

At the residence of Mr. Sam Turner, in North Carrollton, Miss., on Jan. 26, 1913, by Rev. Walter Jones. Mr. WILLIE D. COGGINS and Miss MATTIE McDOWELL.

At the home of Mrs. N. E. Eubanks, in Carrollton, Miss., on Jan. 29, 1913, by Rev. Walter Jones. Mr. V. C. GROUNDS and Miss DONNIE EUBANKS.

At the parsonage in Mathiston, Miss., on Feb. 19, 1913, by Rev. R. W. Lovett. Mr. J. T. CARROLL, of Elizabeth, and Miss CLYDE BRIDGES.

At the McDonald residence in Pelahatchie, Miss., on Feb. 9, 1913, by Rev. C. McDonald. Mr. JESSIE ROBERTS and Miss MARY McDONALD.

At the M. H. Church, South, in Colfax, La., June 5, 1912, by Rev. E. L. Cargill. Mr. P. A. DEAN and Miss ADIE SWAFFORD, both of Grant Parish.

In Colfax, La., February 13, 1913, by Rev. E. L. Cargill. Mr. JOHN HUNTER and Miss ADA SHIRONE, both of Grant Parish.

At the residence of the bride's parents, in Colfax, La., Feb. 13, 1913, by Rev. E. L. Cargill. Mr. HARVEY H. HYDE, of Winnfield, La., and Miss MINNIE B. PERKINS.

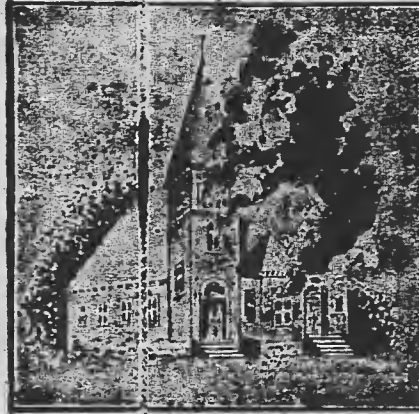
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DREAD OF AN OPERATION.

N. Manchester, Ind.—Mrs. Eva Bashore, of this place, says: "I suffered female misery of every description. Two doctors attended me, and advised an operation. I lost weight until I weighed only ninety pounds. I dreaded an operation, and, instead, began to take Cardui. In a short time I gained 25 pounds, and feel as well as I ever did. Cardui, I am sure, saved my life." Cardui is to-day used in thousands of homes, where it relieves pain and brings back strength and ambition. It is a woman's medicine, for women's ailments, and you are urged to try it for your troubles. Ask your druggist. He will tell you about Cardui.

WHEN IT COMES, BE PREPARED.



The SAFE and SAVING WAY of Insuring Church and Pastor's property is with The National Mutual Church Insurance Co., of Chicago, Ill. THE METHODIST MUTUAL. Now in successful operation for years. Business at highest point ever attained, and constantly increasing. Protects against FIRE, LIGHTNING and TORNADO. No assessments. For particulars address HENRY F. MAGILL, Secretary and Manager, Insurance Exchange, Chicago, Ill. Mrs. Alice Harpove Barclay, Agent N. E. Church South, 1223 Second Street, Louisville, Ky.

Sunday School

MISSISSIPPI CONFERENCE NOTES.

By Rev. R. A. Maddox.

The Field Secretary recently organized a Teacher-training Class in the Louin Sunday school. We only have a few Methodists at Louin, but they are loyal and are doing all they can. We are looking for great things from the Church at Louin.

The time of the Field Secretary is taken up to the 1st of May at the following points: Foxworth, Harperville, Chunky, Hickory, Lena and Newton. Please let the country pastors begin now to arrange for the dates for May and June so that we will not lose any time.

Why don't you hurry and get that Teacher-training Class and the Wesley Bible Class organized? If you don't know how, write to the Field Secretary, or to Dr. Chas Bulla about the Bible Class and Dr. H. M. Hamill about the Teacher-training Class, both of Nashville, Tenn.

At Philadelphia, Miss., we found what lacked but one and one-half points of being a model Sunday school. The organized Bible Classes for the Senior, Intermediate and Adult Department will be put in within the next few days, and the Home Department placed on a working basis. Things have to be up-to-date where Wiley Ferguson and Prof. McLondon are.

We note that Rev. T. W. Adams, the presiding elder of the Port Gibson District, has announced a Sunday school institute to be held in connection with the District Conference at Centerville on April 16-18. Let the Sunday school workers in that District take advantage of this opportunity to arouse interest in this great work of the Church. Send as a delegate to the Conference the best Sunday school man you have in each church.

The Field Secretary recently visited the Sunday school at Union, Miss., and organized the Senior Department into a Wesley Bible Class, an Adult Department, and a Teacher-training Class of twenty members. Union Sunday school now has three organized Bible Classes. Why can't some others have at least one? Union is a place where the people are wide awake in matters that concern the Church, and they are going to do great things. And why not, with such leaders as Rev. C. C. Evans, the pastor, and Prof. Neff, the leader of the Teacher-training Class, and Mr. Lamar Williams, the superintendent of the Sunday school? Keep your eye on Union, and see something done.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Amiel says, "The religion of a child depends on what its mother and father are, not on what they say."

There are now twelve publications issued which are devoted chiefly to organized Adult work.

Sixty-one States and Provinces report 33,758 organized classes, representing more than 40 denominations; 12,808 of these classes have been organized since the San Francisco Convention.

A busy pastor of a large charge not only teaches an Adult class when the teacher is absent, but takes his teen age boys on a "hike" every Saturday, and on nearly every Sunday prepares and delivers a ten-minute sermon to the children at the close of Sunday school. These sermons are largely illustrative, and teach the lesson in a vivid way to many a grown-up as well to the children.

Mr. Lewis (West Point) has organized a fine Boys' League, under the competent directorship of Miss Katharine Clisby. All the other departments in the Sunday school are well

Cold Coming? Go To Your Doctor

You may cough tomorrow! Better be prepared for it when it comes. Ask your doctor about keeping Ayer's Cherry Pectoral in the house. Then when the hard cold or cough first appears you have a doctor's medicine at hand. Your doctor's approval of its use will certainly set all doubt at rest. Do as he says.

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organized and equipped, and the whole atmosphere of the church and Sunday school is redolent of enthusiasm, good work, progress, and a broad and helpful fellowship. Mr. Lewis is a very busy pastor, but he sees the fruits of his labor manifest every day to an extent that is given to but few.

Rev. E. S. Lewis, of West Point, certainly has a great Sunday school. It has almost been doubled since the beginning of his pastorate. Mrs. Clisby's great Adult class held its anniversary on Feb. 9. It has grown so much it must needs occupy the old Y. M. C. A. room, which was beautifully decorated for the occasion. A handsome new piano, lately purchased by the class, was used, and the new president, Mr. Cottrell, who is also the mayor of the town, presided. Dr. Abbott read the history of the class, which clearly indicated the great and lasting work done for years by Mrs. Clisby, who has now about 125 pupils enrolled in one of the greatest mixed classes of our State. This class looks after its members carefully and lends a helping hand to every good cause. It has one Chinese member, who is much interested and contributes cheerfully to every demand. The work of this class for next year will be deeper and broader than ever before.

Catarrh

The accompanying illustration shows how Dr. Blosser's Catarrh Remedy reaches all parts of the head, nose, throat and lungs that become affected by catarrh.

This remedy is composed of herbs, leaves, flowers and berries (containing no tobacco or habit-forming drugs) which are smoked in a small clean pipe or made into a cigarette tube. The medicated fumes are inhaled in a perfectly natural way.

A five day's free trial of the remedy, a small pipe and also an illustrated booklet explaining catarrh will be mailed upon request. Simply write a postal card or letter to DR. J. W. BLOSSER, 244 Wake St., ATLANTA, GA.

CHURCH EXTENSION NOTICE.

As has previously been announced, the Executive Committee meeting of the Mississippi Conference Board of Church Extension will be held in Laurel on March 18. The meeting will be at 2 p. m.

If brethren who desire to attend this meeting will write Dr. Weems to that effect, letting him know when they expect to arrive, he will provide entertainment for them.

W. J. DAWSON, Sec.

Heidelberg, Miss.

NORTH MISSISSIPPI CONFERENCE.

Greenville District—Second Round. (In Part)

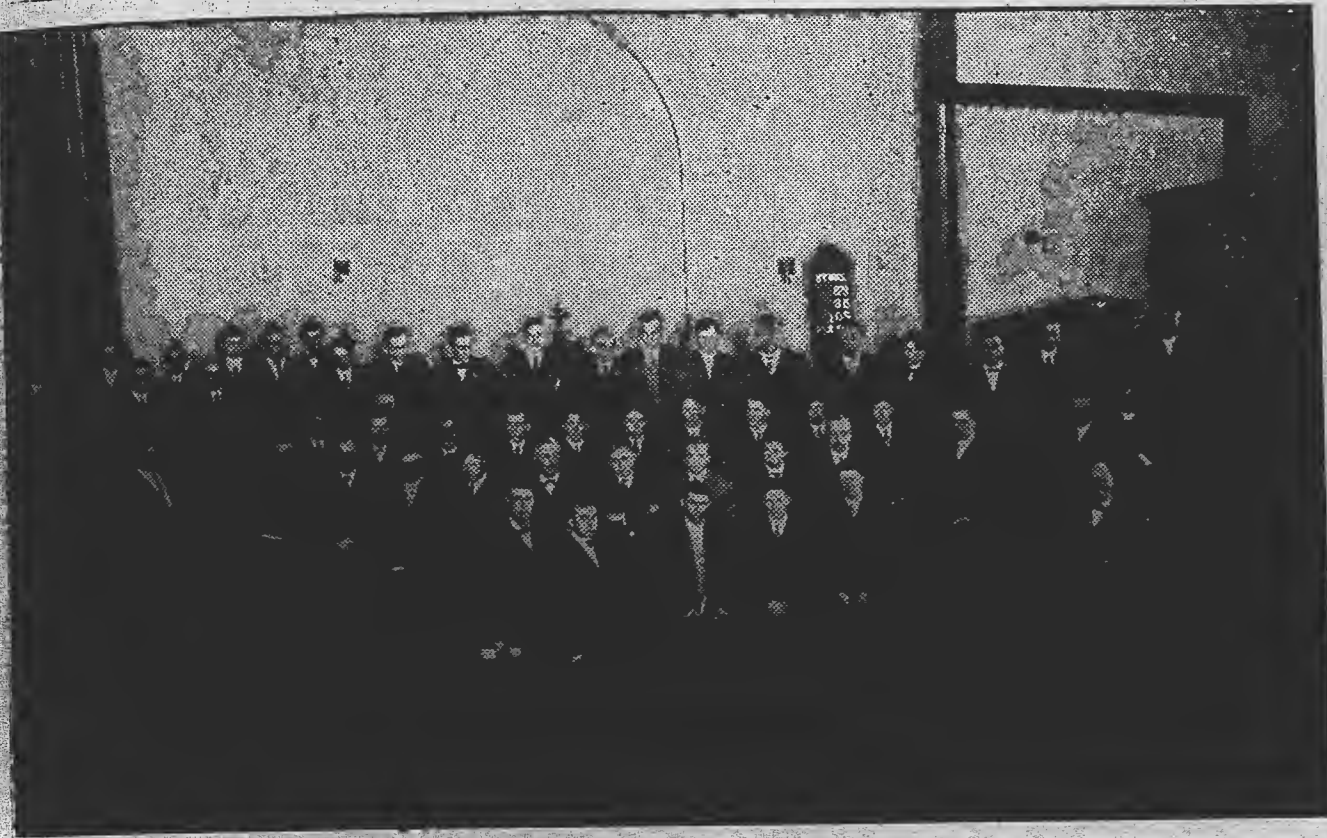
Greenville Mar. 16, 17
Benoit and Bulah, at Bulah. Mar. 23, 24
Leland, and Hollandale, at
Hollandale Mar. 29, 30
Boyle and Arcola, at Arcola. Mar. 30, 31
Cleveland Apr. 5, 6
Shelby and Alligator, at Alligator Apr. 6, 7
Gunnison, at Deesen Apr. 13, 14
The District Conference will convene at Cleveland, Bishop Murrah presiding, May 22-25.

H. S. SPRAGGINS, P. E.

Columbus District—Second Round. (In Part)

Mashulaville, at Hashuqua, Mar. 1, 2
West Point Mar. 9, 10
Shuqualak, at Ridgeway Mar. 15, 16
Macon Circuit, at Salem Mar. 16, 17
Longview, at Smyrna Mar. 22, 23
Artesia and Sessums, at Sessums Mar. 23, 24
Columbus, First Church—Mar. 30, Apl. 1
Columbus, Second Ch. Mar. 30, Apl. 3
Macon Apl. 6, 7
Starkville Apl. 13, 14
Mathiston, at Lagrange Apl. 19, 20
Cedar Bluff, at Pheba Apl. 22
The District Conference will convene in Pheba, April 22. The opening sermon will be preached by W. W. Woolard at 7:30 p. m.

J. E. THOMAS, P. E.



A GROWING CHURCH AND SUNDAY SCHOOL.

One of the liveliest churches in Mississippi is the Capitol Street Church, of Jackson, of which Rev. J. M. Morse is the beloved pastor. The congregations are large and every department is well organized and at work. There have been 50 accessions since Conference, several having joined at prayer

meeting. These mid-week services are conducted by the laymen, and sometimes as many as 250 are present. Mr. I. C. Enochs, who is one of the most enterprising business men in the State and who is widely known for his good works, is the superintendent of the Sunday school. The Men's Bible Class has a membership of more than 60;

its teacher is Rev. O. H. Wingfield; the president is Mr. M. S. Enoch, and the secretary is Mr. H. E. Crook. This class recently took charge of the 11 o'clock Sunday service and conducted it in a manner that was highly profitable and inspirational. We give above a picture of this class, known as "Class A."

OUR CALENDAR.

Connectional Meetings.

Board of Education, Dallas, Tex., April 27-30.
Board of Church Extension, Dallas, Tex., April 30-May 4.
Sunday School Board, Dallas, Tex., May 2-4.
Epworth League Board, Dallas, Tex., May 4-6.
College of Bishops, Dallas, Tex., May 5-6.
Board of Missions, Dallas, Tex., May 7-11.
Woman's Missionary Council, Birmingham, Ala., April 9-16.
District Conferences.
Port Gibson, Lake, Miss., April 8-11.
Columbus, Pheba, Miss., April 22.
Winona, Belzoni, Miss., May 15-18.
Durant, Sidon, Miss., May 14.
Greenville, Cleveland, Miss., May 22-25.
Jackson, Flora, Miss., May 13-16.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

COULD NOT WRITE.

Versailles, Ky.—Mrs. Elisha Green, of this place, says, "I could not write all the different pains I had, when I first tried Cardui. I could scarcely walk. Now I am able to run the sewing machine and do my work; and my neighbors tell me the medicine must be good, for I look so much better." Cardui is a specific, pain-relieving, tonic remedy, for women. In the past 50 years, it has been found to relieve women's unnecessary pains, and female misery, for which over a million suffering women have successfully used it. Try Cardui for your troubles. It will help you. At the nearest drug store.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Second Round.

Lintonia, at Bethany.....Mar. 29, 30
Brandon, at Greenfield.....Apr. 2,
Camden, at Thomastown.....Apr. 5, 6
Eden, at Pleasant Hill.....Apr. 12, 13
Deasonville, at Fletcher's
Chapel.....Apr. 19, 20
Yazoo City.....Apr. 20, 21
Terry, at Spring Ridge.....Apr. 26, 27
Fannin, at Holly Bush.....May 3, 4
Madison, at Pocahontas.....May 9,
Satartia, at Mt. Olivett.....May 10, 11
Flora, at Bentonla.....May 11, 12
District Conference, at Flo-
ra.....May 13, 16
Benton, at Zeiglerville.....May 17, 18
Edwards, at Clinton.....May 25, 26
Jackson, at Rankin Street.....May 28,
Sharon, at Thornton's Cha-
pel.....May 31, June 1
Canton.....June 1, 2
Bolton, at Raymond.....June 4,
Jackson, at First Church.....June 8,
Jackson, at Cap. Street,
8 p. m.....June 8,
Mendenhall, at Bethany.....June 14, 15
Jackson, at Galloway Cha-
pel.....June 18,
Harrisville,.....June 20,
Florence,.....June 21, 22
PAUL D. HARDIN, P. E.

LOUISIANA CONFERENCE.

Ruston Dist.—Second Round.

Ringgold, at Grand Bayou.....Mar. 25
Burton & P. D., at Burton.....Mar. 27
Haynesville, at Salem.....Mar. 29, 30
Preacher's and Laymen's Missionary
Institute, at Winfield.....
Mar. 31, 7:30 p. m., Apr. 2, 7:30 p. m.
Ashland, at Boyd's.....Apr. 3,
Elmore, at Prospect.....Apr. 5, 6
Homer.....Apr. 12, 13
Bernice, at Duboch.....Apr. 18,
Lisbon, at Harmony.....Apr. 19, 20
BRISCOE CARTER, P. E.

Monroe Dist.—Second Round.

Bonita, at Jones.....Mar. 8, 9
Waterproof, at St Joseph.....Mar. 15, 16
District Sunday School In-
stitute at Rayville.....Mar. 18, 19
Eros, at Bethel.....Mar. 22, 23
Rayville and Delhi, at Del-
hi.....Mar. 30,

West Monroe, at Girard.....Apr. 5, 6
Tallulah, at T. p. m.....Apr. 6,
Florence, at Ferriday.....Apr. 12, 13
Mangham, at Union.....Apr. 19, 20
Winnsboro, at Boeuf Prairie.....Apr. 26, 27
Monroe.....May 4,
Farmerville, at Marion.....May 4, 5
Gilbert, at Wisner.....May 10, 11
Calhoun, at Douglas.....May 17, 18
Mer Rouge and Oak Ridge,
at Mer Rouge, a. m.....May 25,
Bastrop, at Collinston, p. m.....May 25,
Oak Grove, at Oak Grove.....May 28,
Lake Providence.....May 29,
Brooklyn.....June 1,
WM. SCHUHLE, P. E.

Lafayette Dist.—Second Round.

Lafayette.....Mar. 2
Sulphur.....Mar. 9
Iota.....Mar. 16
Crowley.....Mar. 23
Lake Charles.....Mar. 30
The District Sunday School Insti-
tute will be held in Crowley on March
26-27.
R. H. WYNN, P. E.

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in sugar lands, until there is not enough avail-
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form sugar rapidly. The lack of Potash also
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Woman's Missionary Work

Edited by Mrs. R. F. Harrell, Centerville, Miss.

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North Mississippi Mrs. A. C. Yeager, Water Valley, Miss.

All communications for this department should be sent to the Editor at the address given above.

SECRET SERVICE.

Volunteers for missionary work are in constant demand. Men and women filled with the Spirit, qualified for service, are as difficult to find as the means to sustain the work. There are many, however, who have given their hearts to the Master and are eager to engage in the work, yet are, for special reasons, prevented from so doing. To some it is a severe cross not to be able to take up their chosen work, and it is difficult for them to recognize God's will in choosing for them a different sphere. It has been said that if God should send two angels to earth, the one to rule a nation and the other to sweep the streets of a city, they would feel no inclination to change places. Missionaries are needed; yes, indeed! All cannot go to the front, some must stay behind and "sweep the streets of the city." We need leaders from our missionary societies, study classes, and quiet workers in every department of the Church. Isn't it glory enough to work for the Master, whether the world ever knows it or not? We are too prone to let our "left hand know what our right hand doeth." It is time to call a halt. Secret service is the highest test of loyalty and fidelity; and let us always remember that "Thy Father which seeth in secret, himself shall reward thee openly."

BISHOP LAMBUTH AND AFRICA.

Much has been written in all of our church papers since Bishop Lambuth returned from Africa, and a more thrilling story than that which he tells of his travels through that region cannot be found either in the pages of fact or of fiction. His words have been read by thousands upon thousands, and hearts have been set afire with love and enthusiasm for this wonderful work which our Church is projecting. Let us see what the Presbyterians have to say in their "Missionary Survey": "Bishop Lambuth and his associate, Professor Gilbert, a colored teacher in Palme College, Augusta, Ga., first visited our mission at Luebo and Ibanch. Some of our native evangelists volunteered to go with them on their eight-hundred mile journey of exploration, and when they open their mission, their first helpers will be some Presbyterian elders furnished them by the church at Luebo. They will also make use to some extent of the 'Lapsley' in their transport work, and other features of co-operative work will be developed as the work progresses. We have been so long and so closely associated with the Methodist Board located here in Nashville, and especially Bishop Lambuth, who was for many years the principal Foreign Secretary of the Board, that we count it a pleasure and a privilege to be associated with them in this way in our African work. These two Southern Churches, the Presbyterian and the Methodist are the ones that best understand the negro character and how to deal with it, and are, therefore, best fitted for the work of evangelizing the African in his native home. In all this we have a beautiful illustration of the real unity of the Church which exists, notwithstanding its divisions by denominational lines, a unity which would not be promoted, but probably hindered and interfered with, by any effort at the organic union of the two denominations."

INSTALLATION SERVICE AT DURANT, MISS.

The Woman's Missionary Society met at the residence of the newly-elected president, Mrs. G. S. Beall, Jr., on Thursday afternoon, February 6, to install their new officers. The pastor, Rev. C. P. Moss, conducted the installation services in a beautiful and impressive manner. The duet, "Face to Face," was sweetly sung by Mesdames Weatherby and Odom, after which dues were collected, committees appointed, and a general discussion of the coming year's work was held. All business being disposed of, delicious refreshments were served by the charming hostess. Much interest was manifest at this meeting and we are hoping for a good year. MISS CECILE RAMSEY, Press Supt.

ENCOURAGING NEWS FROM MR. YUN.

We are glad to learn that Mrs. Hardie, wife of Dr. R. A. Hardie, of Seoul, has been permitted to visit Baron T. H. Yun in prison, and to deliver to him letters and photographs sent to him by his daughter, who is in school in Millersburg, Ky. Free conversation on any subject was allowed, except on the charges against Mr. Yun. Mr. Yun is reported as having gained some flesh and as being in very good health, with the exception of extreme nervousness. Dr. Hardie writes: "Those in the best position to judge are more encouraged because of the consideration the presiding judge shows for prisoners."

NOTICE.

The Third Annual Meeting of the Woman's Missionary Society, Louisiana Conference, will be held in First Church, Baton Rouge, March 11-13. The Conference will convene Tuesday morning, at 9 o'clock. Mrs. A. L. Marshall, of Nashville, will be present, and speak on Wednesday and Thursday evenings. Rev. W. W. Drake, pastor of First Church, Baton Rouge, will preach the Annual Sermon Tuesday evening. Let every auxiliary be represented at this meeting. Send all names of delegates and visitors to Mrs. S. T. Sanders, Chairman of Entertainment Committee. Ministers are cordially invited to be present. MRS. ABEL BLISS, Pres.

MRS. J. B. PARKER, Rec. Sec.

MRS. ARMOR'S APPOINTMENTS.

Dear Dr. Meek: The following appointments have been made for Mrs. Mary Harris Armor, who is soon to spend some time in Louisiana in the interest of the work of the Woman's Christian Temperance Union:

Rayville, March 12; Monroe, March 13; Homer, March 14; Ruston, March 15-16; Vivian, March 17; Shreveport, March 18; Minden, March 19; Alexandria, March 20; Colfax, March 21; Lafayette, March 22-23; Baton Rouge, March 24; Hammond, March 25; Sildell, March 26; New Orleans, March 27-28; Lake Charles, March 29-30; Jennings, March 31; Welsh, April 1. MRS. A. C. MCKINNEY, Ruston, La.

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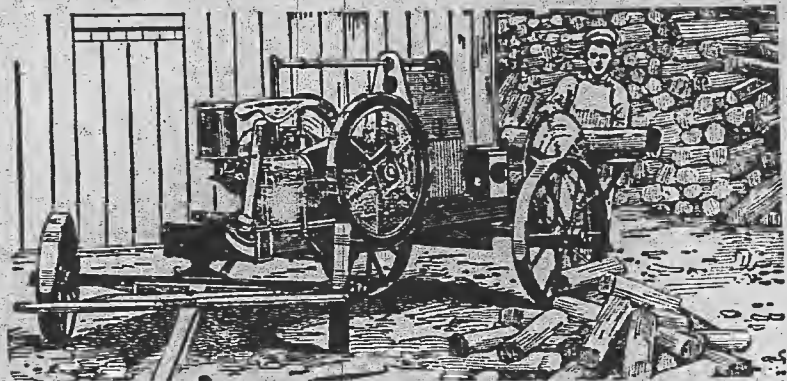
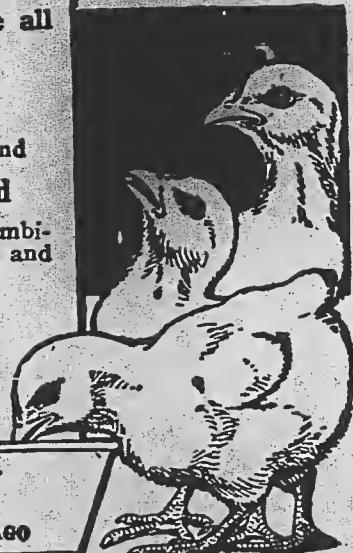
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THE LOUISIANA CONFERENCE. DISTRICT SUNDAY SCHOOL INSTITUTES.

General Program.

After deliberation and counsel, we have decided upon the following general plan for our coming round of District Sunday School Institutes:

1. The first service of the first day will be at night and will consist of (1) A twenty-minute devotional and welcome service, by the presiding elder of the District; (2) A twenty-minute institute on the missionary department of the Sunday school, by the chairman of this department of the District Sunday School Conference; (3) An address of ten minutes on "Our Missionary policy for Sunday schools," by the District Secretary of the Conference Board of Missions.
2. The first morning program of the second day will consist of (1) A devotional service, by the local pastor; (2) An institute on the department of "Superintending and Sunday School Administration," by the chairman of the District Sunday School Conference, and (3) An address by Mrs. Hamill on "The Elementary Division of the Sunday School and its Work."
3. The first afternoon program will consist of (1) Reports from pastors and superintendents on the progress and needs of their local Sunday schools; (2) An institute program on the Elementary Department, by the District chairman of this department; (3) An address by Mrs. Hamill on "Child Teaching and Training," and (4) The first business meeting.
4. The second evening service will consist of (1) An institute program on the Home and Parents' Department, by the District chairman of this Department, and (2) An address by Mrs. Hamill, on "Missions and other Sunday School Problems."
5. The second morning service will consist of (1) A devotional service by the local superintendent; (2) An institute program on the Adult Bible Class, and the Temperance and Social Service departments, by the chairman of the District Adult Bible Class Department, and (3) An address by Dr. Hamill, on "Wanted, Men."
6. On the second afternoon there will be (1) An institute on Teachers and Teacher-training, by the District chairman of this department; (2) An address by Dr. Hamill, on "The Trained Teacher—What? How?"; the enrollment of Teacher-training volunteers, and a special recognition service of those in attendance, and (3) The election of District Sunday school officers for the coming year.
7. On the third night there will be (1) A program on the Teen Age department, and the social life of the Sunday school, by the District chairman of this department; (2) An address by Dr. Hamill, on "Making the Sunday School Go;" and (3) A closing farewell service on the future outlook of our work, by the Field Secretary.

We hope by this program to learn the most possible about the well organized Sunday school, and to plan District Institutes in the various parts of the several districts through a more perfectly organized District Sunday School Conference. Dr. and Mrs. Hamill are to have all the time they can use and the rest of us are to take what is left. Pastors and superintendents should begin at once to name their delegations. The local pastors will look after your entertainment, provided you notify them in time. It is suggested that we are now getting Dr. and Mrs. Hamill at their best. They have for many years been gathering up wisdom, and it is our privilege to share it with them. See that your workers do not miss this opportunity.

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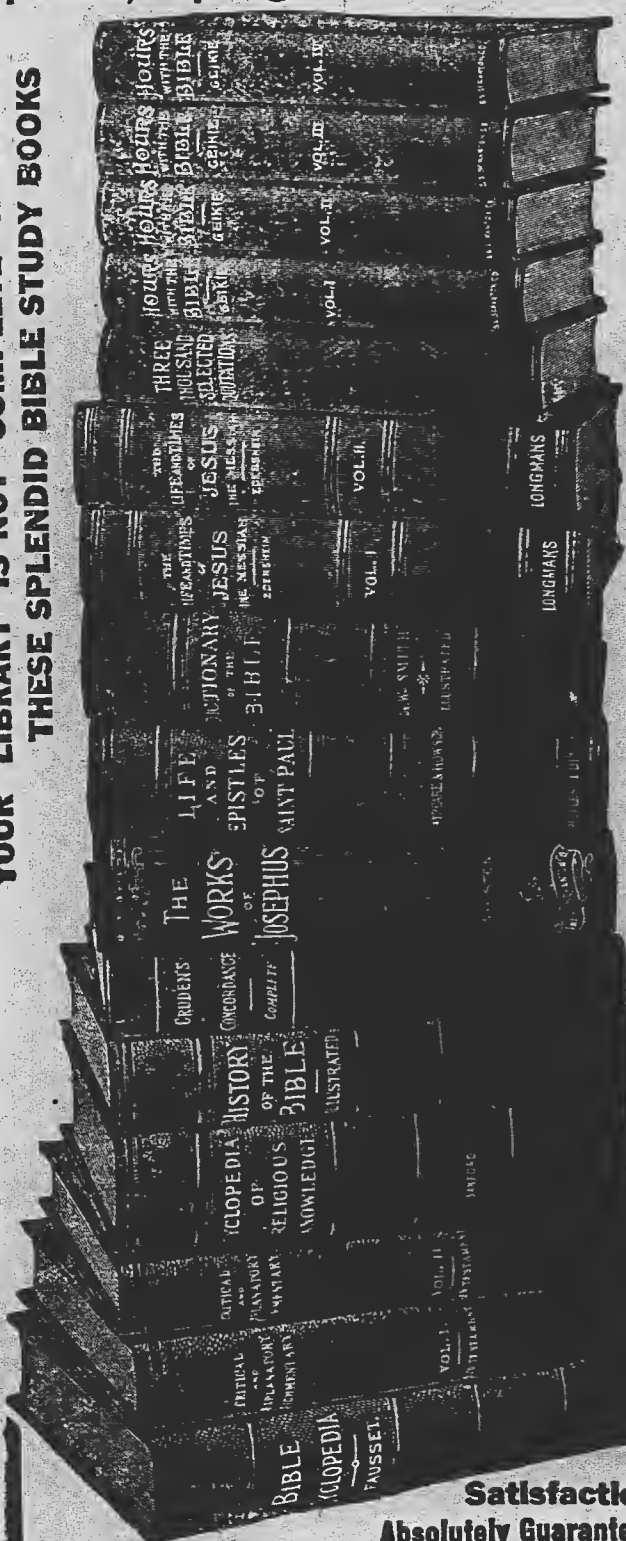
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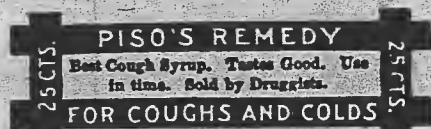
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A REVIVAL AT OXFORD, MISS.

Dear Dr. Meek: I write to tell you of our good meeting just closed at this place. Our pastor, Rev. W. W. Mitchell, had planned and prayed for a revival among his people for some months, and at our Annual Conference in December arranged with that splendid pastor and preacher, Rev. Robert A. Clark, of Second Church, Memphis, Tenn., to aid him. So, on Feb. 12, the services began, and, notwithstanding the winter season, we had ideal spring weather throughout the ten days.

Brother Clark came to us filled with the Spirit and got hold of the hearts of his hearers at once. He preached twice daily, the auditorium being packed at the evening services. His messages were so tender, so persuasive, so freighted with love, and yet so logical and convincing that the most obstinate listener could not withstand his appeals. Only those who absented themselves from the services were not graciously blessed and benefited. I have had the privilege of being in several revival meetings in our church here, but I think the impressions made at this time upon our church members, old and young, will be more lasting and bear more abundant fruit for the Master's garner than any I have heretofore attended. A subdued and harmonious feeling now pervades the church circle where before an independent and indifferent atmosphere was most perceptible.

A number of persons were converted to Christ and joined the Church, among whom were some of our most prominent citizens, as well as young people and children. Quite a number from the other churches co-operated with us in the meeting and expressed themselves as being wonderfully helped and strengthened. Indeed, on every hand could be heard expressions of brighter hopes, increased faith and stronger determination to live for God and right.

Brother Clark left us on Saturday morning, Feb. 22, returning to his individual field of labor, rejoicing that his earnest efforts had not been in vain in the Lord. The good wishes and prayers of the people of Oxford will ever follow him. May he live long to unfurl valiantly the banner of the true and living God.

Our pastor closed the meeting yesterday (Feb. 23), preaching a most helpful sermon to a packed house and receiving about ten persons into the Church on profession of faith and a number by letter.

I write this, knowing that it will make the hearts of our former pastors who have labored so earnestly among us glad, as no doubt some of the good seed they planted while here are now springing up. 'Paul plants, Appollus waters, and God gives the increase.' Bless his holy name.

MRS. FOUNT CALLAWAY.

COLFAX, LA.

I desire to say a few words through the Advocate concerning my work. This is my second year here. Our first quarterly conference for the current year was held at Colfax last Saturday and Sunday. Rev. H. W. May, our presiding elder, was present and seemed to be perfectly familiar with the interests of the Church. He rendered four stirring sermons, which were well received. Brother May was very attentive in looking after all the interests of the Church. He rendered most excellent service and endeared himself to the people of Colfax. He has made a fine beginning. An encouraging outlook for this charge was manifest at the quarterly conference when the president and members of the Woman's Home Mission Society of Colfax were present at the business session, and presented a strong paper and resolutions, asking for the in-

dorsement and co-operation of the official board and others in the building of a modern church edifice. The paper and resolutions were unanimously endorsed. The presiding elder urged the immediate launching of the new church enterprise. As a result the work has already been begun through committees who are raising money. This seems to be an opportune time for this undertaking: our little chapel is no longer adequate to do the work that should be done; if we are to hold our own, we must build. So, Doctor, we hope in the near future to be able to report the new church enterprise progressing nicely. Upon the whole,

the outlook for a good year's work on the charge is encouraging. We are praying and working to the end, that we may honor and glorify God. Oh! yes, I must mention the W. H. M. S. hat has just been organized at Atlanta, one of my churches.

E. L. CARGILL, P. C.

A SUMMARY OF HIS WORK.

During the last twenty-three years I have been engaged in non-sectarian missionary work, and an itemized record of my work from April 20, 1890, to Feb. 22, 1913, shows the following statistics:

I have distributed within the city of New Orleans and the adjacent country 2,014,000 American-Italian tracts; 50,000 lesson cards for children; 20,000 religious papers; 10,000 pamphlets and 2300 Bibles and Testaments. I have given hundreds of men free beds; have made thousands of visits to the homes of the poor, and have distributed large quantities of medicine, groceries, coal, wood, and bedding. I have made many visits to the jails and hospitals, and have tried to accomplish much good. Pray for me, that I may glorify the Master in this work.

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This trial offer is open to all, freely, generously, without any age limit, for we are glad to prove at our own risk how Bodi-Tone acts in ailments of the old as well as the young, to prove what it does for persons suffering from bodily weaknesses and ailments, whether from age or otherwise. Thousands of old men and women have sent for Bodi-Tone on trial, and found it put new flesh on their bones, new vigor in their minds, new vim in their muscles and new vitality into every vital function. If there is anything wrong in any part of your body, if any organ is acting in a way which you realize and know is not right, send for Bodi-Tone on this trial offer and give it a chance to set you right. If you do not feel right, eat right, sleep right, weigh right, work right and think right, now and all the time, put Bodi-Tone in command of your body for twenty-five days. Let it marshal your bodily forces, let it line them up and work them into shape, until all are marching along straight, strong and harmoniously, in perfect time, tune and tone, for that is what Bodi-Tone is for and what it is doing for thousands. If the doctors' prescriptions and ordinary medicinal combinations have failed, let this scientific combination of special remedies show and prove what it can do for you. Its greatest triumphs have been among men and women who had chronic ailments, who had used patent medicines and had doctored with their local doctors and out-of-town specialists, all without lasting benefit. It is because of its great work in these cases that all chronic sufferers and persons with obstinate diseases are invited to try Bodi-Tone at our risk.

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of Rheumatism, Stomach Trouble, Kidney Liver and Bladder Ailments, Uric Acid Diseases, Female Troubles, Bowel, Blood and Skin Affections, Dropsy, Piles, Catarrh, Anaemia, Sleeplessness, LaGrippe, Pains, General Weakness and Nervous Breakdown have fully proven the power and great remedial value of Bodi-Tone in such disorders. Each one got a dollar box on trial, just as we now offer to you in the coupon.

Why keep on suffering from disease, when by filling in your name and address on the trial coupon and mailing it to us, you can get a full twenty-five days' treatment of this great remedy which people everywhere are praising and talking about. It just costs a two-cent stamp, and you don't need to pay a single penny for the medicine unless Bodi-Tone benefits you. You have all to win and nothing to lose, no matter what your ailment may be, by thus trying it.

Catarrh of the Head And Stomach

DALLAS, TEXAS.—For years I was troubled with Catarrh of the Head and Stomach and Rheumatism. I tried most everything, but whatever helped me benefited only for a very little while. I got so bad with my Stomach that I did not think I would ever recover. The doctor was treating me, but did me no good. At this time I saw the Bodi-Tone trial offer and got a box. It did me so much good that I sent for two more. I am 65 years old, a war veteran, but after using the third box I felt fifteen years younger, and I haven't felt better for fifteen years. C. H. SMITH, 2107 San Jacinto Street.

Fine Health All Year

COMANCHE, OKLA.—I have suffered almost all my life with Rheumatism, which bothered me since girlhood. As it became settled in later years it affected my heart, and I would have spells in which I thought I would surely die. I have taken all kinds of medicine and bathed and rubbed with liniments, but nothing that I ever did seemed to do me any good. I saw Bodi-Tone advertised over a year ago and was attracted by its formula, which looked to me like a good medicine, and I sent for a trial box. It worked like magic from the start, and showed me that I had gotten the right medicine at last. I am in fine health now, and feel better than at any time within my recollection. I feel that I owe my life to Bodi-Tone's wonderful formula. I am forty-six years old. MRS. J. B. BOBO.

Permanent Cure At 77

NORTH EASTHAM, MASS.—It is now over a year since I took Bodi-Tone, and I have waited to see if my troubles would return, but as they have not, I feel it my duty to the public to testify what the medicine has done for me. I had Palpitation of the Heart so bad that I could hardly walk, and could never lie on my left side. I had indigestion so serious that the doctors thought I must die, but since taking Bodi-Tone I am a well man. I can eat anything I want at any time and nothing hurts me. I have had no trouble during the year with either my Heart or my Stomach and sleep well at night, lying on either side. I am seventy-seven years old, and can now do a very good day's work alongside of men of forty, and Bodi-Tone made it possible. WARREN K. SNOW.

Trial Coupon

Clipped from N. O. Christian Advocate

Bodi-Tone Company, Heyne and North Aves, Chicago

I have read your trial offer and want a dollar box of Bodi-Tone on trial. I promise to give it a fair trial and to pay \$1.00 for this box if I am benefited at the end of 25 days. If it does not help me I will not pay one penny and will owe you nothing.

Name _____
Town _____
State _____
Str. or R.F.D. _____

Husband and Wife Trial Offer: Where both husband and wife need Bodi-Tone, we will send TWO BOXES on trial, with the understanding each will use a box and pay us \$1.00 each if benefited. In such cases Coupon should be signed with the husband's name, followed by the words "and wife."

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"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2977.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, MARCH 13, 1913

CHAS. O. CHALMERS, Publisher.

Editorial

SOME WORDS OF DISSENT.

We print elsewhere in this issue of the Advocate the principal part of an article by Dr. J. L. Weber, of Memphis, Tenn., upon the question of ministerial supply, which recently appeared in the Commercial Appeal. With most of what Dr. Weber said on this interesting subject we are in hearty accord. Indeed, it is because of our general approval of his observations that we have reproduced nearly the whole of his discussion of this pertinent theme. But to the following excerpt from his contribution, which we purposely detached from the main body of it, we cannot by any means give our full approval:

"Nor need there be any sympathy wasted over the bright young men kept out of the ministry on account of credal demands. We Methodists glory in our intellectual freedom. We think and let think. We follow the example of our great leader, John Wesley, who numbered among his warmest friends a Unitarian preacher and a Catholic priest. Of course, we have our Bible, and our thought centers upon that. We can't see all of its great truths in exactly the same light, nor can we agree in assigning their relative values; but we do not quarrel over our differences in opinion. Our religion is that of faith in a person—Jesus Christ, the God Man. Every man who loves him and looks to him as Savior is welcome among us. Other things are of minor importance."

We agree with the writer in his statement that 'no sympathy need be wasted over the bright young men kept out of the ministry by credal demands.' In our judgment, the number of such men is insignificantly small, and the loss is inconsiderable, for the reason that if they are without clear and deep-rooted convictions as to the essential truths of Christianity they would be of little service in the ministry even if they should enter it. Intellectuality lacks much of being the only, or the chief, qualification for success upon the part of a clergyman. He must have a strong and unwavering faith in the fundamental teachings of the Divine Revelation if he is to exert a really uplifting influence and achieve anything worth while. Without this, no matter what may be his other gifts and acquirements, he is lamentably lacking in equipment for the responsible duties of his high calling.

Appearing in the connection in which it does (though he perhaps did not intend for it to be so construed), this statement of Dr. Weber is, we think, calculated to give a wrong impression as to what the Methodist Church expects and requires of her ministers. She is, indeed, fraternal and tolerant and gives her good wishes to all the Evangelical Christian Churches; but it is not true that the sum total of her "religion is faith in a person—Jesus Christ, the God Man." To be sure, He is the great central figure around which her theology clusters; but she firmly adheres not only to the tremendous fact of the Incarnation,

but also to its great co-ordinate doctrines, such as the Trinity, the Fall of the Race in Adam, and the Inspiration of the Scriptures. And no man has any rightful place in the ministry of the Methodist Church who does not believe in her Twenty-five Articles of Faith, as interpreted and expounded in her standard doctrinal works. So true is this, that she impose upon every preacher to whom she gives full ordination a binding obligation 'to banish and drive away all erroneous and strange doctrines contrary to God's Word,' and to 'disseminate, publicly or privately, doctrines contrary to her Articles of Religion,' is an offense for which she prescribes a severe penalty. A Unitarian or a Roman Catholic would find it utterly impossible, without self-stultification, to enter the Methodist itinerancy, and it is difficult to see how either of them, with any degree of consistency, could even assume the obligations of private membership in our denomination.

We do not believe that more young men would be brought into the ministerial ranks of the Churches by liberalizing their creeds, as was suggested in the editorial in the Commercial Appeal which called forth Dr. Weber's article. There is little to attract in a nebulous theology. If the truths of religion are regarded as hazy and uncertain, people who are honest and in earnest do not want to waste their time in trying to propagate them. The proof of this is seen in the pitiable plight of Unitarianism and Universalism in the United States. It is the Church that comes with a clear and definite message in which she firmly believes, to which the people rally. And these are also the Churches that have their pulpits filled with men of zeal and power. The only effective cure for a dearth of ministers is an outpouring of the Holy Spirit. He only can issue a call which men will hear, and fasten upon them convictions which they cannot shake off, and which they dare not disregard.

MAKE YOUR PASTOR AND HIS FAMILY COMFORTABLE.

Some weeks ago Dr. George P. Eckman, the brilliant editor of the New York Christian Advocate, wrote quite a suggestive editorial under the caption, "An Uncomfortable Hen Cannot Lay Eggs," which he said was suggested to him by reading a poultry journal. The thought that he developed from it was that a pastor cannot do his best work unless he is made free from annoying cares by being properly provided for and envied. This is a most important truth, and one which the people in our various pastoral charges need to recognize to a far greater extent than they seem to do. The Apostles in the early days of the Christian Church found it necessary to shift to other shoulders the multiplying secular duties to which their growing work gave rise, that they might devote themselves with greater efficiency to the spiritual ministries of their office. In this modern time this secular burden has been re-imposed upon our preachers to a larger degree than is perhaps good either for them or

for the Master's cause. The members of a church have no more important duty to perform than of keeping their pastor so circumstanced in every way that he can give them the very best service of which he is capable.

Two things are necessary to make a preacher comfortable. First, his salary should be adequate to support him, and enough of it should be paid either monthly or quarterly to meet his current expenses. Few ministers have any collateral upon which they can borrow money, and it is humiliating to them to have to ask for credit when they have no security to give. When face to face with such necessities and perplexities, the worried prophet of the Lord is in no mental condition to measure up to the magnitude of his tremendous responsibilities.

The second thing necessary to make a preacher comfortable is to see that he is properly housed. Every charge should provide a good parsonage in a desirable locality, and see that it is well furnished and kept. An unattractive home for the minister's family is a reflection upon the community. We have been in some towns where the parsonage might readily have been located by picking out about the poorest house in them. And there are some manses, even in well-to-do charges, that are wretchedly furnished, not having even the essentials for decent and proper living. It should be remembered in all such cases that the greatest sufferer from such inexcusable neglect is the self-denying and self-sacrificing minister's wife, who has given up all prospect of having a home of her own to endure the hardships and privations of an unsettled life.

The ladies of every charge should count it their special privilege to make the mistress of the manse as thoroughly comfortable in her dwelling-place as they themselves are in theirs. They should delight to paint the walls, to curtain the windows, to stretch coverings upon the floor, and to install all needed articles of furniture. Has not the Master said that those who honor his representatives, honor him, and that they shall not go unrewarded? We never pass a Sister of Charity that we do not lift high our hat, but we lift it higher still when we stand in the presence of the women of the Methodist itinerancy. The world owes them a debt that it can never pay. Brothers and Sisters of the laity, do you appreciate and honor them? Then show it by fixing up the parsonage. Make the home of your pastor and his wife bright, beautiful, and comfortable, if you want them to give you in loving service the best that is in them.

The Pittsburgh Christian Advocate says: "Cardinal Gibbons urges that all worldly amusements be banished from the lives of professing Christians for the forty days of Lent. This being the case, Lent should be twelve months long!" Aye, more—it should be "life-long." Sam Jones said that once he was perplexed to know the meaning of Lent, but that observation led him to the conclusion that its true import was that the Devil had 'Lent' his servants to the Lord for a brief season.

THE SUPPLY OF PREACHERS.

(The following is the principal part of a letter addressed to the Editor of the Memphis Commercial Appeal and printed in a recent issue of that paper. Dr. Weber is the pastor of the Madison Heights M. E. Church, South, of that city.)

I hope you will allow me the use of some of your space to make some comments on your recent editorial on the decrease in ministerial supply. You write strongly on the facts in your possession. Those facts, however, do not represent the real state of the case. They come from the records of the theological seminaries, but the fact is that the theological seminaries do not supply the country with its preachers. * * *

However, I have no indictment to make against these training schools for the ministry. Many of them are serving their purpose and there is a distinct place for them in the world's work. When they fill that place and do that work, no wail of despair comes from that quarter.

My purpose in writing is to call attention to the fact that there are theological schools with pupils and that there are church organizations not at all embarrassed with the question of ministerial supply. Of course, so long as man is human and consequently limited, there will be concern as to the quality of that supply. Those in authority will ever exert themselves to secure a better prepared ministry.

This is what I want to bring into prominence: Those church organizations that are reaching the people and are in reality taking the gospel message to them have no difficulty in finding men to take the message. The great wall that comes so frequently before the public, comes from quarters where there is stagnation; but the great Churches that are close to the people are growing themselves, and as they grow, they develop their own preachers.

The despairing element make too much noise for the size of their crowd. People who are conscious of failure very easily come to the conclusion that all is failure and that hope has taken her flight.

Let me speak for my own Church, the Methodist Episcopal Church, South. In 1889 we had four churches in Memphis, with about 1,100 members. To-day we have fourteen organized churches, with three more in process of organization, and a membership approaching 7,000. Our Church here is alive and enthusiastic and is planning for greater efforts than ever before.

This is in a large measure true of the whole Church. We have now 2,000,000 members and are increasing at the rate of 50,000 to 100,000 every year. We have no trouble in supplying our pulpits and the quality of the supply is constantly on the up grade. Our theological school at Vanderbilt University, in spite of the fact that we have recently opened new schools for the training of preachers in both North Carolina and Texas, is having the largest attendance in its history. We are not suffering from a dearth of ministerial supply. We are doing things, and expect to do more and better things.

Now, about the empty pews. Isn't that complaint being overworked? There are churches that have congregations and then there are some that don't. The church that has something definite that it can offer to the people usually has people in attendance upon its message. The minister who does not know what he believes and is lacking in enthusiasm will in drawing power equal an iceberg; but no man with a message of saving power glowingly delivered will lack people to hear him. This age cares little for the hair-splitting theologian, with his fine-spun theories, but it will pay heed to the prophet of the Mighty God.

The question of support need cause no worry. The man of God is provided for even in these latter days. I hope the day will never come when the ministry can be classed as one of the well-paid professions. The man attracted to its sacred

work by reason of its pecuniary rewards is not wanted, and the man driven from its glorious service because he fears starvation is no loss. No man truly devoted to the ministry of Jesus Christ has ever yet been allowed to starve. God's ravens are not dead.

Just one thing more. Let me impress this fact upon my readers: The Church of God is the only sure and growing institution on earth to-day. It is all that has come out of the dim past and survived all the changes of time. It has withstood treachery within and foes without. In spite of the predictions of hostile critics, every year sees an increased number of those who see God in Jesus Christ.

Some organizations have risen and disappeared; some systems of theology have come and gone; but that organization and that system of teaching which exalts Jesus Christ as supreme grows and will continue to grow. Whenever he is lost sight of or given a second place in life or thought, then the organization, even though calling itself a Church, has no place on earth, and will have a dearth in its ministerial supply and finally will wither and die. He is life, and faith in him gives life that glories in enthusiastic service.

JOHN LANGDON WEBER.

THE PLACE OF INTERCESSION IN MISSIONARY ENTERPRISE.

By Rev. M. M. Black.

In our day the Christian Church is confronted with the greatest opportunity for missionary enterprise ever known in the history of the gospel, and the open doors in Asia, in Latin America, and in the Dark Continent are a mighty challenge to our faith and liberality. Notwithstanding the numerous and pathetic appeals that are coming from every foreign field for reinforcements, sad to say, our great Church with her nearly 2,000,000 members is not keeping pace with the needs of the hour, or with the advance being made by sister Churches. In order to evangelize the 40,000,000 people in heathen lands allotted to us as our share, we should have 1,600 missionaries in the field, which would be one to every 25,000 of the people to be reached. At present, however, our total missionary force numbers 258 (with 96 wives of missionaries in addition), or but one missionary to every 155,000 souls.

It is a startling fact that the present yearly average contribution of Southern Methodists for the world's evangelization is only about 47 cents per capita—less than a penny a week. During the last ten years the gifts of the Southern Presbyterians to missions have increased from 75 cents to \$1.70 per member. Last year the Mississippi Conference, which now has 55,667 members, raised for Domestic Missions \$9,602.83 on an assessment of \$13.20; and only \$3,785.94 on an assessment of \$12.10 for Foreign Missions. To be content with such a heavy shortage in our missionary collections would be just cause for reproach.

In this hour of marvelous opportunity and of crisis, the greatest need of the Church is the spirit of intercession. More imperative even than the call for increased offerings and for additional workers is the call to supplication, to fervent, unceasing prayer that there may come to the whole Church and to every individual member a clear vision of the world's supreme need and a deepening sense of responsibility for the evangelization of the whole world. It is a lamentable fact that only one out of every six of our members has any worthy share in the extension of the Master's kingdom, the other five being simply idlers. Is it not our duty as pastors and lay leaders to pray earnestly that the great cause of missions may so grip the hearts and consciences of our laymen as to bring them to realize that this is the supreme business of the Church? Is prayer for missions usual with pastors and presiding elders in leading public worship? If not, why not? At our Annual Con-

ferences there is always prayer that God may guide the Bishop and his cabinet in making the appointments, but do we not often forget to include missions in the scope of our prayers? Is it not true that comparatively few in our Church pray regularly and fervently for our missionaries and for the various mission fields of our Church?

In the time of our Lord this saying was current among the Jews: "He prays not at all in whose prayers there is no mention of the kingdom of heaven." This proverb embodies a profound spiritual truth, and is in line with the teaching of our Lord, who has taught us to pray, "Thy kingdom come."

Says that eminent missionary leader, Mr. J. Campbell White: "Prayer is the first and chief method of solving the missionary problem. Among all the methods that have been devised none is more practical, more fruitful than this. If we could get a definite group of people at home into the habit of supporting by prayer each missionary in the thick of the fight, by this simple method alone the efficiency of the present missionary force would probably be doubled without adding a single new missionary."

Again, Mr. John R. Mott, the distinguished leader of the Student Volunteer Movement, rightly says: "The supreme question of missions is how to multiply the number of Christians, who, with truthful lives and clear unshaken faith in the character and ability of God, will, individually, or collectively, or co-operatively as a Church, wield the force of prayer for the conversion and transformation of men, for the inauguration and energizing of spiritual movements, and for the breaking down of all that exalts itself against Christ and his purposes."

How few of us realize the superlative value and importance of intercession in winning the world to Christ. It is highly significant that the modern missionary movement began with the Haystack prayer meeting at Williams College in 1806. The Student Volunteer Movement grew out of the earnest intercession, first on the part of a small group of individuals, and then of a Conference assembled at Northfield in 1886. The Laymen's Missionary Movement, which is doing so much to enlist the co-operation of the men of the Church in missions, was born in a prayer meeting in the Fifth Avenue Presbyterian Church in New York City, on Nov. 15, 1906, the hundredth anniversary of the Haystack prayer meeting.

Many an emergency in missionary enterprise has been successfully met by means of intercession. Mr. John R. Mott relates the following incident which occurred in the experience of Dr. Gulick and his wife, who were missionaries in Japan. Feeling the need of a building for the Christian Association in Kioto, they wrote an appeal on the subject to the "Evangelist," and continued to pray that the \$2,000 needed might be forthcoming. One day a man in Buffalo read the article, and was angered by it. He threw the paper down, but through some impulse picked it up, and put it away. At last, not being able to banish the appeal from his mind, he wrote to the office of the "Evangelist" to ascertain whether the \$2,000 had been received. On learning that the amount needed had not been subscribed, he then wrote that he would give four instalments of \$500 each that the building might be erected. The spontaneous missionary offering of \$50,000 for Soochow University made at the Missionary Conference in New Orleans in 1901 as the climax to the masterly address by our lamented Bishop Galloway was in large measure the fruit of intercession. How great is the need of prayer at the present hour for the development of greater liberality to missions among our membership! Despite the cry of hard times, church people find plenty of money for the things they like, for shows and public entertainments, for tobacco and chewing gum, for luxuries and follies of various kinds. Let earnest prayer be made that the needs of the Master's kingdom shall be so impressed upon our laymen that they may give as the Lord hath prospered them.

No wonder the gospel is making such marvel-

ous progress in Korea, when we think of the prayerfulness and simple faith of the Korean converts. One of our missionaries mentions that they think nothing of spending all day or all night in prayer. During some revival meetings in Songdo a few winters ago it was a common thing for Christians to go out on the hills after the evening meeting, and kneel on the frozen ground, while they cried to God for the outpouring of the Holy Spirit. In an address at Yale some time ago Prof. George Adam Smith pointed out the fact that intercessory prayer is the hardest kind of work; for it calls for detachment from self, and that is always hard. It calls for deep earnestness. It makes demands upon our time, and people in this age are so very busy that prayer has become "the deeply buried talent."

One of the most impressive incidents recorded in the Old Testament is that of the battle of Israel with the Amalekites, during which the hands of Moses were lifted in intercession. As he grew weary and lowered his arms, Amalek prevailed, but when his hands were upheld by Aaron and Hurr, then Israel prevailed. What a true picture this is of the blessedness and power of intercession in the battles that are being fought for the spiritual conquest of the world. Rightly has it been said that "the great battle of Jesus was not won at Calvary, but in the garden of prayer." Let us not forget that prayer is the mightiest agency we can employ in the extension of the Master's kingdom. Will not every pastor and layman in the Mississippi Conference unite in praying daily for a gracious revival in every charge this centenary year of our Conference, for full collections, for an advance in missionary interest and offerings along the whole line, and finally for the energizing presence and guidance of the Holy Spirit in our missionary campaign? May the Lord pour upon us all the "spirit of grace and supplication."

Laurel, Miss.

DR. BLEDSOE ON WOMAN SUFFRAGE.

By Rev. H. Walter Featherstun, D.D.

Dr. Bledsoe, whose article, reprinted in the Advocate, warns against the calamities incident to woman suffrage, was a great and learned man, as all of us concede; but he was not infallible, as many of us well know; and nothing he ever wrote misses the mark more widely than does this college address, reprinted after the lapse of more than forty years. In brief, the argument is that Rome fell because her women were emancipated from the old order of male autocracy to one where she held "coequal partnership" with her husband; therefore, woman suffrage in America to-day would be a woful menace.

In the first place, in early Rome woman was absolutely a slave. Gibbon says: "He (the husband) bought his bride of her parents. * * * She acquired and inherited for the sole profit of her lord; * * * clearly was woman defined not as a person, but as a thing (in law a chattel). * * * Women were condemned to the perpetual tutelage (tyranny) of parents (fathers), husbands, or guardians; a sex created to please and obey was never supposed to have attained the age of reason and experience." (Decline and Fall, Vol. iv, pp. 357-366.)

Mommsen says: "From the earliest period the wife was regarded as a piece of property, destitute of legal rights, and absolutely under the control of the father of the household." (History of Rome, 1, 90.)

America never saw an African slavery more abject. Later she was emancipated from this abject slavery and became, though in a far less degree, what she has been for centuries in every Christian home. Now it is argued in the article under review that the passage of Roman womanhood from this primitive slavery to hold "coequal partnership" with her husband brought about the fall of the Roman Empire. Gibbon, who was

learned in all Roman matters, and was, as all know, a real historian, testifies otherwise. Some one else has truly said: "The long and distant wars made it more and more impossible for the (Roman) soldier to be a good citizen. * * * The freedom and licentiousness of camp-life, the sweets of pillage and rapine, ever grew more pleasant to the Italian burgess and colonist; thus indolence, inaptitude and spendthrift habits aided the greedy designs of the capitalists," and so brought it about that corruption grew until the downfall came. (See Columbian Encyc., Art. Rome.)

In the second place, there never was in Rome, the empire or republic, any sort of woman suffrage. Rome never got far enough from savagery for that.

The women of later Rome so fearfully described by Tertullian, and Murtial, and Juvenal, were not suffragists—not even "suffragettes." They were utterly illiterate. In the Rome of that day, an educated woman was ranked as most disreputable. These, the leading society belles of Rome, were pagans, consistent worshipers of Venus, who sneered at chastity as a weakness, who attended regularly the shows where human blood flowed freely from gladiatorial swords, and human bones were crushed by the lions in the arena, and all as an entertainment for these Roman belles. They were ignorant, brutal, unchaste creatures—and yet with all their brazen tyranny of passion, they were nothing more than petted, pampered slaves, first to one rich Roman, and then to another.

Now, because these pagan followers of Venus in ancient Rome, these bedizzened bawds as coarse and cruel as they were ignorant and unchaste, were a part of the corrupting influences that brought Rome to her fall, must we be warned that woman suffrage in Christian America to-day is a menace, and that the modest request of hundreds of the best women in Southern Methodism for laity rights is a step in that direction? This is the logic of this argument. Surely the opposing brethren are driven to fearful straits!

Let it be said with tremendous emphasis:

1. Woman suffrage has never brought about, or fostered, or helped forward easy divorce, or divorce of any other sort. I challenge proof, to the contrary of this statement.

2. Nor is race suicide chargeable as a possible result of woman suffrage. Everybody ought to know that the creatures who figure in divorce courts and dodge motherhood are the so-called "society belles," who are bent on "having a good time," utterly caring not a flip for suffrage, or for humanity, or the Bible, or God.

3. There is not a scintilla of evidence that the suffragists of America are any less lady-like, or womanly in any sense or degree, than are those who do not seek it.

4. While the women who are asking laity rights in our Church may generally believe in woman suffrage, their pleas for laity rights is not a plea for civil suffrage; and, if granted, will in no wise affect the question of civil suffrage, which is rapidly coming, all regardless of what our Church does in the laity rights matter.

5. There are no truer Christians, no lovelier women, no gentler nor more womanly than those asking for laity rights in our Church.

MILLSAPS' OPPORTUNITY.

By Mr. J. D. Barbee.

The destruction by fire of Founder's Hall at Millsaps College presents an opportunity to Mississippi Methodism for a forward movement, involving plans for an orderly and systematic scheme of artistic development, which it cannot be doubted will be promptly siezed and ardently prosecuted. Recent utterances of Mr. J. R. Bingham, the Editor of this Advocate, and Rev. W. S. Lagrone indicate that our leaders are awake to this opportunity and the pressing needs of the

institution. My own view is that a great administration building should be erected on the site recently occupied by Founder's Hall. No half-way measures should be adopted. Millsaps College is no longer an experiment, but one of the recognized institutions of the South, and its Board of Trustees should adopt definite plans for buildings and grounds with a view to permanency and the glory which beckons to it from the future.

The question of the money with which to accomplish this end is one which I think should not trouble us. I like Brother Lagrone's appeal to the alumni of the College. And it suggested to my thoughts the possibility of organizing an Alumni Association embracing all the Methodists in Mississippi as associate members who would be willing to pledge a small annual contribution for a term of years for the purpose of building suitable structures. Even should such a plan prove unworkable, I think we may well emulate the example of our Roman Catholic friends by adopting a large plan and working slowly but surely towards its accomplishment. Twenty-five or even fifty years is not a long time in the life of a people, and Millsaps College should live while the planet lasts. The main thing, as I view it, is to adopt a large and comprehensive building plan and then let Bishop Murrah, the accomplished President of the Board, place the matter upon the hearts of the Methodists of the State and lead them in its glorious fulfillment.

Another thing of which I would like to speak while I am about it is this: During my membership on the Board of Trust of Millsaps College the thing which has impressed me more than any other is the wonderful sagacity and ability displayed by our illustrious founder in the management of the finances of the institution. His fixed resolution never to allow the College to contract debts is most wise and commendable. While he lives no change in this policy is likely to occur. But accumulating years admonish us that we cannot always have his firm hand upon the helm; therefore it occurs to me as wise that the Annual Conferences should take steps to so amend the charter of the institution as to embed firmly in its provisions Major Millsaps' wise policy which is commended by more than twenty years of success. I think it would be gratifying to him to know that this child of his affections could never by any possibility wreck itself by becoming involved in debt, that graveyard of so many similar institutions in our Southland.

Greenville, Miss.

THE KIND OF REVIVAL NEEDED.

A preacher was praying, "O Lord, send us an old-fashioned revival." "Amen," responded a brother. "Send us," continued the preacher, "a revival that will help us to love one another." "Amen," shouted the same brother. "O Lord," continued the preacher, "send us a debt-paying revival." That settled his "Amens."—Rev. Robert Stephens.

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NEW ORLEANS, LA.

Church News

The name of the Philadelphia Methodist (Northern Methodist) has been changed to The Methodist Times.

Rev. A. J. Meaders, of Martin, Tenn., Secretary of the Memphis Conference, has lately been visiting relatives at Clarksdale, Miss.

Fifty years ago we had in Little Rock, Ark., but one church and one weak mission, with 247 members. To-day we have in that city ten thriving churches, with a total membership of nearly 4,000.

Dr. F. J. Prettyman, of the Baltimore Conference of the M. E. Church, South, has been elected Chaplain of the United States Senate. He is an able minister, and will discharge worthily the duties of that responsible office.

Dr. J. C. Morris is expected to assist Dr. T. E. Sharp, the pastor of St. John's Church of Memphis, Tenn., in a meeting in the near future. Dr. Morris some years ago served the First Methodist Church of that city with great acceptability, and has in Memphis many friends and admirers.

The Western Methodist of Feb. 27 states that Bishop E. R. Hendrix had a narrow escape recently while on his way from Mexico City to El Paso. His train was attacked by rebels, and for a time the passengers were in considerable danger. The news which has come to our Mission Board, that all our American workers in Mexico are safe, is cause for profound gratitude to God.

The late Dr. Young J. Allen, of the Methodist Episcopal Church, South, who so distinguished himself as a missionary, also performed a vast amount of literary work. Besides uncounted editorials, he is said to have written, compiled, or translated nearly 250 volumes in the Chinese language. To him also belongs the distinction of having established the first newspaper of a modern type that made its appearance in China.

Of the Negroes of the United States it is estimated that about 61 per cent are Baptists. The Methodists claim among them only 13 per cent. Manifestly, immersion is tremendously popular with the colored contingent of our population. And, incidentally it may be remarked that these figures show where a very large part of the strength in the Southern States of which some of our white Baptist brethren are so much given to boasting lies.

To the Midland Methodist (Nashville, Tenn.) we are indebted for the following statistics: "We have thirteen active and one superannuate in the College of Bishops. Those in the active service get \$480 per annum. The superannuate receives \$2400 a year. Eight widows of Bishops are living, and they get annually \$1000 each. The amount necessary to support all the claimants upon this fund is \$72,800 per annum. The yearly assessment levied upon the Church for this purpose is \$90,000."

The Waukegan (Illinois) Daily Sun, of Feb. 3, stated that two of the daughters of "the former conductor of Dr. Alexander Dowie's white-robed choir" were on the day preceding received into the Zion Methodist Church of that city. The Doctor's son, Gladstone Dowie, it will be remembered, some time ago applied for admission into the ministry of the Protestant Episcopal Church. More and more as the years pass this once noisy sect seems to be disintegrating and weakening in its influence.

Goucher College, formerly The Woman's College, of Baltimore, Md., is reported to be in such sore financial straits that it will require the raising of \$1,000,000 by April 5 to save it for the

Methodist Episcopal Church. Of this amount Baltimore has pledged \$700,000, and the Northern Methodists throughout the United States are being appealed to for the other \$300,000. We hope that the amount needed will be promptly secured, since the loss of this splendid institution would be a calamity to our sister Church.

Bishop J. W. Lambuth, upon the invitation of the Methodist pastors of Richmond, Va., visited that city on Feb. 19, and gave a thrilling account of his journey through Africa to a large and appreciative audience. He stated that he had secured \$15,000 of the \$20,000 necessary for the equipment of our mission in the Dark Continent, and that he had engaged as the first four missionaries a teacher and translator, an evangelist, a carpenter and blacksmith, and a physician. The Bishop himself expects to return to Africa in December.

Dr. George P. Eckman, Editor of the New York Christian Advocate, will preach the Commencement Sermon of Trinity College, at Durham, N. C., on Tuesday morning, June 3; Dr. C. C. Woods, the Associate Editor of the St. Louis Christian Advocate, will deliver the Alumni Address at the annual Alumni dinner on the afternoon of the same day; and the Commencement Address will be delivered on Wednesday morning, June 4, by Rear Admiral Robert E. Peary, the famous discoverer of the North Pole, who is also the author of a number of books of merit and a forceful and impressive speaker.

Dr. James Cannon, Superintendent of the Southern Methodist Assembly at Waynesville, N. C., spent Sunday, Feb. 23, in Raleigh, N. C., preaching at Central Church in the morning and at Edenton Street at the evening hour. The Raleigh Christian Advocate rightly says: "Dr. Cannon is one of the strong men of our Church, and is doing a great work in connection with the Assembly." Methodism owes Dr. Cannon much for the great fight he has made in Virginia to prevent the alienation of Randolph-Macon College from the Church. One never has any trouble in finding out where he stands on any pending issue.

The three Methodist bodies of New Zealand—the Primitive Methodists, the Wesleyans, and the Bible Christians—have united, forming a denomination which numbers about 100,000, and which will be called the Methodist Church of the Dominion of New Zealand. It is stated that the greatest problem that confronts the new Church is that of giving the Gospel to the scattered settlers in the outlying districts, and that for this purpose "saddle-bag missionaries" will be sent out. If the saddle-bag preachers do in New Zealand what they did in the early days of the United States, some brilliant church history will soon be made in that country.

ARE YOU GETTING READY FOR THEM?

To the Louisiana Pastors.

Dear Brother: I drop you this note by way of exhortation. Our District Sunday School Institutes are almost here, and it is time that our plans were taking definite shape. We have an unusually good opportunity before us, and we must not let it slip. A new Sunday school, as well as a new common school era, is upon us, and its movements are so rapid that we must be ever active to keep abreast of the times. As the church's leader, the pastor who handles the situation successfully must know how to operate each of these departments of Sunday school activity, and with the many other things that he needs to know, this is sometimes no easy task. Have you the latest knowledge of the Missionary, the Adult, Teacher Training, the Home, the Elementary, or the Advanced departments? Could you, with freedom, discuss the Graded Literature, Decision Day, the Boy Problem, and the Value and Workings of the Adult Class? To effectively lead the modern

Sunday school, these things must be familiar to you.

Quite a number of the pastors of other Churches have had theological school training in Sunday school work, and if we are to successfully meet them in pastoral rivalry we must in some way supply this lack in our own training. These Institutes afford us the opportunity to get together and go over the whole question and learn the latest there is to know. Dr. and Mrs. Hamill rank with the best Sunday school workers of their day, and when just in their prime they come to bring us their best. The fact that a meeting is held in each district makes it easy to attend. Will any of our pastors let this opportunity pass unused? We feel that they surely will not; but we must wait and see. Will all have interest enough in their workers to have them out in numbers? We must judge by the results. We continue to exhort. To-day is the day to work up the delegation and to send in their names to the local pastor where the institute for your district is to be held. Delays are dangerous. By all means do it now!

With a great deal of pleasure, we anticipate meeting you at one of these Institutes, where we may learn more of the things necessary to the establishment of our Master's kingdom.

Fraternally yours,

P. O. LOWREY, Field Sec'y.

THE BOARD MEETINGS IN DALLAS.

Bulletin Number 4.

A splendid committee of Dallas Preachers and Laymen is holding weekly meetings to make plans for the Board Meetings in Dallas this Spring. They realize that they have a big job on their hands and for that reason started early and are keeping busy so that every detail will be worked out before the time arrives. That this will prove a great occasion, no one familiar with the deliberations of the committee to date has any doubt. Liberal railroad rates have been assured and a list of hotels and boarding houses is being prepared that good entertainment at reasonable prices may be provided for all who come.

The General Epworth League Board, while small in numbers, is ambitious to stand right on the front line, and plans are being made on a scale that make one not inoculated with their peculiar brand of enthusiasm almost gasp. But Gus Thomasson is a member of this Board and lives in Dallas, and he says his Board must out-shine all the rest. The young people of the city and vicinity are considerably stirred and every one of them is right in line for an occasion that will not soon be forgotten. They talk of a mass meeting at the Coliseum on Sunday afternoon, May 4th, that will fill every seat, and a banquet on the Monday night following with plates for more than one thousand Leaguers, with all the Bishops present, and such an assemblage of the youth and beauty of Texas Methodism as will be an inspiration to all who are fortunate enough to be there. The cheerful optimism and buoyant enthusiasm of this host of Epworth Leaguers insures a robust type of Methodism in these parts in years to come. Our hats are off to the Epworth Leaguers!

W. C. EVERETT,

Chairman.

Dallas, Tex., Feby. 26, 1913.

A FREE SPRINKLE.

Send your name and address, and a 2-cent postage stamp, to Rev. Jno. D. Ellis, Jackson, Miss., and he will mail to you Circuit Rider's unanswerable "Essay on Baptism," just from the press, and which was written for free distribution. Dr. Meek, Editor of the New Orleans Christian Advocate, says: "I was very much pleased with the Essay. It is fresh, suggestive and striking, and ought to do great good." It is the very thing to place in the hands of any church member for quick reading, and will convince anybody that the Scriptures call sprinkling baptism. Order quickly, before they are all given away.

A METHODIST.

Secular News and Comment

By Rev. A. J. Gearheard.

Mr. Lloyd-George, the great English Commoner, who will visit the United States next summer, is announced to speak in Boston, New York, Pittsburgh, and Chicago.

A committee representing the Association of Life Insurance Presidents recently reported that 630,000 of the 1,500,000 deaths that occur annually in the United States are due to preventable diseases.

Los Angeles, Cal., is to have a cotton factory which will cost \$1,000,000, and which will employ 3600 workers. The Los Angeles cotton factory will have to pay freight on almost all the cotton it will use, and yet probably it will make money. It is passing strange that Southern capitalists do not build more such factories in the South.

It cost \$73,000 to inaugurate Woodrow Wilson President of the United States. Of this amount \$14,000 deficit remains to be paid out of an \$88,000 guarantee fund which was secured in Washington. The Joint Congressional Inaugural Committee spent about \$25,000, which amount was paid by the Government, and the receipts from other sources were \$34,000.

During the decade from 1900 to 1910, the number of horses in the United States increased from 13,000,000 to 21,000,000, while the average value increased from \$42 per head to \$96 per head. During the same period the mule population doubled. The above facts do not seem to indicate that the automobile is taking the place of the horse in our country at a very rapid rate.

Colonel Roosevelt recently branded as false the report that he would make public a letter from the Emperor of Japan asking him to intervene in the war between Russia and Japan. By this announcement the Seer of Sagamore Hill consigns a great deal of late editorial effort on the part of his critics to the scrap heap of wasted energy. Mr. Roosevelt is too sane and sagacious a diplomat to permit himself to commit such a breach of international etiquette as this.

The Jewish Forward, the official organ of the Brotherhood of Tailors, published in New York City, recently printed an editorial urging the striking garment workers to return to their work and ignore the advice of the walking delegates of their Union. The editorial produced a storm of disapproval, and as a result a mob attacked the Forward's office and nearly demolished it. To use violence against those who express views contrary to their own seems to be characteristic of the leaders of too many strikes.

Before his retirement from the office of Postmaster General, Mr. Frank H. Hitchcock issued the following order concerning the parcels post department of the postal service: "On and after July 1, 1913, parcels post packages may be sent C.O.D., on condition that the sender pays the postage and adds 10 cents in parcel postage stamps as a fee for the collection. No package will be accepted that is valued at more than \$100, and the Government will not be responsible for lost packages to more than the amount of \$50."

That the State of Mississippi is the mother of Senators is attested by the following statement, which we clip from a secular paper: "In addition to Senators John Sharp Williams and James K. Vardaman, the Mississippi contingent in the Senate is Senator Geo. E. Chamberlain, of Oregon, and Senator Francis G. Newlands, of Nevada, who were born near Natchez, Miss.; Senator Key Pittman of Nevada, a native of Vicksburg, Miss.; Senator James P. Clarke of Arkansas, a native of

Yazoo City, Miss.; and Senator Thomas P. Gore of Oklahoma, who was born in Webster County, Miss."

The subject of increasing the salary of district judges is being agitated in Texas. It is also being considered in some parts of Louisiana, where the salary of that officer is but \$3000 per year. The Shreveport (La.) Journal, in commenting on the question, says that because of the small salary, the best lawyers will not release a much more remunerative practice for the small income of the Bench, and that good lawyers are only secured as judges when they sacrifice the money feature for the sake of the honor attached to the office. The Journal suggests \$5000 as the proper salary for a district judge.

During last year 139 persons lost their lives in the United States in railroad wrecks, and 231 were killed by automobiles on the streets of New York City alone. It is estimated that not less than a billion people rode on the trains at different times. This is a remarkably good showing in favor of the men who run the trains and maintain the tracks and rolling stock of the railroad companies; and, at the same time, an indication that those who have money enough to own automobiles are not always the proper persons in whose hands to trust the safety of public highways.

The Louisiana Superintendent of Education, Mr. T. H. Harris, has expressed the opinion that a parish school board has no right to change the curriculum by permitting prayer and Scripture reading to be a part of the daily exercises in the public schools. If a school teacher desires to begin his day's work by reading from the Bible and offering a prayer, and his patrons do not object thereto, we cannot see that he needs any law or even the consent of a higher school authority so to do. Certainly his action would come no nearer to a violation of public school ethics than does the fact that certain parish superintendents declare Good Friday a holiday in deference to the religious scruples of Roman Catholic teachers and patrons.

The names of the members of President Wilson's Cabinet were made public on March 4, and are as follows: Secretary of State, William Jennings Bryan, of Nebraska; Secretary of Treasury, William G. McAdoo, of New York; Secretary of War, Lindley M. Garrison, of New Jersey; Attorney General, James McReynolds, of Tennessee; Postmaster General, Representative Albert Burleson, of Texas; Secretary of Navy, Josephus Daniels, of North Carolina; Secretary of Interior, Franklin K. Lane, of California; Secretary of Agriculture, David F. Houston, of Missouri; Secretary of Commerce, Representative William C. Redfield, of New York; Secretary of Labor; Representative William B. Wilson, of Pennsylvania. It is interesting to note the qualifications of each of these men. Half of them are Southerners, and all of them have been admitted to the bar as lawyers, except the last three; of these one is a college professor, another a miner, and the third a manufacturer. Of the lawyers, Mr. Bryan and Mr. Daniels have been engaged chiefly in newspaper work in the capacity of editors, and Mr. McAdoo was better known as a railroad man and builder than as a lawyer.

ONLY COMMON PEOPLE.

The tradition of blue blood dies hard, even on democratic soil and in a democratic age. It is hard to realize that beneath kingly robes or president's garments there dwells nothing but common man. And it is still harder to realize that under the uncouth garb of the unlettered immigrant, there breathes a humanity which is of equal value in the Father's sight to ours. We have the same joys and the same trials; we have the same warm love and the same hot hate; the same sins and the same sorrows; and to all

the same gospel comes with the same mighty uplift, and the same glorious revelation. One humanity, one Redeemer, one final home.—The Christian Guardian.

A PATHETIC STORY.

"My Father Was a Good Man, But Whiskey Did It."

I was sitting at my breakfast table one Sabbath morning, when I was called to my door by the ringing of the bell. There stood a boy about fourteen years of age, poorly clad, but tidied up as best he could.

He was leaning on crutches; one leg off at the knee. In a voice trembling with emotion, and tears coursing down his cheeks, he said: "Mr. Hoagland, I am Freddie Brown. I have come to see if you will go to the jail and talk and pray with my father. He is to be hanged tomorrow for the murder of my mother. My father was a good man, but whiskey did it. I have three little sisters younger than myself. We are very poor and have no friends. We live in a dark and dingy room. I do the best I can to support my sisters by selling papers, blacking boots, and odd jobs; but, Mr. Hoagland, we are awfully poor. Will you come and be with us when father's body is brought home? The Governor says we may have his body after he is hung."

I was deeply moved to pity. I promised, and made haste to the jail, where I found the father.

He acknowledged that he must have killed his wife, for the circumstances pointed that way, but he had not the slightest remembrance of the deed. He said he was crazed with drink or he never would have committed the crime.

He said: "My wife was a good and faithful mother to my little children. Never did I dream that my hand could be guilty of such a crime." The man could bravely face the penalty of the law for his deed, but he broke down and cried as if his heart would break when he thought of leaving his children in a destitute and friendless condition. I read and prayed with him and left him to his fate.

The next morning I made my way to the miserable quarters of the children. I found three little girls upon a bed of straw in a corner of the room. They were beautiful girls had they had proper care. They were expecting the body of their dead father, and between their cries and sobs they would say, "Papa was good, but whiskey did it."

In a little while two strong officers came bearing the body of the dead father in a rude pine box. They set it down on two old rickety stools. The cries of the children were so heartrending that the officers could not endure it and made haste out of the room.

In a moment the manly boy nerved himself, and said: "Come, sisters, kiss papa's face before it is cold." They gathered about his face and smoothed it down with kisses, and between their sobs cried out: "Papa was good, but whiskey did it."

I raised my heart to God and said: "O God, did I fight to save a country that would derive a revenue from a traffic that would make one scene like this possible?"—Youth's Outlook.

OUT-OF-TOWN CUSTOMERS

Now brought into closer touch with our store, for on January 1st we commenced our Free Delivery by Parcels Post.

Purchases made from Holmes' will be delivered free of cost to the purchaser, just as to residents of New Orleans, and out-of-town customers will no longer have to figure the added expense of postage or expressage on a purchase as previously, for we will deliver, free of charge, merchandise weighing 11 pounds and less, and not over 72 inches length and girth combined, as per Parcels Post Regulations.

Our out-of-town readers of this announcement will do well to remember that not only have we a Mail Order service that is prompt and efficient, giving as careful attention to commissions by mail as if purchase was made in person, but we also deliver anything under the Parcels Post regulations "FREE OF CHARGE."

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THE TALLY.

By Richard Lord.

It isn't the job we intend to do
Or the labor we've just begun
That puts us right on the ledger sheet;
It's the work we have really done.

Our credit is built upon things we do,
Our debit on things we shirk,
The man who totals the biggest plus
Is the man who completes his work.

Good intentions do not pay bills;
It's easy enough to plan,
To wish is the play of an office boy;
To do is the job of a man.

NINETY-ONE BEAUTIFUL YEARS.

By Mrs. Robert Kemp.

Boydston, Va., March 21, 1822—Gulfport, Miss., Jan. 28, 1913: between these two dates Mary Elizabeth Moss, wife of H. A. Walker, lived ninety-one beautiful years. She was a devoted member of the Methodist Church. From our hearts we send up praise, glory and honor to our God, because we have seen what he can do with a life perfectly consecrated to him. We only saw the closing years, but from the last we know the rest. In youth must have been laid a firm foundation, upon which trials and temptations patiently borne year after year, built up so beautiful and strong a character. No neglected duties or falls on account of temptation remained unrepented of to mar the symmetry of the finished structure of that life into which went the labor of three score years and ten. Twenty more were added, to polish and glorify it. We who saw and knew what such a Christian meant to the world were blessed indeed.

For two months she was confined to her bed. "Home, home," was a word frequently on her lips, and so constantly was she rejoicing in the prospect of soon being there, that there was no time to complain of her present suffering. She loved to see her friends, but was too weak to do more than look her love, press the hand, and say, "God bless you." These had always been her words of parting when in health, and spoken by Grandma Walker, they were a blessing indeed, for we knew she walked and talked with God.

Had any one asked if she gave to missions, it would have been a distinct shock. It is absolutely unthinkable, that such a Christian could be indifferent to this great work. No greater argument as to duty along this line can be given than the large place it held in the life of such a saint, and the continued help she gave the cause, both at home and abroad. In 1878, when the Woman's Foreign Missionary Society was organized, she was living in a rural community, or doubtless she would have been a charter member. She joined the Society at the first opportunity; she was ready for all local work, and when it was decided that the old log church that she loved so well must give way to a better building, she worked faithfully for the new; and McGowan Chapel was built largely through her efforts.

She came to Gulfport at the age of seventy-eight, when most women would have thought it too late to take up new work; but wherever there was work to do for the Master, she could not be idle. She soon became a spiritual power in the church, an inspiration to the Woman's Missionary Society, an example to be emulated by all. She was the first life member made by the Foreign Society. When in her early eighties she had a fall which necessitated the use of crutches for life, it seemed that surely her time to rest had come. But she wanted no rest as long as there was a chance to do any thing for her Master. She attended the meetings when she could, and when she could not her first words, on her daughter's return, were, "Tell me all about

the meeting." She was interested in the slightest detail, ready still to do her part at home if she could. A few months ago, when we began our new church in Gulfport, she immediately began knitting mats to contribute to the fund the ladies were raising. She left three dollars she had made as her contribution—more would have followed.

The last few years she sat on her porch with a kind word for all who passed, most of whom would stop for a minute with dear Grandma. She said this was her last chance to influence souls for her Master, and many a seed that she dropped may bring forth a harvest. The postman was her friend, and stopped on his round to go in and shake the kind hand and look once more on the face that always gave him a smile. Her life was all love; she gave it freely and received freely in return—not only from her own family, but the community; for she helped every life she touched. We breathed a pure atmosphere in her presence. I do not suppose that any one could have told Grandma Walker any of the ugly gossip of the day. At her memorial service ministers of different denominations told of what a blessing she had been to them in their work. To her they went to talk of the deep things of God that they might give it out to their people. The Episcopal minister, who had known her longer than the others, said that first he visited her occasionally but he needed her counsel more and more, until it became his habit to go every Monday to tell her what had taken place in the City Preacher's Meeting that morning, in which she was much interested, and to get fresh inspiration for his work.

I believe she was the happiest person I ever knew. Once she said to me, "I know no shadow of trouble; everybody is good to me; every day is a happy day. My heart is full of praises to God." She radiated joy and peace. Her face was singularly free from wrinkles; her complexion was clear; her mind was bright—interested in the welfare of the town, and her hearing was good. She was not only a pleasant companion, but good to look upon. It is a common saying when the good pass over the river that "Heaven is richer, but that earth is poorer." Some how I can not feel that earth is poorer, we do not say this when the seed are in the ground, but feel it is already richer because of the harvest to be brought forth. She sowed so many good seed—in the morning, at noon, and at eve—that the harvest she reaped herself is only a small part of that yet to come. It will go on multiplying through the years, ending only in eternity.

Neither can I say that her last years were "going down the hill." She seemed to be going higher, higher, each day, and brighter and brighter around her became the radiance of her Savior's presence, until she was lost to us in the bosom of her God.

Her two grandchildren took the precious body back to her old home and friends, and laid it to rest in the cemetery back of McGowan Chapel. They made her grave on the site of the old log church in which she was converted. Here the Savior took her hand and led her safely through sunshine and shadow; through the desert and by the river side, "mid scenes of gloom," and where the flowers bloomed, till she reached her home in the Paradise of God.

Gulfport, Miss.

WHY NOT SEND THE PASTORS?

Dear Dr. Meek: Our second great Missionary Conference will be held at Waynesville, North Carolina, in June. Please permit me to make a suggestion and ask the prayerful consideration of it by our laymen, and especially by our presiding elders.

Why cannot every pastor in our patronizing Conferences go to this meeting? There is one way in which this can be done, and only one, viz: let each pastoral charge send its pastor, paying at least his traveling expenses. This isn't too much

to ask of them, and if properly brought to their attention, I do not believe many of them would object to doing it. It would be only a small sum for each church, and only a few cents for each member; but it would mean a new lease on life to many a pastor, and a new era in many a church.

If the Laymen's Movement is to be emphasized, who needs to go more than the pastor? In spite of all that has been said about this being a "Laymen's Movement," its success or failure is in the hands of the pastor. Of all men, his presence at this Conference is needed. But many of these pastors cannot go without help, and those who need help most, also need this meeting most.

There is not a single great Baptist gathering in the Southern States to which scores of Baptist churches do not send their pastors, meeting all their expenses. These men, filled with intelligent enthusiasm, return to their charges and lead their people to larger achievements.

Let me lay this on the minds and hearts of our laymen and presiding elders, who have peculiar opportunities for getting this matter before our people.

B. F. LEWIS.

KEEP THE FIFTH SUNDAY IN JUNE OPEN.

In view of the importance of the General Missionary Conference set for June 25-29, the presiding elders and pastors are respectfully requested to make no special appointments in their districts or charges for the fifth Sunday in June. The great Missionary Conference will be held on the Southern Assembly Grounds on that Sunday. Leave your people free to attend without conflict with other appointments at home. Please do not set church dedications or district conferences or quarterly conferences for that time, if it can possibly be avoided.

Signed: W. R. Lambuth, Chairman Program Committee; Ed F. Cook, Chairman Steering Committee; C. F. Reid, Secretary.

HOW WESLEY AND ASBURY PASSED AWAY.

Last Sunday was the 122d anniversary of the death of Mr. Wesley. He died at a quarter before 10 o'clock on Wednesday morning, March 2d, 1791, and a week later was buried at City Road Chapel, early in the morning, to avoid the throngs.

The closing scene was never to be forgotten by those who were present. Joseph Bradford was praying, and the room was filled with sorrowing friends, and while the words of the prayer, "Lift up your heads, ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in," were upon the lips of the preacher, the soul of this beloved pastor of thousands passed into the beyond.

Toward the very end of the month, twenty-five years later, upon the wide American continent, on Sunday, Bishop Asbury fell on sleep, after hearing an exposition of the 21st Chapter of Revelation, by John Wesley Bond, his traveling companion. Like Wesley, he, too, ceased at once to work and to live. But their work still survives in thousands of toilers who follow along after them.

J. S. CARLTON.

March 6.

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Editorial.

WHAT THE "REAL" HISTORIANS REALLY SAY.

Elsewhere in this issue Dr. H. Walter Featherstun undertakes to reply to the discussion of Dr. Bledsoe, which has recently been published in the Advocate. That address was not, as Dr. Featherstun's language would seem to imply, wholly, or chiefly, a warning against woman suffrage, but a masterful dissertation on "The Mission of Woman" as fixed by the Creator and a clear setting forth of what must inevitably result as the consequence of a departure therefrom. We are not surprised that our good friend who has been so far afield of this question should feel the overwhelming force of Dr. Bledsoe's great argument and seek to set up some sort of a defense for his erroneous teaching and example; but his effort in this direction will avail him little with informed people, or with persons who have access to the authorities on the points at issue. As expositors of Roman history and interpreters of its philosophy, we have on one side Dr. Albert Taylor Bledsoe, who as a student and thinker has never had a superior (if an equal) in the Methodist Episcopal Church South; Mr. Lecky, who as an accomplished and reliable historian has been given universal recognition in the world of letters, and Prof. J. R. Seeley, the brilliant author of "Ecce Homo," "Imperial Rome," and many other learned volumes; while on the other side stands Dr. Featherstun, who says, in effect, that these gentlemen are entirely wrong in their observations and conclusions. Let it be remembered that, writing at a much later time than Gibbon, Dr. Bledsoe, Mr. Lecky, and Prof. Seeley were quite as familiar with his works as is Dr. Featherstun, who tells us that these writers missed the facts spread upon the pages of this "real historian" and went wildly astray.

But the truth is, that neither Gibbon nor Mommsen (whose great work is comparatively recent) furnishes the least ground for the impassioned statements of Dr. Featherstun as to the legal and intellectual status of Roman women in imperial times. The former does, indeed, say that 'woman was regarded as a thing and not a person' (though on this point he is expressly, and evidently designedly, contradicted by Mommsen, a better authority on Roman institutions); but he (Gibbon) in making that statement was avowedly referring to woman's condition in the early days of the nation. Roman history up to the time of the fall of the Empire to which Dr. Bledsoe refers covered approximately a period of a thousand years; and of woman's status in later times, Gibbon, along with the others, gives a vastly different picture from that painted for us by Dr. Featherstun. He says (Vol. 5, page 52): "After the Punic triumphs the Roman matrons aspired to the common benefits of a free and opulent republic. . . . They declined the solemnities of the old nuptials . . . and substituted the liberal and definite terms of a marriage contract. Of their private fortunes they communicated the use and secured the property. The estate of a wife could neither be alienated nor mortgaged by a profligate husband." He further says (Vol. v, page 55): "When the Roman matrons became the equal and voluntary companions of their lords, a new jurisprudence was introduced, that marriage, like other partnerships, might be dissolved by the abdication of one of the associates. (Observe that the wife had equal power with the husband to secure a divorce.) In three centuries of prosperity and corruption this principle was enlarged to frequent practice and pernicious abuse." And he also states that when pressed by Augustus to marry, the men of Rome replied "that the prevailing institutions were the least favorable to males." Do not these statements sustain Dr. Bledsoe in every essential particular?

But let us hear Mommsen, who is conceded to be the greatest authority on the Roman government, customs, and laws. Referring to woman in the earlier periods of Roman history, he says (Vol. 1, 63): "Woman did not, indeed, occupy a position inferior to man in the acquiring of property and money; on the contrary, the daughter inherited an equal share with her brother, and the mother an equal share with her children. . . . Within the house woman was not servant, but mistress, exempted from grinding corn, cooking, and menial tasks. . . . They were not things, but persons." Where, here, is the parallel to African slavery in its most abject form? Would it not be interesting to know why Dr. Featherstun did not see these statements when he was writing his article? Even the power of parents, of which our brother seeks to make so much, applied to sons to almost as great an extent as it did to daughters. On this point Mommsen says: "It was easier under the old Roman law for a slave to secure release from his Master than a son from his father."

But none of this is really germane to this discussion. It is with woman's condition in times far subsequent to this that we are at present concerned. And Mommsen, in touching upon this question, in several places explicitly states (for the want of space we cannot quote his exact words) that parental control became relaxed; that, with the freer mingling of the sexes, unchastity and celibacy rapidly grew more common; that divorce and childlessness increased alarmingly; that the women shook off their fathers and husbands as administrators of their property and hired private managers; and that their holdings became so large as to call for special legislation.

But the Doctor declares that they were not "suffragettes." There was no such thing as general suffrage in Imperial Rome, either for males or females; but Mommsen says: "They (the women) also acted as politicians—appeared at party conferences, and took part with their money and their intrigues in the wild coterie-proceedings of the times." He states that statues were erected in their honor in the provinces; that Cato complained that they ruled the world; and he calls them "female statesmen" and speaks of the "unnatural world in which the sexes seemed as though they wished to change parts." It strikes us that these women came about as near being suffragettes as was possible in that age of the world's history.

Nor were the Roman women of that period as ignorant as Dr. Featherstun says they were. Mommsen says (Vol. iv, 605): "The female world took a lively part in literary pursuits: the ladies did not confine themselves to dancing and music, but by their spirit and wit ruled the conversation and talked excellently concerning Greek and Latin literature. . . . Rhythms became more and more fashionable among the children of both sexes." Neither were they "all pagan followers of Venus," as our friend, in his vehemence, asserts. Smith & Cheetham's "Dictionary of Christian Antiquities," a most scholarly and dependable work, sets forth the fact that many of them were members of the Christian Church, attended upon its ordinances in gorgeous attire, and were sometimes even "permitted to perform religious rites." In other words, the masculine women of that age not only contributed to the wrecking of the State, but for a time corrupted and well-nigh ruined the Christian Church.

The space is not at our disposal to make a full reply to the latter part of Dr. Featherstun's article, which is little else than an expression of his opinions. He affirms that there is no connection between woman suffrage and the increase of divorce. Mrs. Townsend, the brilliant North Carolina authoress, in her recent paper on woman suffrage in the Methodist Review, differs radically from him on this point. The woman's rights movement (of which the suffrage feature is the last flower and fruit) and easy divorce certainly marched hand in hand in Imperial Rome; they have come together and are growing together in our own land; and in Norway, a woman suffrage country, we are told that "the divorce rate has quintupled within the past few years." If our friend cannot see that whatever takes woman out of her God-given sphere and constitutes her less a home-maker (which the ballot and what would come with it would undoubtedly do) must have a prejudicial effect upon marriage, domestic happiness, and the bearing and rearing of children, no proof, however clear, would convince him.

The Doctor denounces the women of Rome and sneers at them in comparison with those of America. But let it be remembered that the Roman matrons, too, were famed for their chastity until they were corrupted by a too promiscuous mingling of the sexes, such as is now being proposed in this country. If our women throw off home restraints and follow in their footsteps in this respect, there is no guarantee that they can escape any more than did those of the once proud "mistress of the world."

THE NEW FEDERAL ADMINISTRATION.

Amid simple, yet imposing ceremonies, and in the presence of one of the largest crowds ever assembled at Washington, Woodrow Wilson, on the fourth of March, took the oath of office as the twenty-eighth President of the United States. Though his inaugural address could scarcely be called a great utterance, it was clear, to the point, and there rang through it a commendable note of earnestness. To us, what was most striking in it was the evident opinion of our new Chief Executive that the securing of social justice for every citizen beneath the flag is at present the most imperative duty of the Government. This means doubtless that he thinks that the legislation of the future should concern itself more with the immediate condition of the people than with academic principles and abstract questions of property. Necessarily this would make our government more paternalistic. This seems to be the tendency in all enlightened lands.

We are pleased with Mr. Wilson's Cabinet, which unquestionably is an able one. Under the new administration the three leading offices are filled by Presbyterian elders—the Presidency, the Vice Presidency, and the Secretaryship of State. Let us, therefore, hope, in spite of the fact that Mr. Tumulty is among its counselors and that Congress has been called to meet on the 1st of April (All Fools' Day), that it is predestined to be one of the most harmonious and serviceable in the history of the nation.

SHE DESERVES IT.

The following dispatch was sent from Starkville, Miss., on March 1:

"Application was made to-day to the Carnegie Hero Fund Commission for a medal for Georgia Caldwell, a negro cook, in recognition of her brave act in saving the life of Headden, the four-year-old son of Mr. and Mrs. H. H. Reynolds, one of the most prominent families in the county. The child was playing near an old, unused cistern covered with boards, when some of the rotten covering gave way, precipitating him into the water five feet deep, below the opening. The woman, hearing the splash, rushed to the spot, and, getting another negro woman nearby to hold her fast by the feet, she plunged in head first and seized the drowning boy."

At this time, when the crimes of colored people are so paraded in the public press, it is well to call attention to such incidents as this. Nor are they as rare as some may suppose. In the section of New Orleans in which we live, within the past two years two small children have been killed by a street car, and in each instance a colored nurse, though not on the track, sacrificed her life in an effort to save the child. The fidelity of negro servants to their masters and mistresses during the stormy days of the Civil War has long been much extolled, and rightly so. Nor has this spirit of loyalty and faithfulness to those for whom they work by any means ceased to exist among the colored people of the South during the nearly fifty years of their freedom. The truth is, the black race, like every other, has in it both the good and the bad. To condemn sweepingly all who belong to it because of the crimes of some of its members is both illogical and unjust. With the tide of immigration from the Old World beginning to turn toward this section, we may ere long be made to realize, more fully than we do at present, that there are things vastly worse than a large negro tenant population.

PERSONAL AND OTHER NOTES.

An Epworth League was organized at the McDonoghville Church of New Orleans last week, with 23 charter members.

Bishop W. P. Thirkield, of the Methodist Episcopal Church, occupied the pulpit of the Parker Memorial Church of this city last Sunday, and preached an eloquent and uplifting sermon.

A revival meeting is now in progress at the First Methodist Church of this city. Brothers Moore and Jamieson are doing the preaching this week, but will be re-enforced by Dr. J. M. Moore, of Nashville, next week.

Rev. D. L. Griffin began a revival meeting at Ringgold, La., on Sunday, March 2, being assisted by Dr. A. C. Holder, of Shreveport, La. What the results of these services have been, we are not informed at this writing.

Though he has many things to keep him busy, Rev. E. J. Cunningham, our gifted young pastor at Myrtle, Miss., is ever mindful of the interests of the Advocate. He serves a good people, who hold him in high esteem and delight to wait upon his ministry.

Mrs. S. Fannie Clark, of Okolona, who is one of Mississippi's most brilliant women, in a letter to our office pays the following compliment to her.

pastor, Rev. J. H. Holder: "Brother Holder is pure gold. He is a fine preacher, and has religion."

Senator James P. Clarke, of Arkansas, who has recently been elected President Pro Tem. of the United States Senate, as is stated elsewhere in this issue of the Advocate, was born in Mississippi.

Rev. H. G. Hawkins, the Associate President of the Memphis Conference Female Institute, at Jackson, Tenn., recently visited his mother, Mrs. M. E. Hawkins, at Hattiesburg, Miss. He was due to return to Jackson last Tuesday.

Rev. J. J. Baird, of Brooksville, Miss., states that the work in his charge is progressing nicely, and that the prospects are most encouraging. We heartily appreciate the effort he is making to circulate the Advocate among his worthy parishioners.

Rev. G. H. Galloway, the pastor of our Court Street Church of Hattiesburg, Miss., in a brief business note to the Advocate office, adds: "The work here seems to be prospering. I have never served a kindlier people. I am hoping for great things."

We make grateful acknowledgment to Rev. T. H. Dorsey, of Water Valley, Miss., for a club of 7 subscribers, forwarded on the 4th inst. Brother Dorsey is having a fruitful pastorate in his present field, and his services are highly appreciated by the people.

We regret to be informed that Miss Elizabeth Kilpatrick, of Corinth, Miss., the accomplished Sunday School Field Secretary of the North Mississippi Conference, has been confined to her room for ten days with a severely sprained wrist. We trust that she will be able to be out again at an early date.

Bishop W. B. Murrah was scheduled to preach last Sunday morning for the congregation of our First Church at Jackson, Miss., who are now worshipping in Epworth Hall, while their new church (Galloway Memorial) is being erected. The Bishop's home people always hear him gladly.

Miss Mollie Higginbotham, of Mer Rouge, La., has brought us under obligations for a list of twelve subscribers from the choice community in which she lives. It is her habit to render us such a service every year, and she is esteemed by the force in our office as one of the Advocate's best friends.

Dr. A. F. Watkins preached to a large congregation at the Capitol Street Methodist Church in Jackson, Miss., at 11 a.m. on Sunday, March 2, and Rev. Paul D. Hardin, the presiding elder of the Jackson District, occupied the same pulpit at the evening hour, delivering a most impressive sermon.

Dr. F. S. Parker, Secretary of the General Epworth League Board and the Editor of the Epworth Era, came to New Orleans last Tuesday, and at 8 p.m. officiated at the marriage of one of his nieces, the daughter of Mr. and Mrs. J. B. Parker. Dr. Parker honored our sanctum with a much appreciated call.

Miss Belle Roberts reports the organization of an Intermediate Epworth League at St. Martinville, La., on March 2, with 14 charter members. She also states that our pastor at that place, Rev. W. V. Falcon, is quite active in the Master's service, and that the indications point to a successful year in that pleasant charge.

Mrs. A. R. Marshall, one of the Secretaries of the General Board of Missions and one of the editors of the Missionary Voice, spent last Tuesday in New Orleans, and visited the Mary Werlein Mission and St. Mark's Hall. She was on her way to Baton Rouge to attend the annual meeting of the Woman's Missionary Society of the Louisiana Conference.

Rev. J. M. Morse, the pastor of our Capitol Street Church of Jackson, Miss., is making a vigorous campaign to extend the circulation of the Advocate among his people. Though he serves a high-steeple church, Brother Morse does not count it beneath his dignity to take subscriptions to a church paper. The truth is, he is in every respect one of the liveliest pastors of our acquaintance.

Rev. J. E. Stebbens, who is attending the University of Mississippi, and at the same time serving the Abbeville charge, remembered us a few days since with a club of nine subscribers. We are pleased to know both that he is making good progress in his studies, and that his work is moving on well. We predict a career of growing usefulness for this studious and industrious young minister.

Rev. C. C. Griffin reports progress on the Shiloh (Miss.) charge. The people are remembering the parsonage with good things, and the outlook for a gracious year is most encouraging. Rev. D. E. Kelley has been engaged to conduct this year the camp meeting that is held annually within the bounds of this work. Brother Griffin fa-

vored us on the 4th inst. with a club of 6 subscribers.

Revival services are being conducted in Crowley, La., in which the pastor, Rev. C. D. Atkinson, is being assisted by Evangelist D. B. Strouse, of Salem, Va. Mr. Strouse has also been engaged to conduct a union meeting in Jennings, La.

From several sources we learn that the First Methodist Church of Columbus, Miss., is enjoying great prosperity under the pastorate of Rev. W. W. Woollard. The congregations are reported to be larger than they have been for several years.

Dr. F. R. Hill, Jr., now conducts the Sunday evening service at the Rayne Memorial Church of New Orleans at 5 o'clock, instead of 7:30 o'clock. The congregations have nearly doubled in size since the change was made. The Rayne Memorial people are looking forward with pleasant anticipation to the coming of Bishop Mouzon, who will begin a week's revival meeting there next Sunday morning.

Rev. H. W. Ledbetter, of West Monroe, La., is rejoicing over the prospect of having a new parsonage in the near future. The plans have been drawn by a competent architect, good material has been secured, and the work is already going forward, under the direction of capable workmen. The new house will stand on the old site, and will cost between \$2000 and \$2500. It is thought that it will be ready for occupancy by May 1.

Dr. J. M. Henry spent a part of last week in Alexandria, La., where he attended a meeting of the presiding elders of the Louisiana Conference, the meeting of the Louisiana Conference Board of Missions, and the State Anti-Saloon League Convention. He reports that Methodism is making fine headway in every district in the State, and that he was never associated with a more hopeful band of presiding elders than those now serving as "beloveds" in Louisiana.

Since the last issue of the Advocate, the following brethren, to whom acknowledgment has not been made elsewhere, have sent us two or more subscribers: Rev. W. B. Hogg, Fernwood, Miss., 6; Rev. W. M. Sullivan, Moss Point, Miss., 5; Rev. W. W. Hopper, Woodville, Miss., 6; Rev. O. W. Bradley, Winona, Miss., 3; Rev. V. C. Curtis, Kosciusko, Miss., 5; Rev. C. F. Staples, Ida, La., 5; Rev. S. L. Pope, Itta Bena, Miss., 5; Rev. T. L. Oakes, Poplar Creek, Miss., 10.

Mrs. C. L. Graham, of Coldwater, Miss., in renewing her subscription to the Advocate, which she says she could not very well do without, makes the following reference to her pastor and his work: "Brother W. H. Mounser is in high favor with his people. The Sunday school, prayer meeting, and Epworth League are all flourishing." Sister Graham is a daughter of the late Captain Boyd, of Coldwater, who was a Methodist of the best type and a citizen without reproach.

Through the courtesy of the Publishers, Smith & Lamar, Nashville, Tenn., we have before us a copy of the pamphlet, "The Things Methodists Believe," by T. H. Lipscomb, B.D. These excellent discussions first appeared in the New Orleans Christian Advocate, and it affords us genuine pleasure to bear testimony to their value. Our preachers would do well to circulate this pamphlet extensively among their people. It will tend to strengthen and establish them in the faith, a work that urgently needs to be done in this day.

We take off our hat to Rev. W. L. Duren, our brilliant pastor at Tupelo, Miss., for a list of 27 subscriptions and a check to correspond, with which he recently favored us. Brother Duren is in his fourth year in his present charge, which many consider the most desirable in the North Mississippi Conference, and his work there has been accorded universal commendation. Our beloved Bishop Galloway was wont to say: "Duren never fails to make good." He is a growing man, of whom we may expect much in the coming years.

Rev. G. W. Eicheberger, Superintendent of the Anti-Saloon League of Mississippi, writes as follows: "Ex-Governor R. B. Glenn, of North Carolina, has been engaged by our prohibition leaders to speak in Mississippi for three weeks, beginning Sunday, March 30. He will give us four Sundays and five other nights each week; and there is a possibility that we may be able to hold him a few days longer than the time announced. His lecture on 'The Great National Issue' is said by many to be the greatest temperance utterance since the days of John B. Gough."

Rev. R. P. Neblett, the pastor, gives us the following items from Houston, Miss.: "Brother Bell has recently held our second quarterly conference. Everything is moving on splendidly. Mr. George Van Horn, one of our best men (who is 73 years old) has been confined to his room for about two months, but I am pleased to state that he is now some better. Also one of our officials, Brother H. C. Brevard, is quite sick; I ask that prayer be made for the recovery of these substantial men. Rev. J. A. Bowen is to be with us in a meeting after the third Sunday in this month."

Rev. T. D. Lipscomb, of Donaldsonville, La., writes as follows: "I believe that the work here is progressing. The Woman's Missionary Society is planning to make some improvements on the parsonage. This Society has received several new members this year, and gives promise of increasing usefulness. The Woman's Society at Vacherie has also taken on new life."

We are pleased to be informed that our church at Lafayette, La., where Rev. H. N. Harrison is the faithful pastor, is prospering greatly. The congregations are fine and there is much spiritual interest. A Sunday school and Epworth League annex will be built at once. The Woman's Missionary Society has lately doubled in membership, and at a recent meeting \$25 in dues was collected.

The Committee appointed by Bishop Morrison to inquire into the rumors concerning Dr. W. E. Thompson's alleged connection with the failure of the Collierville (Tenn.) bank, which consisted of Dr. R. H. Mahon, Rev. Cleanth Brooks, and Rev. J. W. Blackard, reported no trial necessary. The accusations against Dr. Thompson, it will be remembered, were made by Mr. L. T. Ward, the defaulting cashier of the bank, who has been sentenced to the penitentiary for a term of three years.

From Homewood, Miss., Rev. B. F. Ormond writes: "The people of this excellent country charge have received us with open homes - and hearts. Our first quarterly conference was held on February 23. Dr. Featherston was on hand, and preached an excellent sermon and handled well the business of the occasion. The outlook for the year is bright, though we are in the boll-weevil district." Brother Ormond has our thanks for a club of subscribers sent in on March 5.

Rev. M. M. Black, who is serving our Kingston Church, at Laurel, Miss., gives the following interesting account of the progress of his work: "Things are moving on encouragingly. I am having fine congregations every Sunday (a marked improvement in the attendance upon public worship has been noticeable for the past four or five months). Fourteen members have been received this year. We have two splendid Epworth Leagues in operation. I am serving a generous-hearted and appreciative people, to whom we are grateful for many acts of kindness."

Rev. H. B. Vandenburg is much pleased with the Glenmora (La.) charge. He has been delightfully received, and has been generously "pounded" by the ladies of Glenmora and Long Leaf. Rev. H. W. May, the presiding elder of the Alexandria District, was with him on March 1 and 2, preaching with great acceptability, and rendering excellent service in other ways. Brother Vandenburg says: "We have two large saw mills near us on the Iron Mountain Railroad, and another, which will be larger still, is in process of construction. The door of opportunity is open wide in this section, and our presiding elder is preparing to occupy the territory."

Rev. W. W. Perry, of Haynesville, La., has sent us 8 additional subscriptions, making 21 that he has forwarded since Conference. Nor is this all - listen to what he says: "I feel that the good work is just begun." We assure Brother Perry of our hearty appreciation of the valuable service which he is rendering the Conference organ, and we pray that it may prove a weekly blessing to every home into which he has been instrumental in sending it. If we had such a patronage from every charge in our territory, it would enable us greatly to improve the Advocate, and we do not doubt that Methodism would boom in Louisiana and Mississippi as never before.

Rev. C. A. Northington thus reports from the Corinth Circuit, where he is accomplishing much for the Master: "Up to the present, this has been in many respects a pleasant year. We have our new church painted, and have spent some \$20 on the parsonage. The people did not forget the pastor's family Christmas. We had many good things to eat, turkey included. The prospects for a revival throughout the charge are good. Our people who read the Advocate compliment it very highly, and, of course, they have sent in their renewals." Brother Northington's letter brought us 22 subscriptions, two of which were new. May the Lord abundantly bless him and his worthy flock.

Rev. A. H. Williams, of Black Hawk, Miss., has favored us with a list of 9 subscriptions from that historic charge. The names upon it look quite familiar to the Editor, who was reared in that neighborhood, and who still calls it home. Never shall we cease to love and keep in remembrance these friends whom we have known from boyhood. We have been much grieved lately to see that the Grim Reaper has been at work among them, having claimed Mrs. W. K. Turner, a true and noble woman, and Dr. J. T. Buck, a worthy and highly respected citizen. We extend to the sorrowing loved ones our deepest sympathy. We have in hand brief memoirs of these deceased ones by the pastor, which will appear at an early date.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

The subject of this sketch, JAS. W. COOK, was born May 3, 1851. He was a member of the Methodist Church at Bethlehem, Miss., for more than forty years, and was a consecrated Christian man. He left us for his home in heaven, Feb. 9, 1913, after a few hours' illness with congestion of the brain. He was twice married. His first marriage was to Miss Sallie Borden on Nov. 11, 1874. To them one son was born, John Edward Cook, who still lives near the old home. The mother died Feb. 1, 1877. Brother Cook was married again on Dec. 4, 1884, to Miss Rebecca J. Norsworthy, who still survives him. May the God of Love comfort and console his loved ones until they meet him where parting is no more.

J. G. JOHNSON, Pastor.

On Dec. 22, 1912, we laid to rest all that was mortal of Mr. ALLEN RANDLE in the old family burial ground. Truly, a good man has gone from among us. Mr. Randle was born May 11, 1848. He joined the M. E. Church, South, in his young manhood, and the Church had no member who was more faithful in attending upon its ordinances or more generous in supporting its institutions. Brother Randle was also a Mason, and was buried with Masonic honors. No worthier brother ever wore the emblem of innocence or the badge of a Mason. He was married in April, 1893, to Miss Moore, who passed to her heavenly reward on Nov. 23, 1899. They had only journeyed together in this world a short while, when she left him to go and await his coming to their home in the skies. Brother Randle spent the latter part of his life in the home of his brother, Mr. W. K. Randle, who was as faithful to him as a brother could be. We all miss him and weep at his going, but our loss is his eternal gain. We look forward to the time when we shall see him, with others, on that beautiful shore. May the family from which our honored brother has departed be an unbroken one in the Father's house on high! To Brother W. K. Randle, the only one left of twelve children, our hearts go out in tenderest sympathy. May our Heavenly Father sustain him with his own power!

J. H. INGRAM.

FRANCIS A. DANIELS.

It has pleased Almighty God to take from our midst that gentle and princely man, Francis A. Daniels, who was one of the oldest and most devoted members of our church. He was interested in the cause of Christianity, and was sensible of his own obligation to uphold the principles of Methodism by thought, word, and action. He was always ready to give good advice to the youth of our church. He was a devoted husband, a lenient father, and a man whose Christian life had been an example for those whom God placed under his care, who are today such followers of his example as to be a credit and honor to him. He was a man whose private life, always gentle and kind, was of the highest order and endeared him to all who knew him. Faithful at all times in the discharge of his duty, he has stood as an example to others, one whose influence was for the best. His constant attendance upon the services of his church and his earnest prayers have impressed all who have heard him with his sincerity, and his devotion remains as a sweet memory to the entire congregation. The Algiers Church has suffered the loss of an energetic member, and after all the years of his service, his loss will be keenly felt. We trust that our remembrance of God's goodness in giving him a long and useful life, which

was prolonged to the allotted time of man, will, in a measure, assuage the grief that fills our hearts; therefore, be it

Resolved by the Algiers Church, That a copy of the above expression of grief be forwarded to the family of the deceased, and that a copy be forwarded to both the New Orleans Christian Advocate and the Algiers Herald.

A BRIEF TRIBUTE.

The death of Sister J. A. Lewis, of Houston, Miss., which sad event occurred recently, removed from the world one of the purest and best women I have ever known. Sister Lewis was the queen of one of the sweetest homes I have ever been in. She was the sister of four preachers, the mother of two preachers and a preacher's wife. Her surviving children are, Rev. T. W. Lewis, of Memphis, Tenn.; Rev. E. S. Lewis, of West Point, Miss.; Mrs. F. A. Whitson, of Jackson, Miss.; Dixie Lewis, of Chattanooga, Tenn., and Willard Lewis, of Oklahoma. It was my privilege to be the pastor of this godly woman for four years. She was, indeed, a mother to me, and at all times it was a real pleasure to be in her home. No pastor ever had a more kindly helper in his work, or a truer friend, or a more thoughtful adviser. My visits to that home are still fresh in my memory and will ever be. Her home was a place of prayer, and a home of love and sympathy. The world is sadder since she left; but heaven is more real and richer. One of the dearest friends I ever had is gone, but we know where she is, and will see her again. To all the members of her family, and to Brother Lewis, in particular, earth will never be the same, but heaven will always be nearer. God bless Brother Lewis and all the members of her family. I sorrow with you, but we will sorrow no more in that land where she has gone.

J. W. RAPER.

Mrs. Elizabeth Moss Walker.

Whereas, In the providence of God, Grandmother Walker has been called from the walks of life, to the realities of eternity, and whereas, during her long life of nearly ninety-one years she revered and honored God, and, whereas, by faith she became in early life a professed Christian, giving her influence, time and talent to the upbuilding of the cause of her Savior, whom she loved, laboring faithfully in all the departments of the Church and Christian life, and, whereas, in the last years of her life she has waited patiently for her release, by Him who promised that He would prepare a place for her and return and receive her unto Himself, therefore, be it resolved by the Woman's Missionary Society of the First Methodist Church of Gulfport, Miss.:

First. That while we have lost a useful member we rejoice in the fact that our loss is her gain; and while we are poorer in spiritual council and encouragement, we are richer in that steadfast, simple, child-like faith which preserved her blameless unto the coming of her Lord.

Second. That we express to the family our sympathy in the separation from one who to them was so devoted, and who at their hands received gentle kindness, and we rejoice with them in the consciousness of the fact, that her going was but the garnering of a ripened sheaf for the sky.

Third. That a copy of these resolutions be spread upon our minutes, one sent to the family, and one sent to the New Orleans Christian Advocate for publication.

(Signed): MRS. M. L. BURTON,
 MRS. EUGENE KELLY,
 MRS. H. A. RANKIN,
 Committee.

POULTRY Beautiful Blue Andalusians, Non-setters, Great Layers. Immense eggs. First prizes everywhere. Thousand dollars year small lot; inducement for women. Circulars free. O. P. WOOD, Emsworth, Pa., near Pittsburg.

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 and get better results from your stock. Add small amount of
Pratts' Animal Regulator
 to the daily ration. Strengthens and stimulates digestive organs and insures stock receiving full benefit of food. In packages to suit—25c, 50c, \$1; 25-lb. pails, \$3.50.
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 Get Pratts' Profit-Sharing Booklet.
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Are Grinding Home Ground Meal
For Thousands of Farmers

There is no reason why you too, should not save money grinding your own meal, and make money grinding for others with a Monarch—the finest French Burr Mill in the world. Foreign ground meal is some times dangerous, home ground meal is always sweet and nutritious when ground with a Monarch Mill from good dry home raised corn. Write us at once, stating the kind and amount of power you have, and will tell you something interesting about meal and feed grinds.

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WANTED—Pupil Nurses at the King's Daughters Hospital, Circle No. 2, Greenville, Miss.

Tidings From the Field

Smithville Charge (North Miss.).

Dear Dr. Meek: On Feb. 22 and 23 we had with us our new presiding elder, Rev. J. W. Bell. He preached two soul-stirring sermons at Antioch. At 11 a.m. on Saturday his subject was "The Church," and on Sunday at 11 a.m. his theme was, "What the Cross Means to Us." Both the pastor and people on the Smithville Circuit esteem their new presiding elder very highly. Our efficient pastor, Rev. A. S. Brisco, has entered heartily upon his work and preaches to the delight of his congregations, visits his people, and looks after every interest of the Church. We are predicting for him a good year. We are in need of and are praying for a revival in this charge. Our Sunday school is growing in interest. Pray for us. Success to the Advocate, for its weekly visits are a benediction to my home.—Miss Martha Rye.

Topisaw Circuit, Miss. Conf.

Dear Advocate: On the 1st and 2nd of March our first quarterly meeting was held at Holmesville, with our highly esteemed presiding elder, Rev. Robt. Selby, presiding. He is an excellent presiding officer. He caused every official to feel "at home" during the whole of the quarterly meeting service and some live questions were discussed freely. Deep interest and enthusiasm were manifested by all present, and the prevalent opinion after adjournment was that this quarterly meeting was an unusually good one, viewed from any standpoint. There were nineteen officials present, beside our efficient church lay leader, and it was decided to have a meeting of all the officials of the charge on Saturday, March 22, to further the interests of the work. Let those who read these lines pray earnestly for the success of this proposed meeting. Our presiding elder preached a very helpful sermon on Saturday on "Righteousness," his text being Matt. 5:6; and on Sunday he preached an interesting sermon on "The Call to Preach and the Duties Incident to the Ministry." This sermon, connected with other incidents of the two days' services, caused this preacher (if I may be pardoned for calling myself a preacher) to see his inefficiency as never before, and to feel his utter dependence upon God if he ever succeeds as a soul-winner. At the same time, there came a divine conviction that God would help me, if I would help myself, which resulted in a glorious inspiration to press on, fight the good fight, and finally gain the victory. Amen. On the morning of the 2nd, we received the sad news that Brother Rankin Elzey, a member of the Holmesville church, had passed away. Brother Selby, assisted by the pastor, conducted the funeral the same afternoon, after which he was laid away in the presence of a multitude of sorrowing relatives and friends. We hope to be able to furnish a fitting obituary for your columns later, for he was a father in Israel indeed.—J. A. WELLS, P. C.

A NOTE FROM BROTHER LEWIS.

Dear Brother Meek: Mrs. Lewis and I have been both quite sick since Conference, but we are about well again. Quite a number of our friends and brethren came to see us while we were confined to our room and bed. Among the preachers who were kind enough to visit and pray with and for us was our presiding elder, Rev. Paul

D Hardin.

By the way, Brother Hardin has made a fine impression on our people. He is a busy man. He looks after every interest of the Church within the bounds of his district.

Mrs. Lewis and I were invited out to the Old Ladies' Home in West Jackson a few days ago, where we held a sweet service. I preached to the good sisters for the first time since Conference. We have visited the home quite often during the last three years. Most of the good women are in good health and spirits. One sister, a Mrs. Jones, is quite sick. She is 87 years of age. She is well cared for in the home.

Brother R. Bradley, who was superannuated at our last Conference, is living here in Jackson. He is a grand old man, and is quite active for one of his age. He has been a member of our Conference forty-three years. He has two sons who are doing excellent work in the North Mississippi Conference. Fraternally,

H. P. LEWIS.

RESOLUTIONS OF RESPECT.

(Adopted by the Epworth League of the Sixth Street M. E. Church, South, of Laurel, Miss.)

Whereas, it has pleased our Heavenly Father to call to the higher life our beloved co-worker, Miss Annie Davis, therefore be it resolved:

1. That in her death our Epworth League and Sunday school have lost one of their most worthy and devoted members—she was loyal and faithful to every good work her hands found to do; her interest in the League work seemed supreme, and being gentle and patient under great affliction and pain, she has left a sweet and holy impression on our hearts which time can never efface.

2. That we extend to the bereaved family our deepest sympathy in this sore trial, and commend them to the One who alone can heal their broken hearts.

3. That these resolutions be spread on the minutes, published in the local papers and sent to the New Orleans Christian Advocate and the Epworth Era.

Signed: Mrs. Eula Bell, Miss Eva Holmes, Miss Mamie Walker, Committee.

ANIMALS HATE SOLITUDE.

In all the animal world there is no voluntary recluse or hermit. No animal, whether wild or domestic, ever likes to be alone for very long at a time. Even the birds, of all kinds and species, hate solitude. Parrots, particularly, and all gregarious birds of the tropics, begin to moan and pine away if kept in solitary captivity.—From Ellen Velvin's "Curious Friendships Among Animals" in March St. Nicholas.

Our dead are with the undying Love, and moving on with him. Our business is to mourn no more, but to love them as if we saw them, and to live for them and with them in spirit, and to wait in work for the hour when they will welcome us into a reunited life. This is part of our faith.—Stopford Brooks.

Every soul on its way to Eternity has its appointed times and seasons for good, which, if they be allowed to pass away, shall never return again.—Kebble.

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—VIA—

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MARCH 15th

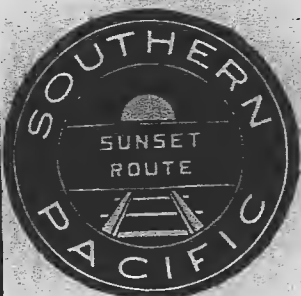
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For 120 years this Remedy has met with continued and growing popularity. BRONCHITIS, LUMBAGO and RHEUMATISM

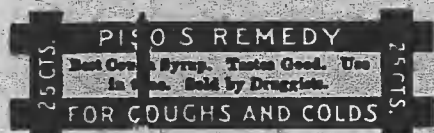
are also Quickly Relieved by a Few Applications.

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You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price \$1.00, retail.



ASSISTANCE URGENTLY NEEDED.

Ville Platte, La., the county seat of Evangeline Parish, a growing town of about 1500 inhabitants, is very much in need of a church building. We have a high school here with thirteen teachers, and an enrollment of over 400 pupils. Just think of that, and no other Protestant organization in the town but our own, and only one Methodist church in the whole parish!

Brethren, now is the time for us to take hold. Our lot here is beautifully located, and we are praying and planning for a church building, which we hope may be erected soon. Our members are few in number, but are very much interested in the matter. The Catholics are contributing liberally, and are giving us all the assistance and encouragement possible. We have a nice little sum subscribed, but not a sufficient amount to build, and we appeal to the Methodists of Louisiana to assist us in this noble work.

Brethren, we are in need here, and that right now, while all are interested. We shall greatly appreciate anything that you can do for us. Send your contribution to L. Hoffpauir, Gold Dust, La.

L. HOFFPAUIR, P. C.

THE ELECT.

"Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ"—(1st Peter 1:2). When any eligible person is solicited to be a candidate for any office, he must yield to the request of his friends to be a candidate for such office, and then be elected through due process of law. This is the way that one attains to the honor and emoluments of an elective office.

God in his wisdom and mercy, foreordained before the foundation of the world that every soul that should attain to his heavenly Kingdom must have a desire to flee the wrath to come and to be saved from his sins and experience the sanctifying and purifying influence of his Holy Spirit. Hence, the elect are those who are willing to give up every thing in order that they may enjoy the rights and privileges of the heavenly Kingdom, being desirous to be conformed to the image of his dear Son, and having their hearts purified by the faith that is in him. "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." (Rev. 21:2).

E. B. PARTIN, M. D.

RESOLUTIONS

(In appreciation of Mrs. M. S. GOLDEN, a member of the Woman's Missionary Society, at Taylorsville, Miss.)

Whereas It has pleased Almighty God in his infinite love and wisdom to take from our midst a loving wife, an affectionate mother and our friend, and since it brings sadness to our hearts to know that she will be with us no more, we feel that her pure and noble life, brighter in the sadness of her departure, richly merits the following resolutions:

1. That we tender our heartfelt sympathy to the bereft home circle, praying that the stricken husband and children may accept this grief and find comfort in the Heavenly Father's abiding love; and that the life that this precious sister lived may be a spiritualizing influence as the years come and go, until her loved

ones here shall awake in His likeness.

2. That in her death we, as a Missionary Society, have sustained a great loss, in that she was a ready and willing helper, and a sympathetic friend.

3. That our Church has lost one of its most faithful members, one who never wavered in her course, but who always pressed onward and upward. We feel sure that the memory of her Christian life will linger long with us.

4. That these resolutions be spread upon the minutes of our Society, published in the Christian Advocate and Taylorsville Signal, and that copies be sent to the bereaved family.

Signed:
MRS. J. S. ARMOUR,
MRS. H. W. REYNOLDS,
MRS. J. M. CURRIE,
Committee.

NORTH MISSISSIPPI CONFERENCE.

Holly Springs Dist.—Second Round.

Holly Springs Mar. 9, 18
Water Valley, 1st Church... Mar. 23, 24
Water Valley, N. Main St... Mar. 23, 24
Red Banks, at Mahon..... Mar. 29,
Oxford Mar. 30, 31
Duck Hill, at Bethesda... Apr. 5,
Grenada Apr. 6, 7
Potts Camp, at Cornersville... Apr. 12, 13
Grenada Ct., at Holcomb... Apr. 19, 20
Coffeeville, at Gray Rock... Apr. 21,
Pine Valley, at Bruner's
Chapel Apr. 22,
Byhalla, at Emory Apr. 26, 27
Cambridge, at C. May 3, 4
Taylor, at Pleasant Ridge... May 5,
Paris, at Markette May 6,
Abbeville, at Union Hill... May 10, 11
Lamar, at May 12,
Waterford, at Harris Ch... May 17, 18
Mt. Pleasant, at Union... May 19,
Ashland, at Shawnee May 24, 25
Tocapela, at Salem May 31, June 1
Randolph, at Washington... June 2,
R. A. TUCKER, P. E.

Aberdeen Dist.—Second Round.

Houston Mar. 9, 10
Aberdeen Mar. 16, 17
Calhoun City, at Calhoun C. Mar. 23,
Okolona Ct., at Grady's Ch. Mar. 29, 30
Tupelo Apr. 6, 7
Okolona Apr. 13, 14
Verona, at Chesterville ... Apr. 18,
Shannon, at Pleasant G... Apr. 19, 20
Prairie, at Strongs Apr. 23,
Houlka, at Houlka Apr. 25,
Houston Miss., at Algoma... Apr. 26, 27
Pontotoc Apr. 27, 28
Montpelier, at Palestine ... May 3, 4
Amory and Nettleton May 10, 11
Vardaman, at Hurricane ... May 13,
Nettleton Ct., at Carolina... May 17, 18
Buena Vista, at Boone Ch... May 24, 25
Fulton, at Friendship... May 31, June 1
Greenwood Spgs., at G. S... June 4
Smithville, at Smithville... June 6,
Tremont, at Mt. Olive June 7, 8
JNO. W. BELL, P. E.

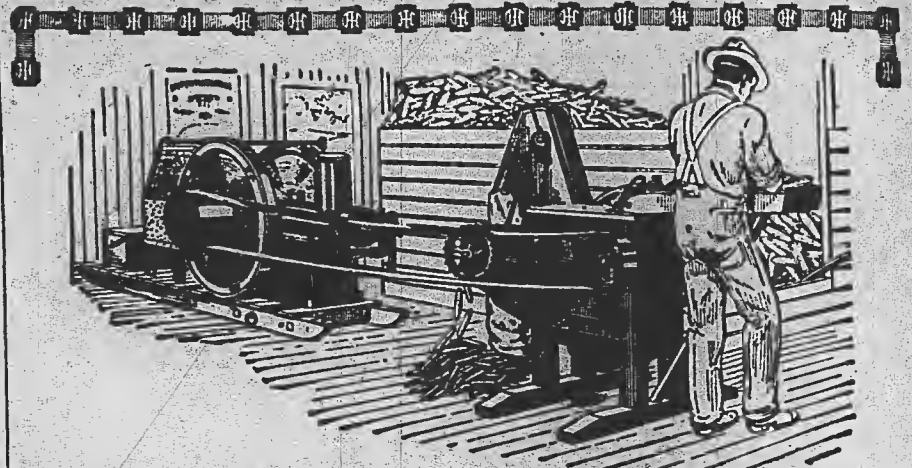
Greenville District—Second Round.

Greenville Mar. 16, 17
Benoit and Bulah, at Bulah... Mar. 23, 24
Leland and Hollandale, at
Hollandale Mar. 29, 30
Boyle and Arcola, at Arcola... Mar. 30, 31
Cleveland Apr. 5, 6
Shelby and Alligator, at Alligator Apr. 6, 7
Gunnison, at Deeson Apr. 13, 14
Clarksdale Apr. 19, 20
Tunica, at Robinsonville... Apr. 20, 21
Lula and Dubbs, at Dubbs... Apr. 27, 28
Friar's Point May 4, 5
Shaw and Merigold, at
Shaw May 11, 12
Coahoma and Lyon, at Lyon
..... May 13, 19
Jonestown and Belen, at Belen June 1, 2
Rosedale and Hillhouse, at Hillhouse June 8, 9
Glen Allan June 9, 10
H. S. SPRAGGINS, P. E.

Most Certainly—Go To Your Doctor

And why not? Yet some people act as if a medicine could take the place of a doctor! The best medicine in the world cannot do this. Have a family doctor, consult him frequently. If we did not believe doctors endorsed Ayer's Cherry Pectoral for coughs and colds, we would not offer it to you.

J. C. Ayer Co., Lowell, Mass.



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FARM power needs are seldom the same for any two days together. You never can tell when extra work is going to come up, or extra power will be needed. For this reason it is best to buy an engine a little larger than you ordinarily need. The engine with ten to twenty per cent of reserve power will often save enough to pay for itself just by its capacity for carrying you through emergencies.

I H C Oil and Gas Engines

are large for their rated capacity. They are designed to run at the lowest possible speed to develop their power because that increases the durability of the engine. A speed changing mechanism enables you to vary the speed at will. Any I H C engine will develop from ten to twenty per cent more than its rated horse power. You can use it to run your feed grinder, pump, grindstone, repair shop tools, cream separator or any farm machine to which power can be applied.

I H C engines are made in all approved styles, vertical, horizontal, stationary, portable, skidded, air cooled and water cooled, and in 1 to 50-horse power sizes. They operate on gas, gasoline, kerosene, naphtha, distillate or alcohol. I H C tractors are built in sizes from 12 to 60-horse power. See the I H C local dealer. Get an engine catalogue from him, or, address



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Columbus District—Second Round.

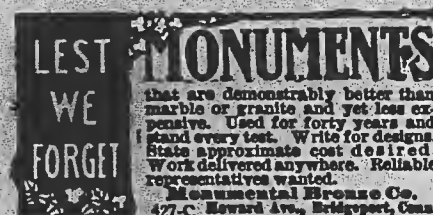
Shuqualak, at Ridgeway ... Mar. 15, 16
Macon Circuit, at Salem ... Mar. 16, 17
Longview, at Smyrna Mar. 22, 23
Artesia and Sessums, at Sessums Mar. 23, 24
Columbus, First Church—Mar. 30, Apl. 1
Columbus, Second Ch... Mar. 30, Apl. 3
Macon Apl. 6, 7
Starkville Apl. 13, 14
J. E. THOMAS, P. E.

Sardis District—Second Round.

Courtland Mar. 15, 16
Batesville Mar. 22, 23
Pleasant Hill Mar. 28,
Olive Branch Mar. 29, 30
Coldwater Apl. 5, 6
Crenshaw Apl. 11,
Longtown Apl. 12, 13
J. W. DORMAN, P. E.

Winona Dist.—Second Round.

Itta Bena Sta., at I. B. Mar. 16, 17
Greenwood, at Greenwood... Mar. 23, 24
Moorhead Ct., at Sunflower... Mar. 30, 31
BEN P. JACO, P. E.



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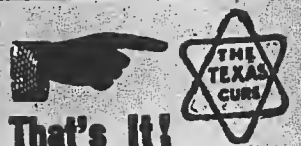
Write at once to the Yonkerman Co., 5700 Water St., Kalamazoo, Mich., they will gladly send you the book in English, German or Swedish, by return mail FREE and also a generous supply of the new Treatment absolutely Free, for they want you to have this wonderful remedy before it is too late. Don't wait—write today. It may mean the saving of your life.

LA GRIPPE BAD COLDS

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JOHNSON'S TONIC

A warranted remedy. 25c and 50c sizes at dealers or direct. Trial bottle 10c. The Johnson's Chill and Fever Tonic Co., Savannah, Ga.



Utterly Wretched

Nervous Prostration Long Endured Before Remedy was Found.

Miss Minerva Reminger, Upper Bern, Pa., writes: "For several years I had nervous prostration, and was utterly wretched. I lived on bread and beef tea because my stomach would not retain anything else. I took many remedies, but obtained no relief until I took Hood's Sarsaparilla, when I began to gain at once. Am now cured." Pure, rich blood makes good, strong nerves, and this is why Hood's Sarsaparilla, which purifies and enriches the blood, cures so many nervous diseases. Get it today in usual liquid form or chocolate tablets called Sarsatabs.

This Will Stop Your Cough in a Hurry

Save \$2 by Making This Cough Syrup at Home.

This recipe makes a pint of better cough syrup than you could buy ready made for \$2.50. A few doses usually conquer the most obstinate cough—stops even whooping cough quickly. Simple as it is, no better remedy can be had at any price.

Mix one pint of granulated sugar with 1/2 pint of warm water, and stir for 2 minutes. Put 2 1/2 ounces of Pinex (fifty cents' worth) in a pint bottle; then add the Sugar Syrup. It has a pleasant taste and lasts a family a long time. Take a teaspoonful every one, two or three hours.

You can feel this take hold of a cough in a way that means business. Has a good tonic effect, braces up the appetite, and is slightly laxative, too, which is helpful. A handy remedy for hoarseness, croup, bronchitis, asthma and all throat and lung troubles.

The effect of pine on the membranes is well known. Pinex is the most valuable concentrated compound of Norwegian white pine extract, and is rich in guaiacol and all the natural healing pine elements. Other preparations will not work in this formula.

This Pinex and Sugar Syrup recipe has attained great popularity throughout the United States and Canada. It has often been imitated, though never successfully.

A guaranty of absolute satisfaction, or money promptly refunded, goes with this recipe. Your druggist has Pinex, or will get it for you. If not, send to The Pinex Co., Ft. Wayne, Ind.

ARE YOU A WOMAN?

Baltimore, Md.—Mrs. W. H. Ison, at 1419 East Madison street, writes, "For several years I suffered, off and on, from female troubles, until finally I was taken down and could do nothing. The pains I experienced I shall never forget. I lost weight till I was only skin and bones. I believe I would have been in my grave if I had not tried Cardui. I shall praise it as long as I live." Many women, like Mrs. Ison, are weak and discouraged on account of some painful ailment. Are you one of these sufferers? Cardui will help you. Try it to-day. Any druggist.

Catarrh

The accompanying illustration shows how Dr. Blosser's Catarrh Remedy reaches all parts of the head, nose, throat and lungs that become affected by catarrh.

This remedy is composed of herbs, leaves, flowers and berries (containing no tobacco or habit-forming drugs) which are smoked in a small clean pipe or made into a cigarette tube. The medicated fumes are inhaled in a perfectly natural way.

A five day's free trial of the remedy, a small pipe and also an illustrated booklet explaining catarrh will be mailed upon request. Simply write a postal card or letter to Dr. J. W. Blosser, 244 Wake St., ATLANTA, GA.

Gliding Casters—New Invention. Prevent wear and tear of Carpets. Will not scratch polished floors. Easily attached to any chair or table. Sample set for one chair 10c. 6 sets for 50c. William Kersting, Desk D, West Hoboken, N. J.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Seashore Dist., Second Round.

(In Part.)

Howison and Saucier, at H. Mar. 22, 23
29th St. and Lyman, at 29th
St., Wednesday Mar. 26,
Gulfport, First Church Mar. 30, 31
Brooklyn and Bond, at Brook-
lyn, Wednesday Apr. 2,
Mentorum, at Pine Grove Apr. 5, 6
Long Beach Apr. 12, 13
Bllox, Wednesday Apr. 16,
McHenry and Wiggins, at
McHenry Apr. 19, 20
Moss Point, Wednesday, Apr. 23,
W. H. HUNTLEY, P. E.

Newton Dist.—Second Round.

Pachuta, at Orange Apr. 4,
Rose Hill, at R. H. Apr. 5, 6
Laurel, First Church Apr. 12, 13
Loun, at L. Apr. 18,
Laurel, Sixth Street Apr. 19, 20
Laurel, Kingston Apr. 20,
Bay Springs, at Raleigh Apr. 24,
Decatur and Union, at D. May 10, 11
Trenton, at New Prospect, May 16,
Shiloh, at Johns May 17, 18
Neshoba, at Mars Hill May 24,
Philadelphia May 25,
McDonald May 26,
Lake June 1, 2
Morton and Pelahatchie, at
Pelahatchie June 4,
Hickory June 8, 9
Meehan June 14, 15
Newton and Montrose June 18,
Homewood, at High Hill June 21, 22
Forest, at Contrelle June 28, 29
Walnut Grove June 4,
Carthage June 5, 6
District Conference at Lake, April
8, at 3 p.m., to April 11th.
H. WALTER FEATHERSTUN, P. E.

Brookhaven Dist.—Second Round.

Summit and East McComb,
at Summit Apr. 2,
Bogue Chitto and Norfield
at Norfield Apr. 3,
South McComb at Liberty Apr. 5, 6
Magnolia Apr. 12, 13
Fernwood, at Knox Apr. 19, 20
North Wesson, at N. Wesson,
Wednesday Apr. 23,
Wesson, at Wesson, Thurs. Apr. 24,
Buford, at Sandy Hook Apr. 26, 27
Adams, at Johnston Sta. May 3, 4
District Conference at
Georgetown May 6, 9
Monticello, at Georgetown May 8,
Tylertown, at China Grove May 10, 11
McComb, Centenary May 14
Scotland, at Bethesda May 17, 18
Topisaw, at Topisaw May 24, 25
Brookhaven May 28,
Meadville, at Bethel May 31, June 1
Hazlehurst June 4,
Pleasant Grove, at Tilton June 7, 8
Crystal Springs June 11,
Barlow, at June 14, 15
Bayou Pierre, at June 15, 16
Gallman, at June 21, 22
The District Conference will con-
vene at Georgetown on the afternoon
of May 6, at 2:30 o'clock. Dr. W. H.
LaPrade will preach the opening ser-
mon at the evening hour, the sermon
to be followed by the Sacrament of
the Lord's Supper. All the preachers,
both local and itinerant, are urged to
be present at the opening session on
Tuesday afternoon, as are also all the
delegates. The pastors will please to
send Rev. J. V. Bennett and myself a
list of the delegates-elect and others
who may be members of the District
Conference in their charges. This is
important, and I trust that it will be
attended to in good time.
ROBT SELBY, P. E.

Brookhaven, Miss.

Meridian Dist.—Second Round.

Enterprise and Stonewall, at
Stonewall Apr. 5, 6
Shubuta and Quitman, at Q. Apr. 6, 7
Meridian, Central Apr. 20, 21
Meridian, Southside Apr. 20, 21
Scooba, at Binnsville Apr. 26, 27
Lauderdale, at Marion May 3, 4
Meridian, East End May 11, 12
Meridian Fifth St. May 11, 12
De Soto, at Cooper's Well May 2, 3
Matherville, at Liberty May 24, 25

Buckatunna, at Chicora May 31, June 1
Daleville June 7, 8
Waynesboro Ct., at Ciara June 14, 15
Waynesboro June 15, 16
Meridian, 7th Ave. June 18,
De Kalb, at New Hope June 20,
Moscow, at Hopewell June 21, 22
Meridian, Poplar Springs June 25,
Porterville June 27,
Vimville, at Coker's Ch. June 28, 29
J. T. LEGGETT, P. E.

Jackson Dist.—Second Round.

Lintonia, at Bethany Mar. 29, 30
Brandon, at Greenfield Apr. 2,
Camden, at Thomastown Apr. 5, 6
Eden, at Pleasant Hill Apr. 12, 13
PAUL D. HARDIN, P. E.

Hattiesburg Dist.—Second Round.

Hattiesburg, Main St. Mar. 18,
Seminary, at Sanford Mar. 22, 23
Hattiesburg, Court St. Mar. 23, 24
New Augusta, at Wingate Mar. 29, 30
Lucedale Mar. 30, 31
Ellisville, at Moselie Apr. 5, 6
Eastabutchie, at Apr. 6, 7
Prentiss, at Bassfield Apr. 12, 13
Sumrail Apr. 13, 14
GEO. H. THOMPSON, P. E.

Port Gibson Dist.—Second Round.

Port Gibson Mar. 30, 31
Nebo, at Oak Grove Apr. 5, 6
Wilkinson, at White's Apr. 12, 13
Woodville Apr. 13, 14
T. W. ADAMS, P. E.

Lorman, Miss.

LOUISIANA CONFERENCE.

Ruston Dist.—Second Round.

Ringgold, at Grand Bayou Mar. 25
Burton & P. D., at Burton Mar. 27
Haynesville, at Salem Mar. 29, 30
Preacher's and Laymen's Missionary
Institute, at Winfield,
Mar. 31, 7:30 p.m., Apr. 2, 7:30 p.m.
Ashland, at Boyd's Apr. 3,
Elmore, at Prospect Apr. 5, 6
Homer Apr. 12, 13
Bernice, at Duboch Apr. 18,
Lisbon, at Harmony Apr. 19, 20
BRISCOE CARTER, P. E.

Monroe Dist.—Second Round.

Waterproof, at St. Joseph Mar. 15, 16
District Sunday School In-
stitute at Rayville Mar. 18, 19
Eros, at Bethel Mar. 22, 23
Rayville and Delhi, at Del-
hi Mar. 30,
West Monroe, at Girard Apr. 5, 6
Tallulah, at T. p. m. Apr. 6,
Florence, at Ferriday Apr. 12, 13
WM. SCHUHLE, P. E.

Lafayette Dist.—Second Round.

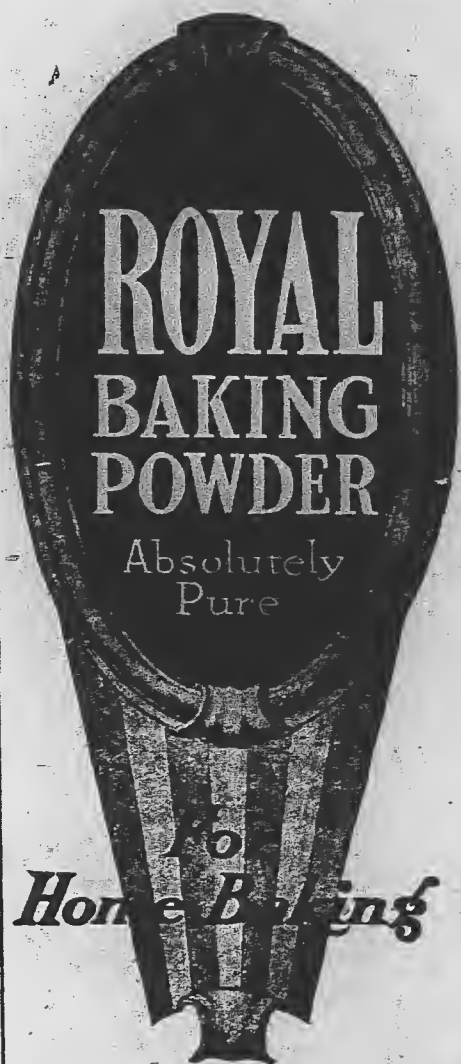
Iota Mar. 16
Crowley Mar. 23
Lake Charles Mar. 30
Rayne Apr. 6,
Mermentau, Monday Apr. 7,
Franklin Apr. 13,
New Iberla Apr. 20,
Gueydan Apr. 27,
The District Sunday School In-
stitute will be held in Crowley on March
26-27.
R. H. WYNN, P. E.

Baton Rouge Dist.—Second Round.

Wilson, at Pisgah Mar. 15, 16
Clinton and Jackson, at J. Mar. 16, 17
Zachary, at Ethel Mar. 18, 19
Pastor's and Laymen's Insti-
tute, at Ethel Mar. 19,
St. Francisville, at Star H. Mar. 22, 23
District S. S. Institute at
Hammond Mar. 27, 28
East Feliciana, at Olive B. Mar. 29, 30
Baker, at Deerford Apr. 5, 6
Plaquemine and New Rhodes,
at Plaquemine Apr. 12, 13
Wm. H. COLEMAN, P. E.

TO DRIVE OUT MALARIA

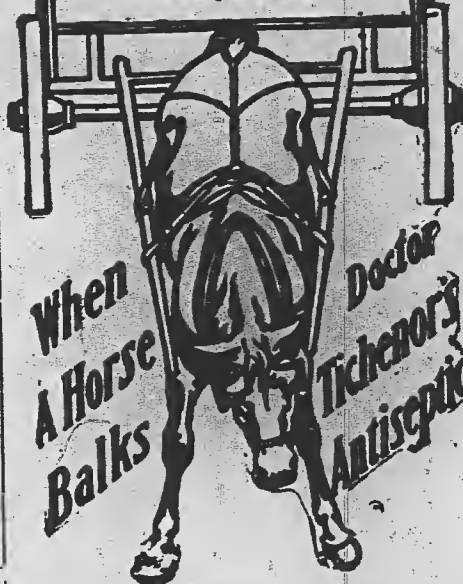
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TASTELESS CHILL TONIC. YOU
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effective form. For grown people and
children, 50c.



It's not always temper—

That causes a horse to balk. It may be a Sore Shoulder, a Bruise or a Strain—maybe Colic or Bots. Dr. Tichenor's Antiseptic cures all of these troubles.

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25 and 50 Cents
Also in quart bottles.



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Fine Music, Lectures, Excursions. Reduced Railroad Rates. Write for Announcement. BROWN AYRES, President.

Woman's Missionary Work

Edited by Mrs. R. F. Harrell, Centerville, Miss.
Conference Press Superintendents:

Louisiana Mrs. A. C. McKinney, Ruston, La.
Mississippi Mrs. H. L. McCleskey, Hazlehurst, Miss.
North Mississippi Mrs. A. C. Yeager, Water Valley, Miss.

All communications for this department should be sent to the Editor at the address given above.

Mission Study Class at Rayne Memorial Church, New Orleans.

Our Louisiana Press Superintendent says the women in her State simply won't tell her their secrets; so it is impossible for her to report work done by them. We just "happened" to learn of a very delightful meeting held at Rayne Memorial parsonage quite recently; and we cannot refrain from "telling it out," for there are some helpful as well as clever suggestions in it. This meeting was the finale of the study of "Mormonism," a book recommended by the Home Department, and taken up by a large number of societies. The first chapter was impressed upon the audience by means of a United States map, upon which was pinned pieces of paper extending from Vermont to Utah, showing the birthplace and growth of Mormonism down to the present day. The chapter on "Organization and Methods" was given in rhyme, and is so original and clever that we repeat it here, knowing that it will be enjoyed by all who have studied this most interesting of books:

As we study this religion, so vile,
One of the first thoughts to consider
Worth while
Is how this sect so strong came to be;
For the reasons, we'll search chapter three.

Organization and method then is my theme;
Their importance 'tis seen is very supreme,
The revelations to Prophet Joseph Smith are law;
But could God reveal himself to this man of flaw?

Of the priesthood there are two great divisions;
One for spiritual, the other temporal decisions.
Their system is absolutely so complete,
It has accomplished the wonderful feat

Of every member having some office to fulfill,
And they are ever alert Mormonism to instill.
Now, if every church member of to-day
Had some active part to play,
Would not the millenium be quite near,
And would we have Mormonism to fear?

Missionaries are sent far and wide,
Trying always in Gentile homes to abide.
As to the methods they employ
It is ever something to decoy.

They allure the people of simple mind
To believe this religion the only kind,
The pleasures of this world to attain
With nothing to lose and all to gain.

If Mormons are ever true to their tithes,
No account is taken, then, of their lives;
But in heaven, as God's they shall reign,
No matter if others by them are slain.

The Mormons do not settle here and there,
But the church buys a promising tract somewhere,
And each must buy in the stated tract,
Which admits no Gentile. It is a fact.

Settling in large numbers in any State,
'Tis seen in politics, their power is great.

'Tis true, the man of Mormon selection
Is ever sure of his election.
We are told at this very hour
Six of the States are in Mormon power.

They are not the farmers they are lauded to be;
If you leave the well-beaten paths,
You'll see
The farms and orchards to weeds have grown,
And nowhere is thrift and energy shown.

As to the business concerns of the day
The same subtle influence is ever at play.

Woe to the man who with Mormons compete,
For his labors are sure to meet with defeat.

The Mormons from every viewpoint,
'tis seen,
A menace to our fair land have been;
How to better our country's condition
Is left to the work of our "Home Mission."

There were other interesting features, but space does not permit us to dwell upon them. A most charming social hour closed the meeting.

Mississippi Conference Notes.

An especially good number of "The Monthly Bulletin," published by the united societies of the North Mississippi Conference, of which Mrs. A. C. Yeager is Press Superintendent, has just reached us. The little sheet is brim full of good suggestions, and ought to prove a help to those societies which it serves, and be a bond of mutual interest for them.

Splendid reports come to the Press Superintendent from the Natchez Young People's Society, of which Miss Margaret L. Guice is Press Superintendent. It would be disappointing to those who have known Miss Guice's mother and her long and efficient service in the missionary work in this Conference, if the daughter failed to live up to the beautiful example which has been set for her. We should like to hear regularly from all the Y. P. Societies.

We are in receipt of a copy of the Shubuta Year Book, which is, indeed, an index to the splendid work being done by the auxiliary there. They are to study "China's New Day" and "Mormonism, the Islam of America," this year. A detailed account of the first meeting, which was live, wide-awake, and interesting from start to finish, was also received; but lack of space prevents our publishing it in full. Mrs. Annie Hand and Mrs. B. F. Jones are the consecrated President and Press Superintendent of the Shubuta Society.
H. L. McC.

The Council Hymn.

The hymn to be known as the Council Hymn this year is "Faith of Our Fathers, living still" (No. 415 of the Hymnal.) Other hymns which the members of the Council are especially requested to learn are Nos. 407, 408 and 646.

Good News.

The Missionary Bulletin suggests that every auxiliary open its next meeting with "Praise God from whom all blessings flow." It should, indeed,

FOLEY KIDNEY PILLS

FOR BACKACHE-RHEUMATISM
FOR KIDNEYS AND BLADDER
RICH IN CURATIVE QUALITIES-NO HABIT FORMING DRUGS



THE BEST MADE Angell's Cough and Whooping Cough Syrup.

Prepared by Dr. Richard Angell.
For Whooping Cough, Bronchitis, Coughs, Colds
and Throat Troubles.

All Druggists, Price 25 and 50 cents.

DIXIE FEVER and PAIN POWDER

Wonderful Pain Killer

Promptly Relieves Headache, Neuralgia, Rheumatism, Catarrh,
La Grippe, Sleeplessness and All Nervous Conditions

There is nothing equal to Dixie Fever and Pain Powder for quick, sure, positive relief of pain. It's a wonder for Headache, Neuralgia, Rheumatism, Catarrh, La Grippe, Earache, Toothache, Pain Over the Eyes, etc. You need never suffer pain if you will let Dixie Fever and Pain Powder do its work.

Dixie Fever and Pain Powder is also a marvelous remedy for Fevers, such as Intermittent, Remittent, Hay Fever, Chill Fever, etc. It safely and swiftly reduces the temperature and restores the natural health and strength. For nervousness caused by exposure or dissipation thousands endorse this remedy.

25c a Box At Druggists

Most good drug stores have Dixie Fever and Pain Powder. If you are suffering pain in any form, try a box today.

25¢

Or Direct From Makers

If your dealer hasn't Dixie Fever and Pain Powder, send 25c for a box to Harris-Morton Drug Co., Ft. Smith, Ark.

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Call for extensive cultivation, thorough spraying and heavy fertilization. To increase the quantity and quality of your yield per acre, apply

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at the rate of ten or fifteen pounds per tree, spread well around the tree and worked thoroughly into the soil over the roots.

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be a praise meeting, for our Church raised during the past year the largest amount for missions in its history; it passed the million mark. Isn't that glorious news?

Board of Missions \$655,022.00

Woman's Council—

Foreign Dept. \$290,104.86

Home Dept. .. 163,324.98— 453,429.84

\$1,108,451.84



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6 Bedding Petunias..... \$25.
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6 Ferns, all different..... \$25.
The 5 Collections, 30 Plants, for \$1.00.
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By Rev. P. O. Lowrey.

MISSISSIPPI CONFERENCE NOTES.

By Rev. B. F. Lewis.

The Sunday school at Centenary, McComb City, is flourishing. On a recent Sabbath there were 250 present, and the collection was \$13.82. Brother S. Hibbert is superintendent, and has been for many years, and Rev. T. B. Clifford is the pastor. Such news is

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

The selection of March 30 as Adult Bible Class Day was made at the suggestion of Mr. Cooper, the superin-

METHODIST EPISCOPAL CHURCH, SOUTH

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PRESENT

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Missionaries from Every Field
Messengers on the Platform, World-Famed for Faith
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Pastors and Chief Pastors, Heroic in the Leadership
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**Plans
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1 " Premium Flat Dutch Cabbage.	1 " Big Boston Lettuce.	1 " Long Scarlet Radish.
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tendent of the fine Sunday school at Eupora. He represents his district on the Conference Sunday School Board, and it is quite fitting that his school should lead in the formation of such interesting plans.

MINISTER SENDS HIS PRAISE.

Rev. J. H. Pearcy, Newsome, Va., writes: "About twenty-five years ago, when a student at Richmond College, Gray's Ointment was recommended to me by a lady of culture who has given two sons to the medical profession. It did all that you claim and I got well. Since then I have tried various ointments and salves, but found no substitute for your Gray's Ointment. Please send me a box by return mail, as I do not care to be without it. I do not hesitate to recommend Gray's Ointment unreservedly for boils, sores, carbuncles, etc." Gray's Ointment is most dependable in cases of cuts, burns, bruises, boils, carbuncles, insect bites, poison oak; old sores, blood poison, etc. You can prove its remarkable efficiency without cost by writing Dr. W. F. Gray & Co., 806 Gray Building, Nashville, Tenn., they will send you a free sample postpaid. 25c a box at druggists or by mail from the manufacturer.

MIGHT BE DEAD TO-DAY.

Garden City, Kans.—In a letter from Mrs. James Hamner, of this city, she says, "I firmly believe that I would not be alive to-day, if it were not for Cardui. I had been a sufferer from womanly troubles all my life, until I found that great remedy. I feel that I can't praise it too highly." Are you a woman, suffering from some of the troubles to which a woman is peculiarly liable? If so, why not try Cardui, the woman's tonic? You can rely on Cardui. It is purely vegetable, perfectly harmless, and acts gently but surely, without bad after-effects. 'Twill help you. Ask your druggist.

To be of the sect of the seekers, is the next best to being of the sect of the finders.—Cromwell.

Everybody Pleased

WITH THE

NEW ORLEANS CHRISTIAN ADVOCATE PIANO CLUB

Music Teachers, Farmers, Preachers, Lawyers, Doctors, Merchants, Mechanics, Bankers, Manufacturers, Professors, Clerks, Stenographers---members of every conceivable occupation express their appreciation and unqualified approval in the strongest possible terms.

There has not yet occurred a single discordant note in the great chorus of praise of the Club and its superb instruments.

Why? Read the answer in the following letters, selected at random from the Club's correspondence.

From a Music Teacher.

"I have had my Ludden & Bates piano since last September, and would not part with it for anything like the amount I paid for it, unless I could get another one exactly like it."

From a Minister.

"The piano arrived in good time and in first class condition and we find that it measures up in every particular to what you claimed for it. We are delighted with it and take pride in showing it. The first comment after a test is, 'Oh, hasn't it a sweet tone,' and the next is, 'What did it cost?' and then, 'Where did you get it?'"

"The wonder is how a piano of its appearance and tone can be sold on the terms on which you offer it. The Club plan is a blessing to the poor man who must buy and would not otherwise be able."

On receipt of our letter thanking him for his endorsement this minister replied as follows: "You are certainly welcome to my testimonial, but if it had not been true you could not have pumped it out of me with a high-power engine. All that I say is true and more. We would not think of trading it off or back, no, not for four hundred dollars, except to make the same trade again."

From a Merchant.

"After carefully investigating the catalogues of other music houses I am of the opinion that the Club plan has given us a much better piano than I could have bought elsewhere for the same money. We are very much pleased with the self-player piano."

From another Minister.

"We are delighted with our piano in every way. The case is beautiful and the tone and action superior to many of far greater cost. I want to thank you also for the courtesy and fairness shown. It is a delight to deal with a firm with such a sense of fairness."

From an Experienced Musician.

"In 1877 I bought my first Ludden & Bates piano, although it has had a hard road these thirty-five years, it is still a good old piano, has never been tuned but three times. I couldn't begin to enumerate the profit and pleasure it has given me. My second Ludden & Bates piano promises to be what the first claim for it. I have used it one month and must say it is remarkable how so good an instrument can be purchased at such a low price. I am now planning to buy a Ludden & Bates player-piano for my little grandson; the second purchase was for my little granddaughter. I do not derogate any other make of pianos, but I do speak in the highest praise of the Ludden & Bates and the Club Managers."

From a Farmer and His Wife.

"We have had the Ludden & Bates piano almost a year and would not take twice the amount of money that we paid for it. If we were to want to buy a dozen more we would buy a Ludden & Bates piano every time."

From a Physician.

"The Ludden & Bates Cabinet Grand Upright piano which I bought through the Club more than six months ago has been a source of great pleasure to my whole family. I am well pleased with the Club plan and think that the tone and workmanship of this piano cannot be surpassed. I was in touch with several piano concerns before buying and decided to join the Club. I shall never regret it. I congratulate you upon being able to sell so fine an instrument on such reasonable terms."

From a Salesman's Wife.

"The piano is a treasure. Everyone remarks on its sweetness of tone and it has been so much pleasure to our family. The Club places the piano in so many homes that otherwise would have to wait an indefinite time to buy. Please accept our sincere thanks for your courteous treatment."

From a Banker.

"The piano received O. K. and am delighted with it."

From a Mechanic.

"Enclosed you will find Post Office Money Order for \$10 part payment on piano. The more we play our piano and call our friends in to see it, and hear them play it the better we like it. We are more than delighted with it."

From a Teacher.

"I have been using the Ludden & Bates piano almost a year and I am more than pleased with it. Its tone is the sweetest. It has not yet needed tuning and has been used daily for ten months. I certainly appreciate the Club's plan of selling."

From a Business Man.

"I had quite a job when I announced myself in the market for a piano, but I walked over all of the inducements and joined the Club. I know that I could not have been suited better for the Club is all and more than you claim for it."

From a School Trustee.

"The piano obtained through the Club is being used in the Musical Department of the School here and all are highly pleased with it. We feel that we saved from \$75 to \$125 by purchasing through the Club."

From a Doctor's Wife.

"The piano reached me safely last Monday and I am highly pleased with it. The case is beautiful and the tone so mellow and sweet. Everyone who has seen it likes it."

From a Farmer's Wife.

"I am perfectly delighted with my piano. I think the Club plan a capital idea."

From a School Teacher.

"I have received the piano and am well pleased with it. Everyone that sees it says it is a beauty. The Club plan is fine."

From a Little Girl.

"I have had my piano nearly a year and I have learned to play. It has a very sweet tone and is admired by all. I think every girl who wants a piano can join the Club and make the payments and never miss it. I appreciate what you have done for me and hope that 1913 will be a prosperous year for you."

From a College Professor.

"It is a pleasure for me to state that the beautiful Ludden & Bates Upright piano has, after a thorough test, proved more than satisfactory. The beauty both in design and finish can only be surpassed by its pure, rich tone. It is a piano for the best and most discriminating musicians."

From a Church Official.

"I will say that the Church is pleased with the Club plan. The piano is first-class in material, workmanship and construction—fine tone, clear, soft and musical. It is an extra fine instrument for the price. The plan of payment is good, sound and satisfactory."

From a Postmaster.

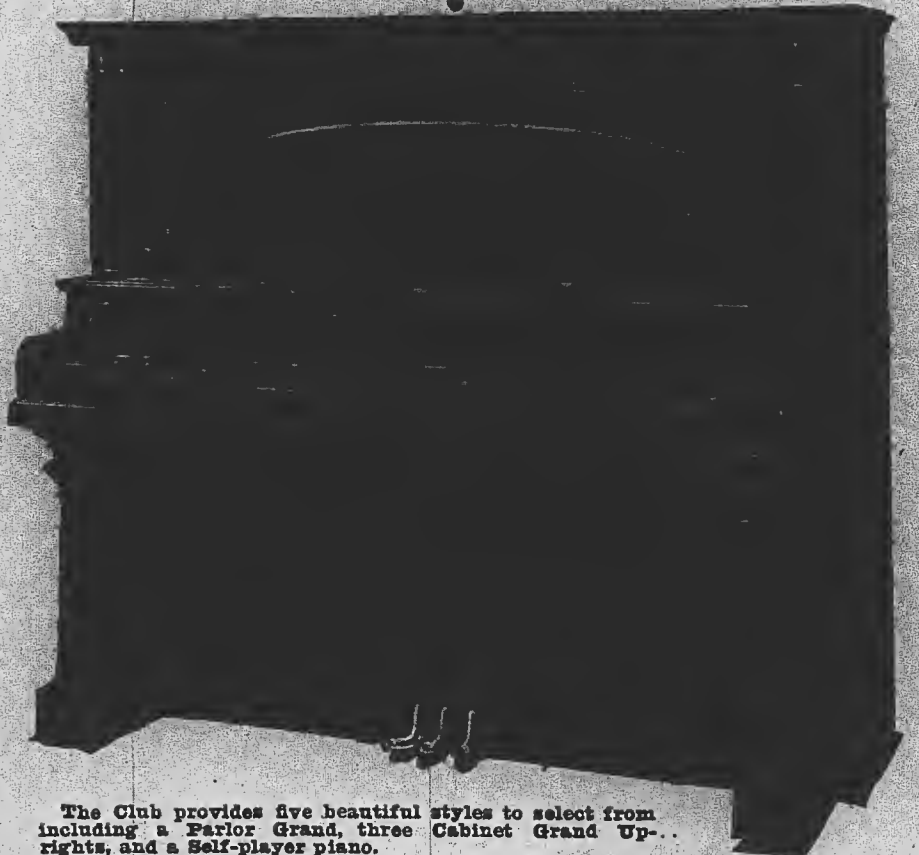
"The piano arrived in perfect condition and is a beautiful instrument. The tone is full and sweet. It is satisfactory in every particular. I heartily recommend the Club's method of buying a piano."

From a Stenographer.

"I have received my piano and I am certainly pleased with it in every respect."

Everybody Pleased.

If space permitted we could publish more than twenty times this number of commendatory letters from Club members. Where **everybody is pleased** there must be some unusual cause. The Club's Catalogue explains the reason.



The Club provides five beautiful styles to select from, including a Parlor Grand, three Cabinet Grand Uprights, and a Self-player piano.

Write for your copy of the Club's Catalogue. We have one reserved for you. Address the Managers.

LUDDEN & BATES NEW ORLEANS CHRISTIAN ADVOCATE PIANO CLUB DEPT., ATLANTA, GA.

NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 60—No. 12.

"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2978.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, MARCH 20, 1913.

CHAS. O. CHALMERS, Publisher.

Editorial

It is to be feared that in some cases optimists are merely persons who do not care much what happens.

Many good things have been said in advocacy of the circulation of church periodicals, but we have seen nothing better than the following, which is credited to Pope Pius: "A religious paper is a perpetual mission."

The great need of the Christian world to-day is not more voluble talkers to tell others how to do things, but more real workers who, without saying much, teach by a shining example. In other words, we need less religious "babbling," but more religious "doing."

Two church papers in the Far West—The Pacific Christian and the Pacific Presbyterian, both issued at San Francisco—have suspended publication for the lack of funds within the last fifteen months. Our paper, the Pacific Methodist Advocate, though it has a constituency only about one-fourth as large as was that of either of the defunct journals, reports a deficit of only \$500 for the three years of the present quadrennium, and there is hope of wiping that out by the time the next General Conference meets. This does not indicate that the suffix, "South," to the name of our Church is such a tremendous handicap as some of the brethren out that way fancy it to be.

The Northwestern Christian Advocate states that within the past two years Mrs. E. H. Harri-man has received 6,000 letters asking for amounts of money aggregating \$267,000,000, and that other American millionaires are similarly annoyed. And in this connection, our bright contemporary, propounds the pertinent question, "Are we a nation of beggars?" Undeniably the case against us is a pretty strong one, and we ought to be ashamed of it. We confess that we never read of a Methodist church appealing to Mr. Andrew Carnegie (whose attitude toward orthodox Christianity is none too friendly, to say the least of it) for assistance in procuring a pipe organ or for any similar cause, that we are not deeply humiliated. Churches, as well as individuals, should have some self-respect.

SOME EASTER REFLECTIONS.

Easter is a time for memory, but not for tears. It has to do with a tomb, but it is an empty one. It is related to death, but it shows us that great enemy vanquished and stripped of his spoils. It brings into view the weeping and despairing disciples, but their mourning is soon turned into joy and unwavering confidence takes the place of heart-breaking despondency. That was the grandest day in human history when Jesus arose from the dead and appeared again to his scattered followers, unharmed and unchanged by the cross and the grave. The nativity marked the beginning of his great mission on earth; in the crucifixion

we see him dying to achieve the stupendous task that brought him from the sky; but in his resurrection we behold him as the victorious Christ, with every foe subjugated, his lordship over all established, his mediatorial work finished, and the time for his re-ascension to the Father near at hand.

But the resurrection of Jesus did not concern himself alone. So vitally is the human race related to him, that the destiny of all its millions was involved when his pierced body lay cold and lifeless in the new-made tomb. The splendid triumph that he won over the Grim Monster was in part won for us. Our future is inseparably linked with his: because he lives, we shall live also; because he arose from the dead, we also shall rise. He was the 'first fruits' of the countless multitudes who sleep beneath the sod; the mighty harvest from that sad planting which has reached around the globe will in God's good time follow.

At this Easter-tide, instinctively our thoughts turn to the precious loved ones who have gone from us. Though they no longer sit with us in the family circle and their familiar voices are heard no more, they seem scarcely less real to us than when they walked in physical form amongst us. The spots where their bodies repose are to us sacred, and to them we love to repair and meditate, to kindle anew the fires of affection and to incite afresh aspirations for the true and the good. But Easter comes with the sweet message that if those whom we so sorely miss fell asleep in Jesus, they may one day be ours again; that death and the grave shall be made to give back their victims; and that there will be a glorious reunion of all God's children beneath the cloudless skies of the Eternal City. Hence, the anniversary of our Lord's resurrection should be an occasion for tender and hallowed memories, for holy joys, and for blessed anticipations. Profoundly eloquent in its significance is the Easter vision of a vacant tomb and an opening sky.

In the risen Christ, as he is described by the Evangelists, we catch a glimpse of our own future possibilities. His body after his emergence from the tomb was a type, a pattern, of that which will ultimately be given to every Christian. In rapturous language Paul tries to impart to us some conception of this coming transformation. He says: "It (soma) is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." And again he writes: "For our citizenship is in heaven; from whence we also look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his own glorious body"—like that body that shone with the radiance of the sun upon Hermon's height—like that body that shook off the chains of gravity upon the slopes of Olivet, and rose in silent majesty above the stars—like that body whose effulgence so overcame St. John upon the Isle of Patmos, that he fell prostrate upon the ground. Into something like that, will these feeble and decaying physical frames of ours be transformed by the mighty power of God.

And if such, in Christ, is to be the marvelous future of the physical man, who can tell what is to be the future of the human spirit, made in the 'image and likeness of God?' Jesus has promised that the faithful shall share with him his glory in eternity, but who can here form any true idea of that glory? St. John despaired of it, when he wrote: "Beloved, now we are the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him; for we shall see Him as He is."

"Earth sings her parables of loss and gain
In boldest speech;
Yet heights sublime which spirits shall attain
She cannot reach.
Aerial whispers float o'er land and sea:
'It doth not yet appear what we shall be.'

"Her royal purples and her crowns of gold,
Her white attire,
The sceptred lilies which her summers hold,
With flames afire—
All fail to show the glory we shall see;
'It doth not yet appear what we shall be.'

"Triumphant guesses from the seer and sage
Through shadows dart;
And tender meanings on the poet's page
Console the heart:
Oh, songs prophetic! though so sweet are ye,
'It doth not yet appear what we shall be.'

THE CHURCH'S TRUE MISSION.

When Dr. Shailer Matthews was first elected to the presidency of the Federal Council of the Churches of Christ in America, we confess that we were not specially pleased, having for years been accustomed to regard him as rather latitudinarian in his views and teachings. But we have seen nothing anywhere that more fully commands our hearty endorsement than the following utterance which is credited to him:

"You cannot save the world by going into anti-tuberculosis societies. The needs of the age are not to be met by the mere practicing of good Samaritanism. Christ is a great Recreator, not a reformer. The Church is not the jack of all reforms. The Church has a function, and the first item in it is to convict the world of sin."

As we see it, one of the gravest perils that to-day menaces the Church is that insidious form of materialism which tends so to fasten her eyes upon the bodies of men and the things of time as to make her forget her duty to their deathless souls and lose sight of the larger issues of eternity. The glory of the Christian Church is that it is her prerogative to come to sin-cursed and suffering human spirits exercising an unearthly power to uplift and save them, such as no other agency beneath the stars can wield. It is a terrible apostasy for her to turn aside from her true mission to take up any other kind of work, however commendable it might be for other organizations. To be sure, she should lend a helping hand to all benevolent causes, but their promotion is not her first and chiefest task.

THE ELOQUENCE OF SILENCE.

By Rev. R. H. Harper.

There is a story of a country in the old world where a deadly plague was raging, known as the Red Death. The ruler of that ill-fated country and all his court retired to a sequestered castle, and there determined to lock themselves in from the plague, and laugh in the face of death. So they shut the gates, and welded the bolts from within. And they feasted and they revelled, while the kingdom without groaned in its anguish, and the whole land became one mighty sepulcher. One night, during a gay masquerade, a strange figure appeared among the revelers. It was clad from head to foot in the habiliments of the grave, the type of the pestilence walking in darkness without. And the prince cried to his courtiers to seize him and unmask him, that he might know who should hang from the battlements at sunrise. But all shrank back, and the prince himself pursued. At length the gaunt figure turned upon the pursuer, and in that instant the prince Prospero fell dead at his feet. It was the Masque of the Red Death. And then and there was acknowledged the presence of the plague. It had come like a thief in the night. And all died in the stately halls of their revel. The wine ran out on the richly inlaid floors. The instruments were hushed. And at last the light of the golden censers went out, and Death and Silence reigned supreme.

There is another story of a beautiful garden which the Lord planted eastward in Eden. But ere long the man and woman placed there sinned, and were cast out of the garden. And at the east end were placed cherubim, with flaming swords, to guard the entrance thereof, lest man should return.

In these two stories, "The Masque of the Red Death", and the story of a lost Paradise, are expressed the world-old tragedy of man. "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away." And men have looked into the open grave, and found in death a mournful emblem of sin. As death destroys the physical nature, sin blights the finest sensibilities of man's spiritual nature, and destroys the soul at last. For sin may have its perfect work. All good may finally be crushed out of the life. Like the oriental disease, which fastened upon the body with its white horror, the leprosy of sin consumes the spiritual nature. In the end the sinner is shut without the pearly gates of the city of God. Eternal death is everlasting separation from God.

So, from forgotten ages, man has faced a dual tragedy of death—death to the body, death to the soul. The eternal stars shine on; even the rays that may fall upon eyes tonight left some distant star long ago, when other men inhabited the earth. But "man goeth to his long home; and the mourners go about the streets." And there is that other dark tragedy of sin, of which death is the emblem. Man soon goes down into the grave, gone forever. And his brief stay on earth is cursed by sin. He believes he is akin to God, but oftentimes he finds himself ground into dust by the hosts of hell.

But in the great antiquity, the hopes of all the years began to take a definite form. Even Jacob, when he was dying, blessed his sons, and foretold the distant Shiloh: "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Later the prophets taught that, with Him, would come a golden era in the life of God's people. Happy the Hebrew mother who should bring forth the Savior of the world. And through generations fire flashed in dark eyes, and hearts beat loud at the hope of the coming Messiah.

Yet only a few years, and the Messiah hung cold and dead on a Roman cross, between two thieves. What a tragedy to those who had placed their hopes in him! The hope of the world was

buried with him in the new tomb of Joseph of Aramathea.

Easter comes at a fitting time, with the new moon after the Vernal Equinox. Then a million flowers rise from the dark sepulcher of earth, and gladden the earth with the returning springtime. Perhaps the sun never rose in greater splendor than on that first Easter morn. The lilies our Savior loved never bloomed in greater purity; the sparrows he loved never sang more sweetly; all nature was in transcendent mood and beauty. But amid all the beauty, there was Mary, standing without at the sepulcher, weeping. But hark! weeping Mary, to the voice which comes from the silence of a deserted tomb. And Paul's reasoning is good, if Christ is risen, we shall rise. Here is the answer, then, to the ageless quest of men for life—an empty tomb. From the ashes of affliction, poor old Job cried, "If a man die shall he live again?" And at last the deserted sepulcher of the Aramathean replies. And, in the eloquent language of one recently fallen on the high places of Israel, "The tomb of man's lost hope has become the birth chamber of his immortality."

It is said that a German countess, who believed the legend written over the cemeteries in France during the terrible days of the Revolution—"Death is an eternal sleep"—ordered that, after her own death, her tomb be most firmly sealed, and that a request be carved deep in its heavy marble, that it be not opened throughout all the ages of eternity. And so it was done after the vain woman was dead. Her tomb was thought to be secure against the ravages of time. It was made of heavy marble, and fastened with great iron bands. But a small seed was left in the earth inside the tomb. And in nature's mysterious way, it sprang up toward the light. Ere long it pushed its way through the small crevice of a joint, and cracked asunder the marble walls of a tomb that was never to be opened throughout all the ages of eternity! If the life God has placed in a seed, in size like a grain of sand, be so potent as that, what must we think of the soul, the vain Countess thought would be eternally imprisoned there? Christ is risen—we shall rise.

But this is not all the message Easter brings to us. The resurrection means vastly more than the assurance of eternal existence. If this assurance were all, eternal life would be a greater tragedy than eternal death. In his extensive travels, Gulliver saw some wrinkled old immortals, fighting on the ground for a penny, the most miserable men in the world. But the resurrection of Christ means infinitely more than life to the body—it means also resurrection from death in sin.

An old Russian wrote a story of a youth of noble blood who loved a beautiful servant girl. Between them was a great social gulf fixed. But love can bridge any chasm, as divine love once bridged all the space that lies between heaven and earth. He was young and pure then, and would not have dipped so much as his little finger tip in her heart's blood. But afterward, in the army, he fell in with the wild life of his kind and became a shameless sinner. At last he returned to the old home, and added another to his crimes—betrayed the love of his youth. More years passed. He sat as juror in a justice court. All at once he recognized the broken woman before him. It was Maslova. Then he knew that he had brought her there, and that he was the guiltier of the two. And it may be that ten thousand ministers of conscience hurried him to a higher bar; ten thousand accusing voices whispered in his heart, "Thou art the man!" For it was the turning point of a terrible life. And Tolstoy called the book "Resurrection."

To make a black heart white is a miracle. To make a sinful life right is resurrection. There was a drunkard and a vagabond. But he was saved from a life of sin, and established a mission for the fallen in a great metropolis. There was another, an Indian fighter, a wild, profane, dangerous man of the plains. But afterward, a redeemed man, he preached the Gospel for many years in Louisiana. That was resurrection that made "The Scarlet Letter" shine at last on a field of saffron,

no longer as the sign of shame, but of honor and love. Between yonder lecherous sinner and the Christian gentleman he may become, there is the separation that lies between heaven and hell. So with thousands of men. They were bound in a tomb, body and soul, but the angels of Christ call them to life. Thus Paul wrote, "You hath he quickened who were dead in trespasses and sins."

And the quickening of the sinful soul is as great a miracle as the resurrection of a dead body. Only the power of God can cleanse a human heart. There is as much hope for a dead body to rise in a Godless universe as for a stainless soul to live in a Christless world. There are many stately temples in India, on the walls of which are some of the most wonderful carvings in the world, the work of a lifetime. But they are only ponderous monuments to human error and despair. Many Mohammedans bow every day with the face toward Mecca, but they dream, as a reward of that faith, of a sensual paradise that would be a disgrace even to earth. The Pharisees were likened unto whitened sepulchers. Only the power of God can cleanse the human heart. And this is the true joy of Easter—that it means more than the mere resurrection of the body; that here on earth, there is a resurrection from sin. Christ can quicken every man, though he be dead in trespasses and sins. And what would the resurrection of the body be worth if it were doomed to be the tabernacle of a guilty soul throughout all the ages of eternity?

What a thrilling spectacle of prophecy when the long reverberating sound of the last trump wakes the silence of multi-million tombs! The granite walls of many a splendid mausoleum are rent asunder, and a glorified being comes forth, while the meek and lowly of earth stand beside their empty graves. The quiver of life runs along the shriveled form of a mummy that has lain several thousand ages in an Egyptian pyramid, and the gloomy catacombs echo all at once with the swelling sounds of life. The lonely soldier rises from his forgotten grave in some mountain fastness, or beside some rushing stream, and in many a valley of dry bones the multitude of the slain stir at the breath of the four winds, and come together bone to his bone, and they live, and stand upon their feet, an exceeding great army. And from among the red coral, and the drifting seaweed many fathoms deep, and from the islands of the sea, and from where the Esquimaux lived in his hut of ice, they come trooping before the great white throne; and death, the last enemy, is destroyed. And there is no more curse, neither sorrow, nor crying, for God wipes away all tears from the eyes.

But behold a still more thrilling spectacle! Somewhere Satan is bound in a great pit. And the blest, redeemed by the blood of the Lamb, sing the praises of the Savior, led by the four and twenty elders, "casting down their golden crowns around the glassy sea."

This, then, is the glory of Easter, that there is the hope of a resurrection in every life, because we have a living Christ. As a rule, sound only is eloquent. But sometimes the sacred spots, around which cling a thousand memories of the past, speak much to men by their silence. So the angels went away, perhaps, after they had comforted Mary, and left only the silence of an empty tomb. And this is the eloquence of that silence—that we may rise with him, who once lay cold and dead within, and stand with him "among the glories of ten thousand worlds." Natchitoches, La.

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THE LIVING CHRIST THE CHURCH'S SUPREME NEED.

By Rev. L. P. Wasson.

"I am the Resurrection and the Life."—John xi, 25.

The most vital need of Christianity to-day is the living Christ. The present-day condition of the Church is in a large measure analogous to that of the weeping sisters of Bethany, whose despairing grief at the grave of their brother wrung sympathetic sobs from the heart of the Son of God.

The Church weeps out her helpless grief over the bier of a dead membership, whose questionable and immoral lives pollute the moral atmosphere, until even the world must say, "By this time he stinketh;" and the bowed heart of devotion joins in the pathetic wail, "Lord, if thou hadst been here my brother had not died." And still they perish—many in the very pews of the church—while she hastens to elaborate her ornamentations of an artificial Christianity.

Enchanting music, sweeping eloquence, and gorgeous art may occupy the attention, and, like an opiate, soothe the pain of the perishing for a time; but these things can no more feed the hunger-bitten multitudes than a painted feast hung up in a desert. And ever and anon there breaks forth the cry, "Lord if thou hadst been here my brother had not died." Christianity without the living presence of the Christ incarnate in the lives of its adherents is but mockery to the sublime despair of a race sinking to hopeless ruin and death. Such a Christianity, if conceivable, would be a system without a soul, a religion without a God, and would drop into a class with Buddhism and Jewish Pharisaism.

The disciples of such a faith invariably believe in the power of their religion to preserve life, but have little or no place for redemption. The fact is, such a system can no more preserve than it can restore. The systematic training of such a religion simply ameliorates the mere external aspects of human nature, while the vital powers decay within. Our Lord characterized these as "whited" sepulchers, "beautiful to look upon, but full of rottenness and dead men's bones." Of these we have not a few in the Church—men attempting the Christian life apart from the living Christ. This is largely the result of a purely cultural Christianity. Their brilliant teachers lacked the power of the indwelling Christ. Such teachers can only produce painted character. Those who were sent to teach Israel of the coming Messiah were the ones to turn him out of the temple and hurry him on to Calvary. The young man who said of the commandments, "All these have I kept from my youth up," was a product of their teaching. His moral character was good to look upon, yet sorrow and death filled the cup of his portion. The brilliant teachings of Gamaliel only made Saul of Tarsus a persecutor of the Christ. When shall we learn that a conscious experience of our Lord's saving grace is the indispensable equipment for the great training service of our Church, which begins to assume absorbing, and in some instances overwhelming, proportions in our church activity? Yet how many who teach, know not the Christ? Let us pause here. What shall the harvest be? Shall we who teach ever hear from our class-room or pew the cry, "Lord if thou hadst been here my brother had not died?" Let us not fail to call to our side Him who is the Life and who is able to keep our boys and girls; for the same power is required to sustain and preserve life as to raise the dead to life.

"He is the Good Shepherd and giveth his life for the sheep." "But all we like sheep have gone astray." It is a glorious thing that our Savior is able to preserve our lives, both physical and spiritual. "Whosoever liveth and believeth in me shall never die." But who of this fallen, sin-cursed race has not felt that the crowning glory of our Christ is his power to restore life to the

dead, both of body and soul. "He that believeth in me, though he were dead, yet shall he live."

The Jews that stood by the cross were wide of the mark in their demands: the supreme test of His divinity was not in His power to come down from the cross, but in His power to come forth from the grave. The cry of the sisters was true, but that was not the truth they needed most to learn at that time. But how slow were they to grasp this new truth! It only blinds them and they earnestly rebuke its application. So it is to this good day. Love still weeps over the cess-pools of vice, reeking with the mangled characters of fallen brothers and sisters; but doubt rebukes any effort to rescue: "By this time he stinketh." How often have we rolled the stone upon the door of hope to the fallen and wept while we said it is impossible to redeem. Oh! that we might catch the meaning of that supreme, triumphant declaration that must thrill the heart of faith and turn the night of death and doubt into the morning of life and song, and the chill winter of sorrow and despair into the springtime of rejoicing! Let every doubtful and fainting heart hear Him indeed at this Easter-tide as He shouts in the ear of death, "I am the Resurrection and the Life." Let the Church heed the command, "Take ye away the stone," and hasten to remove every obstacle of inconsistency, prejudice, and doubtful hesitance, that the living Christ may get at the dead and dying and bring to them the light and glory of a resurrection morn, as they shall then hear him say, "Because I live ye shall live also," and "Behold I am alive forevermore."

Tunica, Miss.

THE DECISION IN THE VANDERBILT CASE.

By Dr. J. W. Lee.

(From the St. John's Church (St. Louis, Mo.) Calendar of Sunday, March 2, 1913; Dr. Lee is the pastor of this congregation.)

The decision in the Vanderbilt University case, which has just been rendered by Chancellor Allison, is next in importance to the decision rendered in favor of an M. E. Church, South, by the Supreme Court in the great Church Property Case after the division of the Northern and Southern Methodists in 1844. The only difference is that there was, perhaps, more property involved in the first decision than in the last. The decision in the Vanderbilt University case is far-reaching in its consequences. It means that the trustees appointed to administer institutions belonging to Christian denominations, can never deprive such denominations of their own property. In the case of the Vanderbilt University, it appears that the trustees, who were created by our Church, by some strange process of reasoning reached the conclusion that they and not the Church were to control and direct the property. Vanderbilt University belongs to the Southern Methodist Church as completely as does Central College, or Emory College, or the Barnes Hospital, or any other piece of property in our possession. The decision in the Vanderbilt case shows that the trustees were appointed to control the property under the direction of our General Conference and of our Bishops, and that such Board of Trustees were never, and are not now, members of the corporation to which the property belongs, and therefore, do not possess, and never did possess, the right and power to elect persons to fill vacancies on the Board of Trustees. This decision will be accepted with well-nigh universal favor by every minister and member of our Church.

If, when Bishop Collins Denny appointed Gov. Lon V. Stevens a trustee of the Barnes Hospital to fill the vacancy caused by the death of Samuel Cupples, Brother S. M. Kennard and Murray Carleton, the living trustees, had refused to accept his appointment as a member of the Board, then you would have had just such a situation as was brought about in the Vanderbilt University

case, when the active trustees refused to accept the appointment of the trustees made by the last General Conference of the M. E. Church, South. Barnes Hospital belongs to the corporation known as the Methodist Episcopal Church, South. By the will of Mr. Barnes, to the Bishops, as representing that corporation, was given the authority to fill vacancies in the Board of Trustees. The duty of the Trustees, when appointed by the Bishops representing the Church to which the hospital belongs, is to administer the fortunes of the institution for the good of humanity, under the auspices of the corporation. Trustees, living on the ground, are necessary to direct the affairs of the hospital because such a Board of Trustees afford the Church a more convenient method of administering its affairs. Considered as Trustees of Barnes Hospital, simply and solely, they do not belong to the corporation that owns the property. They are created by the corporation as represented by the Bishops for a specific purpose. And what is true of Barnes Hospital, the greatest institution of like character in the United States, is true of Vanderbilt University, the greatest institution of learning in Southern Methodism.

OUR MOTHERS.

The strength of a nation lies in its mothers. The Spartans recognized this, and trained their girls to be brave, to endure hardships, to be self-sacrificing and pure, and their sons were sent out into life, strong, vigorous, chivalrous and fearless.

Behind every invention, heroic deed, poem or story stands a great soul, and back of this greatness is the mother who formed the character and was the inspiration and power.

The greatest place in the world is not in kings' palaces nor in beautiful temples, or where the laws of the nation are made out, but, as N. McGee Waters beautifully says, "It is the homes of the people, where, by night and day, women tend little children and train them."

"Unconsciously we uncover our heads when we meet a mother with her little child. She may be young, like Mary; she may be poor, like Nancy Hanks; she may be inexperienced, like Mary Ball; but she has the power to work mysteries and perform miracles.

"In sickness and health, in toil and in ease, at home and abroad, she lives for the life that is grafted upon her own, scornful of pity, conceiving of no higher honor than by and by to lean upon the arm which she has made strong by her strength, and to trust to the heart which has been made pure and true by her own purity and fidelity.

"So she lives her life. 'Drudgery,' silly people call it; but unto her who is wise it is holy mystery.

"So she lives her life. 'In a prison house,' unknowing ones may say; but unto her whose eyes have been opened to see mysteries, and far into the future, it is a queen's domain.

"And then, one day, when the world may have forgotten her work, because it was so commonplace, she stands up and puts judges and statesmen, and inventors, and poets to shame, for she has done what they cannot do. She has given a man unto the world, to rule it, or a woman unto the world. Her ministry is above ordination."—To-day's Magazine.

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Church News

The Commencement Sermon of the North Texas Female College, at Sherman, Texas, will be preached by Rev. P. R. Knickerbocker, of Tulsa, Oklahoma.

Bishop A. W. Wilson has lately been preaching frequently for the brethren in and about Baltimore. We are pleased to note that his health has sufficiently improved for him to make such engagements.

Rev. John M. Lowrey, of Little Rock, the well-known Arkansas evangelist, who has been in had health for several months, continues to improve steadily, and it is now thought that he will be able to resume his 'loved employ' before long.

Bishop Killen has scant patience with fads and faddists, and has lately been striking them some vigorous blows in the church press. In standing out against these innovators, the Bishop is rendering the Church a needed and most valuable service.

The Methodist Episcopal Church, South, has four educational institutions at work in Cuba: Candler College, Pinson College, the Irene Toland School, and the Elizabeth Bowman School. The last two are under the direction of the Woman's Department of the Board of Missions.

Bishop W. A. Candler will hold the Mobile District Conference, which will meet on March 31, and the Troy (Ala.) District Conference, which will be held at Petrey, Ala., April 22-25. There will be no dull moments in the proceedings of these conferences, with our great Georgia Chief Pastor in the chair.

A revival is reported to be sweeping over the Holston Conference. It is said that there have been single meetings with from 300 to 600 conversions. This is, indeed, good news. May this spiritual wave widen until it shall reach every part of the Church and quicken the religious life of the whole nation!

There have been rumors afloat that Dr. L. G. Broughton, the noted Baptist minister, who is pastor of Christ Church, London, would return to the United States and again take charge of the Baptist Tabernacle in Atlanta, Ga.; but Dr. Broughton announced a few days ago that he has no thought of leaving his present charge in the English metropolis.

The Scarlett Bible and Training School, at Kansas City, which recently celebrated its twenty-first birthday, has enrolled since its establishment 1035 students. The alumnae number 308. The workers which it has sent out may be classified as follows: 130 missionaries, 67 deaconesses, 58 graduate nurses, 27 home missionaries, and 12 engaged in other kinds of Christian work.

The congregation of the University Methodist Episcopal Church, South, of St. Louis, has decided to change the name of its proposed new house of worship, which will cost \$150,000, to "Cupples Memorial" in honor of the late Samuel Cupples. It is expected that work on the first part of this structure will begin early in April. The pastor of this progressive flock is the Rev. Elmer Clark.

The Western Methodist states that it is generally understood that Mr. D. H. Linebaugh, of Oklahoma, will be appointed United States District Attorney for the Eastern Oklahoma District. Mr. Linebaugh was a member of our last General Conference, where he rendered helpful service as a member of the Committee on Education. He is a man of high character and unusual gifts, and would fill with distinction the position for which he is said to be slated.

Rev. H. M. Ellis' enthusiasm in behalf of the Tri-State Methodist Hospital is exerting an influence beyond the bounds of the Conferences co-operating in that enterprise. A recent issue of the Southern Christian Advocate contained an article mentioning Brother Ellis' work, and advocating the establishment of a hospital in South Carolina. Let the good work go on until Southern Methodism has a sufficiency of such institutions to meet the needs of her people.

As was stated in the Advocate of last week, the amount our Church paid for the support of Bishops and the widows of Bishops last year was \$72,800; that of the Northern Methodist Church was \$243,810. The membership of the Methodist Episcopal Church in the United States is 3,293,526; ours is approximately 2,000,000. Their foreign mission work, however, is considerably more extended than ours. This explains in part why the cost of their episcopal supervision is proportionately so much greater than ours, though it also is a fact that their Bishops are paid larger salaries than those of the Church, South.

A writer in The Christian Intelligencer discusses "The Homeopathic Church." Such churches are by no means scarce. Their two chief characteristics are that they believe in physicing every surface symptom of the sin-sick world, and that they want the Gospel administered in a diluted form. They are sticklers for the sermonette and every kind of a 'circle' except a truly religious one. They often report 'graduates' from their various schools; but rarely, if ever, do they report converts at their altars. They have outgrown the old-fashioned business of bringing sinners to Christ, preferring to teach the unsaved how to fiddle, and sew, and cook. Great is this new evangel of the up-to-date 'homeopathic church!'

The Wabash Avenue Methodist Episcopal Church of Chicago has this winter turned its basement into a sleeping place for destitute wanderers without any other shelter. In referring to this action, the pastor said: "I used to have an arrangement with a little cheap hotel by which I could send worthy poor men there. It cost me 15 cents a bed, and I paid the bill at the end of each month; but the bill became so great—oh! there are so many worthy poor—that I was forced to open the church basement and let them spend the nights there. You could not ask for a better behaved group of men than those who come to our church for a lodging place." We cannot refrain from applauding such work as this. The massive brick and stone churches in our great cities would honor the Master far more if made to minister to his needy and hungry sheep, instead of being kept as places of parade for religious formality and pride.

CALLED TO HER REWARD.

Dear Dr. Meek: My precious wife passed to the heavenly home on March 4, at 8 a.m. She had suffered long, and her release was triumphant. She was converted and joined the Church when a girl. For 46 years, 4 months, and 23 days we had gone side by side; 35 of these years we spent in the work of the Methodist itinerancy. God blessed us with loving and devoted children, who remain to comfort me in these days of sorrow and loneliness. Pray for me and my son and four daughters, that we may meet her over there in the mansion which our Savior has prepared for us.

Your brother,

B. T. CREWS.

CHILDREN'S DAY.

Dear Brother Meek: As treasurer of the Louisiana Conference Sunday School Board, I have just sent out the first of a series of letters to our pastors and superintendents, calling attention to the necessity of observing Children's Day this year. The Board with the assistance of the

NOTICE TO PREACHERS

Beginning January 1, 1913, the rates of subscription to the New Orleans Christian Advocate will be as follows:

Single subscriptions, one year.....	\$1.50 net
In clubs of five or more, each	1.25 net
Eight months	1.00 net
To preachers	1.00 net
To widows of preachers	1.00 net

The commission heretofore allowed has been discontinued, because only a very few of the preachers accept commission, and the great majority we have talked with expressed it as their opinion that a commission has proven a hindrance to them in working up the subscription list on their charges.

In cases where persons are very poor, the pastor may recommend that the paper be sent at a reduction. Remittances should be made by Money Order, Registered Letter, or in Stamps. Preachers may deduct for any expense incurred

Mission Board has kept a Field Secretary in the field for two years. It came up to Conference last December with a deficit of about \$900. The members felt that, while they might hope to pay the deficit out of the Children's Day offerings for this year, they could not undertake to support a Field Secretary any longer. At the same time, it was felt that our work would suffer if this course was pursued. On mature consideration the Board decided to continue the work if additional support could be secured. A number of Methodist Sunday schools and laymen were communicated with by wire and telephone, and pledges of more than seven months of this year's salary were secured at that time and a few small pledges have been received since.

Now this work cannot be continued next year unless our Sunday schools, as a unit, rally to its support. Our ability to maintain it is being tested, and we must demonstrate this year that we can do it.

The splendid work done last year by our Field Secretary, Brother P. O. Lowrey, has been editorially mentioned in the Sunday School Magazine and in the Adult Student for March. Through the assistance of the chairman of our Board, Brother H. L. Baker, he attended the meeting of the General Sunday School Board and Conference workers at Washington in February, and is equipped to do greater things this year.

We have more than 300 schools in the State and the offerings should easily average \$10 each, and more. If the Board gets the financial assistance it needs and deserves, there are many other things it can and will do. If we are to fill our place in the evangelization of Louisiana, we must be more progressive and more aggressive in our Sunday school work. I hope that not one pastor or superintendent will fail this year to do his part in this work.

T. W. HOLLOMAN, Treasurer.

Alexandria, La.

MISSISSIPPI STATE SUNDAY SCHOOL CONVENTION.

The Thirty-fourth Annual Convention of the Mississippi State Sunday School Workers will be held at Gulfport on April 8-10. In addition to about fifty State workers who will take part in the exercises, Dr. A. L. Phillips, D.D., Editor and Author, of Richmond, Va.; Dr. H. M. Hamill, of Nashville, Tenn.; Mr. W. C. Pearce, Associate General Secretary of the National Sunday School Association, of Chicago; Prof. E. O. Excell, of Chicago; Rev. J. Randle Ferris, of Atlanta, Ga., and Dr. J. Benjamin Lawrence, of Columbus, will be present and take part in the program. Dr. Lawrence will have charge of the devotional exercises. We are praying that the Holy Spirit may so guide us that great good will come to all who attend.

W. FRED LONG, Gen'l Sec'y.
Jackson, Miss.

Secular News and Comment

By Rev. A. J. Gearheard.

Alabama is the third State in the Union to appoint a supervisor of education for negro schools, Kentucky and Virginia being the other two.

Forty women have been granted the right to practice law before the United States Supreme Court, but only two have ever had a client before that tribunal.

The first ship is scheduled to pass through the Panama Canal on October 5, which will be the four hundredth anniversary of the discovery of the Pacific Ocean by Balboa.

President Willson is 56 years of age—the same age of Washington and Jackson when they were inaugurated. William Henry Harrison was the oldest man to be elected to the Presidency, being 68 years old, and Theodore Roosevelt was the youngest, being 43.

"Fads in Modern Education" was the subject of a lecture recently delivered in Toronto, Canada, by Prof. MacNaughton, of McGill University. One of the fads that the speaker condemned was the "utilitarian fallacy that all education should be at once convertible into dollars and cents."

The Webb Bill, prohibiting interstate shipments of liquors, has been attacked in the courts. The first case, which will be made a test case, was filed in Richmond, Va., on March 3, by certain wholesale liquor dealers against the Southern Railroad Company for refusing to receive shipments addressed to dealers in South Carolina.

There were 1866 convictions for violating the prohibition laws of Alabama last year—nearly double the number of the preceding year. It is stated that, with a more rigid enforcement of the prohibition laws, there was a marked decrease in convictions for other crimes. There was a decrease of 11 per cent in the number of murders committed.

There are but four States in the Union that have no "dry" territory in them—Pennsylvania, Montana, Nevada, and Arizona—while there are 8 that have no "wet" territory in them. The latter are: Maine, North Dakota, Kansas, Oklahoma, Tennessee, North Carolina, Georgia, and Mississippi. West Virginia will be added to the "dry" list in 1914.

In answer to the question, "Why am I a tramp?" addressed by a settlement worker of Chicago to a large number of unemployed men, a man gave the following reasons: "Unrestricted immigration—there are not enough jobs to go around; incompetence from birth and bad habits; employers want the best men, and we are not the best; the drink habit, which is a form of moral insanity."

The census bulletin of Mississippi for 1912 gives some very interesting information. Particularly so is the fact that besides South Carolina, Mississippi is the only State in the Union where the negro population outnumbers the white, the figures for that commonwealth being 1,009,487 negroes and 786,111 whites. Another item of interest is, that of the people of that State 1,489,803 live on farms, while but 207,311 live in cities.

Some Southern newspapers are agitating the question of the United States Government building residences for the Vice President and all the members of the Cabinet. The argument advanced in favor of this additional expense is that these officials cannot now "attempt anything in a social way" on their small salaries and pay rent. We are old-fashioned enough to believe that the Vice President and members of the Cabinet have something else to do besides set the pace in Washington's society circles.

President Poincaré of France has approved Senator Dupont's objection to the French Republic taking any great part in the Panama-Pacific Exposition to be held in San Francisco in 1915. Senator Dupont claims that there are no laws in the United States to protect French manufacturers from American manufacturers who may desire to copy trademarks, designs, and models of French origin. If the French Government's objection should likewise influence other European nations, the Panama-Pacific World's Fair would suffer a severe setback.

Miss Virginia Brooks, who is called the "Joan of Arc" of West Hammond, Ill., because of her having led in a vice crusade in that city which resulted in virtually ending a reign of lawlessness, declared before the Hammond Club of Chicago last week that the greatest dangers to girls in this age are as follows: "The public dance halls; the loneliness of small-town girls in large cities; the congestion of boarding houses which do not provide pariors; the discharge of girl employees without advance notice; low wages, and suggestive songs." Every mother would do well to notice particularly Miss Brooks' warning against dance halls and suggestive songs.

The Farmer's Union News is the authority for the statement that the State of Georgia purchased for home consumption last year, in addition to what she raised, the following items: Corn, \$58,930,000; oats, \$39,360,000; hay, \$23,680; meats, dairy and poultry products, \$38,680,000; mules and horses, \$10,000,000—total, \$170,373,000. While accurate figures are not at hand concerning Alabama, Mississippi and Louisiana, it is said that these States are also heavy purchasers in other markets. The one-crop idea has about run its course. Diversified farming must be resorted to in the South if she is to maintain the lead in the agricultural world that she now holds.

MEETING OF THE GENERAL BOARD OF EDUCATION.

The Annual Meeting of the Board of Education will be held April 29th to May 1st at Dallas, Tex. The members of the Board will be entertained at the Oriental Hotel. All applications to the Board for financial aid must be in the hands of the Secretary at least thirty days before the meeting of the Board, according to the following resolution passed at the last annual meeting:

"We recommend that all applications for appropriations be placed, in the future, in the hands of the Committee on white and colored schools at least thirty days before the meeting of the Board; otherwise the applications will not be considered."

"HOME MISSION DAY."—MARCH 30.

To the Pastors of the Mississippi Conference.

Dear Brethren: Inasmuch as our Sunday School Board has wisely made provision for a lesson in Home Missions in the Sunday schools of Southern Methodism at the end of the present quarter, your Conference Board of Missions has deemed it expedient to recommend the observance of the fifth Sunday in this month in every pastoral charge as "Home Mission Day". We therefore earnestly request every pastor who can conveniently do so to preach a sermon on home missions the 30th day of this month, and also, if practicable, to take a missionary offering. Much more can be accomplished by concert of action than by haphazard work. The brethren of the South Georgia Conference have for a number of years raised their assessment for Domestic Missions in full by April 1st, and their assessment for Foreign Missions by June 1st. May we profit by their excellent example.

Our assessment for Domestic Missions for 1913 is \$13,200, the same as last year. Of this amount \$3,500 is due the General Board for connectional home missions, the whole assessment on our great Church for the work carried on by the Home De-

partment at Nashville being only \$125,000. Dr. John M. Moore calls attention to the fact that the Southern Presbyterian Church, with about 300,000 members, sets as its goal \$300,000 for home missions, while the Southern Baptist Mission Board has annually at its disposal \$330,000 or more for general home mission work, and \$465,000 or more for State home mission work.

Let us not be so provincial and selfish as to think only of our own local needs. Our country is face to face with new and rapidly changing conditions. One of our missionary leaders has well said that "the territory occupied by the M. E. Church, South, is one of the greatest home missions fields of the world, judged by the three-fold standard of need, difficulty, and opportunity." If our fair land is to be kept Christian, Southern Methodism must have a worthy share in the redemption of our cities, in the upbuilding of the rural districts with their perplexing problems, in evangelizing the needy and neglected West, and also the hosts of immigrants who are pouring in through our Southern ports. Let us one and all co-operate in making "Home Mission Day" a signal success.

Yours fraternally,
GEO. H. THOMPSON, Pres.,
M. M. BLACK, Sec'y.,
Miss. Conf. Board of Missions.

REV. C. McDONALD CRITICALLY ILL.

Dear Dr. Meek: Brother C. McDonald is very ill in his home at Pelahatchie; the doctors fear that he will not live many days longer. It was my pleasure to be at his bedside this morning. He expressed himself as being ready to go on or to stay, as God may will. I ask that united prayer be made for him and his family in this hour of great trial.

Brother McDonald dictated the following message of love to the brethren of the Mississippi Conference:

"Dear Brethren: I have been sick most of the time since Conference, and am now quite feeble. I send a message of love to my brethren, both clerical and lay. My lot has fallen among good people in my last days. I have been kindly cared for by my family and friends. The doctors and my pastor have been constant in their kindness. I could not have asked for better attention. It is perfect peace with me now." J. T. ABNEY.
Morton, Miss., March 17, 1913.

PRESIDING ELDERS' MEETING.

I am asked to call a meeting of the Presiding Elders of the Mississippi Conference, at Capitol Street Church, Jackson, Miss., Wednesday, March 26th, 10 a. m. T. W. ADAMS, P. E.,
of Port Gibson District.

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Our out-of-town readers of this announcement will do well to remember that not only have we a Mail Order service that is prompt and efficient, giving as careful attention to commissions by mail as if purchase was made in person, but we also deliver anything under the Parcels Post regulations "FREE OF CHARGE."

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THE RESURRECTION.

By Miss Bessie C. Cooper.

A study of the Resurrection is a study of the Christ. For, although the doctrine of the Resurrection was prevalent among the Jews before his time, it was his life and death which ultimately clinched the matter, making of a mere wavering belief, a living, vital faith. There are many truths to be discerned by a careful student of our Lord's death and resurrection—many helpful guide-posts to perfection. For example, the etymology of the word tells us that the prefix means again. Were it not for the all-gracious mercy of our God in allowing us to repent of our sins, to re-vive our latent faith, there would be no joy in the resurrection, in the re-birth. Christ, the man, became the Divine, when he threw aside the bonds of death and walked once more among men. Even we poor, struggling mortals have just enough of the divine spark within us to enjoy to some extent the privileges of the resurrection, our joy being directly proportional to our love for the Master.

Without faith in the immortality of the soul, I can conceive of no true happiness. What care we for finely developed instincts, for acute intellects, and delicate sympathies, if our Lord says the physical shall one day supersede the mental, moral, and spiritual? It is this belief in the future life, inherent in the heart of all right-thinking folk, which makes for persistent effort to attain the one standard—Jesus Christ. Ethical theories all strive to solve the problem of the ideal. What ultimate end have we in view if we, day by day, endeavor to accomplish some good? Is it the hollow bubble called pleasure; is it the deeper joy, sincere happiness, or is it, after all, perfection? The thinking mind will at once say that perfection is the goal—and, if so, why? That our bodies may sometimes decay and return to dust; that our matterly brains may sometimes disintegrate; or that we may live again in the only perfect one, Christ the Lord, thus preparing ourselves for finally communing with him in the future world? So, to my mind, whether or not this thought has been crowded by the press of material duties from the conscious to the subconscious mind, back of all lesser motives is the desire to prepare, not for death, which is but a sleep, but for the re-birth.

Another helpful thought may be derived from consideration of the season in which Easter comes, the time when the re-birth of all nature is symbolic of the resurrection of Jesus. One has only to delve a little way into scientific study to realize that there is absolute conformity in all of nature's laws. So it is not surprising to find that, just as the flowers lift their heads from the hard winter's ground, and the little birds deck themselves afresh; just as "in the spring a young man's fancy lightly turns to thoughts of love;" so we find a new birth, a new hope, and a new faith when we lift our heads from the mire of earthly sins, our hearts from earthly burdens, and deck ourselves anew in Christ's love, which is crystallized for us in the resurrection.

This great fact, by which Christ was declared "the Son of God with power," stands out prominently everywhere on the pages of the New Testament, as the foundation of Christian faith. The disciples were assured by the Savior that it was in his crucified body, not in glorified form, that he was re-born. To prove it beyond a shadow of a doubt, "He called for food, and he took and did eat before them," and continued on the earth forty days after his resurrection, until his ascension, when he resumed his glorified body. This miraculous occurrence has always left a question mark in the minds of some "doubting Thomases," and many arguments have been advanced to tincture the credibility of believers with suspicion. These theories are manifold, absurd, and without any proof. For example, some attempt to show that Christ was not really dead, but that, being stunned and palsied, he wore for a time the semblance of death, and was afterwards restored to consciousness by the cool grave and the spices. Again, some suggest that his body must have been stolen away. But this is incredible. Who took it? Would the enemies of Christ contribute to his glory by countenancing a report of his resurrection? Would even Peter, the courageous, who trembled at the voice of a serving-maid, and who denied his Lord thrice, find daring enough to so resist the governor? If Jesus were not risen, he had deceived his disciples with vain hopes. In fact, the testimony of the apostles furnishes us with undebatable arguments, coming as they do from mean and poor men who have nothing to gain in such a report, save suffering and misery. They give us real concrete facts, no suppositions, having as their motive in publishing the story sincere conviction of its importance and certainty. Surely, it is all important to humanity, and furnishes an incentive to all to fit themselves, to so live on this earth, that the life to come may be a peaceful continuation of the "now."

Whitworth College, Brookhaven, Miss.

IMMORTALITY.

By Joseph Jefferson.

(These quaint lines were first published in The New York Tribune. Mr. E. C. Benedict has given the following interesting bit of history concerning them: One day when Mr. Jefferson and Grover Cleveland were taking luncheon on board the Oneida, in Buzzard's Bay, the conversation drifted to the subject of a future life. Mr. Jefferson expressed himself as very grateful for having had more than his share of the joys of this life, and as being prepared to meet any moment the common fate of all. He said that he had lately been scribbling some doggerel on the subject, and he recited his lines to us. I asked him for a copy of them, which he said he did not possess, but that he would send me one. This, upon being again reminded of his promise, he finally did, with his signature attached.)

Two caterpillars crawling on a leaf,

By some strange accident in contact came;

Their conversation, passing all belief,

Was the same argument, the very same,

That has been "proed and conned" from man to man,

Yea, ever since this wondrous world began:

The ugly creatures,

Deaf, dumb and blind,

Devoid of features

That adorn mankind,

Were vain enough, in dull and wordy strife

To speculate upon a future life.

The first was optimistic, full of hope,

The second, quite dyspeptic, seemed to mope.

Said number one, "I'm sure of our salvation."

Said number two, "I'm sure of our damnation;

Our ugly forms alone would seal our fates

And bar out entrance through the golden gates;

Suppose that death should take us unawares,

How could we climb the golden stairs?

If maidens shun us as they pass us by,

Would angels bid us welcome in the sky?

I wonder what great crimes we have committed,

That leave us so forlorn and so unpitied?

Perhaps we've been ungrateful, unforgiving;

'Tis plain to me that life's not worth the living."

"Come, come, cheer up," the jovial worm replied,

"Let's take a look upon the other side;

Suppose we cannot fly like moths or millers,

Are we to blame for being caterpillars?

Will that same God that doomed us to crawl the

earth,

A prey to every bird that's given birth,

Forgive our captor as he eats and sings,

And damn poor us because we have not wings?

If we can't skim the air like owl or bat,

A worm can turn 'for a' that."

They argued through the summer; autumn nigh,

The ugly things composed themselves to die;

And so to make their funerals quite complete,

Each wrapped him in his little winding-sheet;

The tangled web encompassed them full soon,

Each for his coffin made him a cocoon.

All through the winter's chilling blast they lay

Dead to the world, aye, dead as human clay.

Lo, spring comes forth with all her warmth and

love;

She brings sweet justice from the realms above;

She breaks the chrysalis, she resurrects the dead;

Two butterflies ascend, encircling her head,

And so this emblem shall forever be

A sign of immortality.

THE DOMESTIC LIFE OF MINISTERS.

Ministers are so little burdened with business affairs of their own that it is generally assumed that they are largely incompetent to manage

interests of that sort. Yet, when we consider the small salaries they receive, and the methods which they employ—successfully—to feed and clothe their families, educate their children and raise them in decency and refinement, and at the same time keep out of debt and keep the "wolf from the door," we must give them credit for an ability in the management of finances that can hardly be accorded to any other class of citizens. Most of them owe much of this successful financiering and comfortable domestic situation to the prudence, economy and foresight of their wives. The wives of our preachers, as a rule, are simply remarkable for the management of their domestic affairs. They serve good meals, and are generally cheerful when company comes (and it comes often); they dress with taste and modesty; their children are clean, polite and refined, and their homes usually are models of comfort and cleanliness. This is as it should be. The preacher is not only to be an example of piety, consecration, and industry, but his household ought to be an illustration of taste, refinement and comfort, even though the salary be small, and the articles of furniture few and antiquated. If there is but one room in the house, there is no justification for having it unswept, undusted and disordered. A man may have but one coat, but there is no reason why he should whiten it with dandruff, or load it down with real estate to advertise its age. He can at least brush it and make it more presentable.

We have no intention to be personal—we have no one mind in what we now intend to say, but occasionally we hear of a minister whose home is neither orderly nor clean. The furniture is broken, the floors unswept, the beds untidy, the children unkempt, and everything wears an air of slovenliness that makes the place uninteresting, if not actually repugnant. When a preacher has a slovenly wife he is to be pitied, because he has a millstone around his neck that may not sink him, but it will certainly constantly embarrass him and be in his way. Women are the severest critics a slovenly woman can have. They are trained to look for dirt, and dust, and disorder, and when they find it in the house of a minister, with no attempt to remove or correct it, they are very sharp in their criticisms.

We have heard ministers say, when going into a new charge, "that they never saw such a dirty place as the parsonage in all their lives." If this was true, then their predecessor was guilty to a degree that should make the cheeks burn with shame. If it was not true, then its utterance was a slander too vile to come from the lips of an ambassador of Jesus Christ. A parsonage is built for people who intend to be decent in their habits of living, and when people get into it who are not, the quarterly conference would be justified in demanding its immediate vacation. Bad house-keeping not only makes an untidy home, but it also destroys property. It makes the place unfit for better people until there is renovation and repairing done, and that costs money—a result of the waste of slovenliness. Cleanliness is not godliness, but it is one of the virtues that belongs to it; and when it is not found in a minister's home it is a reproach to him, and the example it offers is harmful, if not culpable.

A LOUISIANA CIRCUIT RIDER'S WIFE.

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The Home Circle

SWIMMING TO CHURCH IN AFRICA.

A girl named Ugangandi, who lived near the Ogowe River, West Africa, one Saturday came in her canoe with two bunches of plantains to sell to the missionary. When she was going away, Mrs. Batchelor, the missionary's wife, said to her: "Now, you must not forget that tomorrow will be the Sabbath day, and you have already promised to come to church every time."

"Yes," said the girl, "I will come if I am alive."

And so she did; but no one knew how she got there until, at the close of the service, she told the girls that in the night her canoe had been stolen, and none of her friends would lend her one; but she had promised to come to church, and so she felt she must. She swam all the way!

If this heathen girl, who knew only a little about the gospel, could take so much pains to keep her word and come to the house of prayer, then certainly more favored people should not forsake the assembling of themselves together because it is cloudy and damp or rainy.—The Young Christian Worker.

A HERO, NOT A COWARD.

The little boys in class-room No. 4 thought the noon recess would never come. Their copper-toed shoes scraped the bare floor, until Miss Edith felt like jumping out of the third-story window to get rid of the sound.

But at last the big gong struck twelve, and at the signal twenty-five children tumbled down the steep steps into the paved court behind the school building. The school was so big and the playground so small that the rooms took their recess by turns. It was No. 4's turn at twelve.

And now you will see why they have been so eager to get out: there is a new scholar to-day and they want to "size him up," as boys say.

"Where are you in arithmetic?" asks one.

"Partial payments," replies the new-comer, promptly.

He has been using his ears in the class-room, and he knows his arithmetic will give him rank among these new comrades.

"How many blades has your knife got?"

"Four." The new boy's head is still up as he produces a beauty of a knife.

"Whew!" whistles round the crowd. This beats partial payments out of sight.

"Let's have a fight now," says the stoutest little rascal of the party; and this is the supreme test in No. 4. A boy who can do partial payments, has a four-bladed knife, and will fight, can take any place he wants among them.

There is a dead silence for an instant. The stranger's face gets red, his eyes flash; but he stuffs his hands in his pockets and says with an effort: "I don't fight."

Did you ever see a gay-colored little balloon floating in the sunshine above your head, so light, so buoyant, you think it could touch the clouds? But a tiny little rift appears, and the balloon is a piece of shriveled rubber at your feet. That was just the way with the new boy of No. 4 when he refused to fight. Partial payments went for nothing; a four-blader didn't count. He was a scorn and a by-word.

A week has passed by, and it is noon recess again. Miss Edith sits at the window, pretending to eat her luncheon; but she has forgotten her sandwich and jelly cake.

"What am I going to do about Charley Graves?" she says to herself. I can't let him fight, and yet—

Suddenly the noise of battle comes up from the paved court. The teacher looks out of the window; but, seeing only a confused mass of tossing arms and legs, and hearing only a sound as of Kilkenny cats on the warpath, she rings her bell sharply and recess comes to a sudden end.

Up comes the panting, dusty crowd.

"But what is this?" she cries, for the new boy's

lip is bleeding, and his forehead is swelling visibly. "I thought you wouldn't fight."

"I promised my mother," said the hero, proudly, "that I would never fight unless I was obliged to; but when Micky twists little Tom Poaque's arm, and won't stop, I am obliged to!"

Miss Edith bound his head with a wet handkerchief, and stuck his lips up with pink court-plaster, and tried to look sorry, but it was easy to see that she was pleased with her new boy's idea of when he was obliged to fight—not when twenty-four boys were looking black at him, but when a boy twice his size was teasing a little one!—Elizabeth P. Allan, in Presbyterian.

WHEN GRIZZLY MET MULE.

In a trip over the Sierra Nevadas a Californian took with him not only his favorite horse, but a mule named Billy, a large iron-gray mule of the pack variety. On the second day in the mountains the owner tethered Billy to a tree, allowing him about twenty feet range where there was good feed, and then took a seat on a fallen tree not far away to eat lunch. He had finished his meal and was half-dozing, when suddenly the mule reared and snorted loudly. His owner sprang to his feet and looked about.

Not ten feet off stood a huge grizzly bear, evidently with designs on the owner of the mule. That individual rushed for the nearest tree, and made good time in climbing it. He was safe for the time; but how about Billy?

To his owner's surprise, Billy dropped his head after a moment and resumed feeding, as if oblivious of the grizzly's proximity. As for the bear, he stood still for several minutes, his eyes wandering from the man in the tree to Billy. The mule's composure puzzled him.

By and by the grizzly started to make a circuit of the tree to which the mule was tethered. The bear emitted a series of deep growls; then opened his great mouth, and disclosed two rows of ugly teeth. Slowly the great creature advanced upon the mule. Billy still continued to graze. Nearer came the grizzly, and still nearer. The mule stopped feeding. From his perch the Californian watched the scene with breathless interest.

Finally the bear stopped, rose on his hind quarters, and prepared to strike. At that moment the mule, at whose stupidity his owner had wondered, sprang forward and the grizzly's paws struck empty air.

Then the man in the tree saw a gray form double itself into a ball and bound upward. It was the mule's turn. Out of the ball flew two iron-shod hoofs, which shot back and forth with a thump against the body of the grizzly, which was completely off its guard.

He was hit all over—on his head, on his shoulder, on his side, on his back—by those pile-driving hind feet. He fell in one direction, then in another, seeming utterly incapable of getting away; and when Billy stopped kicking life was gone from the bear's body.

The mule, after resting a bit, returned quietly to his feeding.—New York Tribune.

THE RESURRECTION NOT UNREASONABLE.

By Hon. W. J. Bryan.

Christ gave us proof of immortality, and yet it would hardly seem necessary that one should rise from the dead to convince us that the grave is not the end. To every created thing, God has given a tongue that proclaims a resurrection. If the Father deigns to touch with divine power the cold and pulseless heart of the buried acorn, and to make it burst forth from its prison walls, will he leave neglected in the earth the soul of man made in the image of his Creator? If he stoops to give to the rosebush whose withered blossoms float upon the autumn breeze the sweet assurance of another spring-time, will he refuse the words of hope to the sons of men when the frosts of winter come? If matter mute and inanimate though changed by the forces of nature into a multitude of forms can never die, will the

spirit of man suffer annihilation when it has paid a brief visit like a royal guest to its tenement of clay? No, I am as sure that there is another life as I am that I live to-day.

In Cairo, I secured a few grains of wheat that had slumbered for more than three thousand years in an Egyptian tomb. As I looked at them, this thought came into my mind, if one of those grains had been planted upon the banks of the Nile, the year after it grew, and all its lineal descendants planted and re-planted from that time until now, its progeny would to-day be sufficiently numerous to feed the teeming millions of the world.

There is in the grain of wheat an invisible something which has power to destroy the body that we see, and from earth and air fashion a new body so much like the old one, that we cannot tell the one from the other. And if this invisible germ of life in the grain of wheat can thus pass unimpaired through three thousand resurrections, I shall not doubt that my soul has power to clothe itself with a new body suited to its new existence when this earthly frame has crumbled into dust.

CIRCUIT RIDER'S "ESSAY ON BAPTISM."

A distinguished Doctor of Divinity says: "I have just finished reading your 'Essay on Baptism,' and am writing this to thank you for its publication. It is Scriptural in its teaching, logical in its reasoning, and convincing in its conclusion. It has come at an opportune time, and is calculated to do much good."

It contains fifteen pages, and will convince anybody that the Scriptures call sprinkling, baptism. Send your name and address, and a 2-cent stamp, to Rev. Jno. D. Ellis, Jackson, Miss., and he will mail to you a copy. 25 for 50 cents; 50 for \$1; 100 for \$2; 250 for \$2.50, all postpaid.

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North Mississippi Conference—Rev. W. W. Woolard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial.

THE CADDO PARISH SCHOOL QUESTION.

At the meeting of the Caddo Parish School Board in Shreveport on March 12, the McKennon Resolution providing for the daily opening of the public schools of that parish with a brief non-sectarian Scripture reading and devotional exercise was adopted by a vote of seven to three. A petition favoring this action, signed by about 5000 persons, was presented, and one containing about 1300 signatures was filed against it. Immediately after the passage of this resolution an injunction restraining the execution of its provisions was applied for by Mr. S. L. Herold, Mr. J. G. Marston and Mr. H. L. Heilperin, and it is stated that the matter will now be fought out in the courts. These gentlemen contend that this action of the School Board is violative of the Statutes and Constitution of the State and also of Section 1 of the Fourteenth Amendment of the Federal Constitution. This policy of the school authorities is said to have incurred the violent opposition of both the Roman Catholics and Jews residing in Caddo Parish, who are behind the movement to resist its enforcement.

We shall not, for the present at least, undertake to discuss the legal bearings of this issue. Persons desiring light on the relations of non-sectarian Christianity to our Federal and State Governments would do well to read Bishop Galloway's admirable volume, entitled "Christianity and the Nation." We are not sufficiently informed as to the laws of Louisiana to express an opinion concerning them and their application to this case; but that this action of the Caddo Parish School Board is in conflict with any provision of the National Constitution, we do not believe. The decisions of the most eminent jurists that our country has produced, so far as we have read them, all point in the other direction.

The public in considering this question should keep clearly in mind the fact that the school authorities of Caddo Parish do not propose to have these devotional exercises conducted in the interest of any sect, or to have any particular interpretation placed upon the passages read from the Bible. It is merely their purpose to have these exercises in the interest of sound ideals and wholesome morals, without undertaking to influence any one's church affiliation. This is a matter which profoundly concerns the safety and welfare of the State. Is it wrong for her to take such steps as she deems necessary for her own self-preservation? It is because she regards it essential to her life and prosperity that she institutes and maintains a public school system. With the private interests involved, she has nothing to do. Whatever methods of instruction she thinks will contribute the most to her up-building, she has a perfect right to adopt, so long as she does not seek to coerce the personal religious beliefs of her citizens.

And why should so much consideration be shown the Roman Catholic Church in this matter?

She has never been a friend to public instruction, and is not now. If she had her way, we would have no public schools. She competes with them to the full extent of her ability, and tolerates them only because she must. Shall we allow the character of our public instruction to be determined by those who are implacable enemies of the whole system and who would destroy it if they could? If they should be permitted to exclude the Bible from these schools, the very first shaft of criticism that they would then hurl at them would be that they are lacking in wholesome moral and religious influences.

But the most remarkable utterance that has appeared in connection with this controversy has, strange to say, emanated from a Protestant source. We refer to an editorial contained in last week's issue of the Baptist Chronicle, which we quote, in part, as follows:

"There has been something of a stir created in school circles in the Parish of Caddo over the question of putting the Bible into the public schools. To our way of thinking, the putting of the Bible into our public schools smacks of the union of Church and State. Our Israelite, Catholic, Adventist, Mormon and Mohammedan citizens pay taxes as do the Agnostic and Infidel. They have the same right to be heard on the question as any member of any of the evangelical denominations. Their consciences in the matter should be as truly respected as the consciences of any other class or classes of citizens. It is not the province of the State to teach religion. The policy of maintaining chaplains in the army and navy, for the upper and lower houses of our Congress, and for the legislatures of our States, as well as for State and National penitentiaries, is of doubtful propriety, if not absolutely wrong in principle. 'Render unto Caesar the things that are Caesar's and unto God the things that are God's,' would seem to indicate that there should be discriminate thinking concerning the spiritual and temporal realms."

The position taken by our contemporary clearly is that all other religions, no matter how absurd and grotesque, should be permitted to stand upon an equal footing with Christianity in the American Republic! This position, carried to its logical conclusions, would, as The Chronicle suggests, take the chaplains from our Army and Navy and all the legislatures and prisons of the land. It would require every reference to the name of God or Christ to be stricken from the coins and currency of the nation and from every public document and building. It would necessitate the abandonment of the use of the Bible in the administering of oaths and in the installation of public officials, and would stop the issuance of Thanksgiving proclamations by our Presidents and Governors. It would require the abrogation of every law protecting the Christian Sabbath and forbidding profanity. It would give to the Hindoo mother the same right to stand upon the bank of the Mississippi River and throw her babe into the mouth of an alligator in the name of her religion, and the Mormon to marry as many wives as he pleases, as it would to a Christian to enter a Church and sing hymns of praise to almighty God.

The unwisdom and preposterousness of such a position are so manifest that we do not need to waste time and space in combating it. It is a miserable perversion of our Lord's words, "Render unto Caesar the things which are Caesar's, and unto God the things which are God's," to give them any such interpretation. Obviously what the Master meant was that there are duties which a Christian owes to the State, and that there are duties which he owes to his Maker. Nothing was further from his mind than to teach that a government should accord equal privileges to all the faiths and superstitions of earth, regardless of whether they are true or false, or the character of the influence that they might exert. The only governments that God ever directly established had the true religion woven into their every warp and woof. And so far as the position of our own Nation on this question is concerned, we commend to our contemporary as worthy of careful study the following wise words of the late Bishop Charles B. Galloway, uttered when discussing the meaning of that clause in the Fed-

eral Constitution which declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof: The purpose of this Article was not to renounce Christianity or to give countenance to infidelity or any pagan religion, but to exclude all rivalry among Christian denominations and 'prevent any national ecclesiastical establishment which should give to a hierarchy the exclusive patronage of the national government.' It was not anti-Christian, but anti-sectarian."

A DANGEROUS PRESCRIPTION.

Dr. Charles E. Jefferson, the distinguished New York preacher, in a recent article in The Christian World, expresses the view that English preachers far surpass those of America in the richness and extent of their vocabularies. And he recommends to the ministers on this side of the water "a more consistent use of the dictionary." We would emphasize the word, "consistent," and add to it the words, "discriminating and sensible." We have known more than one preacher whose efficiency in the pulpit was impaired by too much dictionary. It is quite as important now as it was in Paul's time to address the people in a language that they can understand.

MRS. B. T. CREWS DEAD.

Elsewhere in this issue of the Advocate appears a notice of the death of this 'elect woman,' who was the wife of Rev. B. T. Crews, an honored superannuate of the Louisiana Conference. She knew and loved the Master and cherished and sought the realization of high aims in life; and doubtless the Reaper found her a ripe sheaf for the heavenly garner. We deeply sympathize with the sorrowing husband and the other stricken loved ones in their sore bereavement, and pray that they may have to solace their bleeding hearts the abiding presence of the Divine Comforter. We have noticed in our exchanges the following references to the translation of this faithful servant of the Master:

Rev. B. T. Crews, of Shreveport, La., had the misfortune to lose his good wife by sickness and death on the 4th of March. She was a good woman, full of faith and of the Holy Ghost, and her end was peace. Her Texas friends will be sad when they read of her departure.—Texas Christian Advocate.

Many old friends in Arkansas will be pained to learn of the death of Mrs. B. T. Crews, the wife of a former and much beloved member of the Arkansas Conference, but for several years a superannuate member of the Louisiana Conference, living in Shreveport. A good and faithful woman, sharing joyfully the lot of her preacher-husband and faithful in all the duties of a wife and mother and church member, she passed away on March 4. She had been a sufferer for two years, and she died in great peace.—Western Methodist.

PERSONAL AND OTHER NOTES.

Rev. C. A. Battle, the pastor, is holding a revival meeting at Felicity Church of this city. Dr. J. T. Sawyer preached for him last Tuesday night, and reports that the meeting gives promise of good results.

Bishop W. B. Murrah will preside over the Wilona District Conference, which will be held at Belzoni, Miss., May 15-18. The resourceful presiding elder, Rev. B. P. Jacob, will leave nothing undone to make this occasion a memorable one.

Rev. J. A. Alford, who is finishing a quadrennium of effective service on the Seima (La.) charge, was in New Orleans last week as a delegate to the Grand Lodge of the Odd Fellows. While in the city he paid the Advocate office an appreciated call.

Mr. H. W. Hair, of Gueydan, La., was a welcome visitor to the Advocate office last week. He reported that Rev. J. D. Nesom, the pastor at Gueydan, is doing a good work in his present field, and that the indications are that he will maintain his past record of staying four years.

Rev. C. M. Morris, the pastor, is holding a revival meeting at Mooringsport, La., in which he is

being ably assisted by Rev. R. M. Brown, of Algiers. While Brother Brown has been absent, his pulpit has been acceptably filled by Rev. E. N. Evans.

Rev. J. H. Mitchell, presiding elder of the Corinth District, requests us to state that the Corinth District Conference will be held at Sherman, Miss., June 12-15, embracing the Sunday. A fuller announcement will appear later.

In renewing his subscription to the Advocate, Mr. Whitman Davis, the accomplished librarian of the Mississippi A. and M. College, at Starkville, takes time to express his appreciation of our paper. We are grateful to him for his kindly and encouraging words.

The following brethren, to whom acknowledgment has not been made elsewhere, have sent in two or more subscribers since the last issue of the Advocate: Rev. A. H. Steele, Oloh, Miss., 4; Rev. V. C. Curtis, Kosciusko, Miss., 5; Rev. J. T. Lewis, Clarksdale, Miss., 10.

We acknowledge the reception of an invitation from Bishop and Mrs. Collins Denny to the marriage of their daughter, Miss Edith Allen, to Rev. Roscoe Marvin White, which will take place at the Monument Methodist Episcopal Church, South, of Richmond, Va., at 6 p.m. on April 2, 1913. We extend in advance congratulations and best wishes.

Rev. Jasper L. Smith, of Gallman, Miss., says: "We have been given a most cordial reception by our new parishioners. We were delightfully 'pounded' by the good people of Gallman a few nights ago, and it is needless to say that we greatly appreciate their thoughtfulness and kindness. We feel that already we are making some progress in our new field of labor."

Rev. G. A. Morgan sends from Opelousas, La., the following cheering message: "I am delighted with the Opelousas-Washington charge. I am preaching to large congregations, and the Lord's cause is advancing." We are indebted to Brother Morgan for two renewal subscriptions and five new subscribers to the Advocate, which were forwarded on March 10.

On last Friday Mr. and Mrs. T. C. Wilder, of Beaumont, Texas, were made happy by the arrival in their home of a little daughter, Miss Virginia Elizabeth. Mrs. Wilder is the daughter of the Rev. and Mrs. H. H. Ahrens of this city, and Brother Ahrens is being congratulated by his many friends upon having attained to the distinction of being a grandfather.

Rev. M. L. Ward, our pastor on the Mantachie (Miss.) charge, reports encouragingly of the progress of his work and of the outlook for the coming months. He has been pressing the claims of the Advocate in his rounds, and has recently favored us with 6 renewals and 4 new subscriptions. He states that he finds the Advocate a helpful assistant in his labors for the Master.

Rev. R. I. Collins reports things as moving on smoothly in the Cockrum (Miss.) Circuit, but he longs to see a sweeping revival at every church, and he is working and praying to that end. We do not know a more energetic toiler in the Master's cause than this zealous young pastor. We are grateful to Brother Collins for a club of ten subscriptions, received a few days since.

We regret to be apprised of the death of Mrs. Lucy Wilkinson, of Hernando, Miss., which occurred in that city on Feb. 22. She was a woman of noble character, of culture, and of great usefulness. She loved the Church, and was never happier than when working to promote its prosperity. We well remember this 'elect lady,' and are made sad by the thought that we shall see her on earth no more.

Rev. E. S. Lewis, our efficient pastor at West Point, Miss., sends us the following items from his charge: "I have engaged Rev. J. O. Hanes, of the North Alabama Conference, to assist me in a meeting, beginning on May 25. Our work here is making fairly good headway. We have had 14 accessions to the Church this year. One of our Sunday school classes has recently purchased a beautiful piano."

Just as we are about to close our forms, we are in receipt of the following telegram from Dr. H. W. Featherstun, presiding elder of the Newton (Miss.) District: "The date of the Newton District Conference has been changed from the time previously announced to April 15-18—one week later. The opening hour will be 3 p.m. on Tuesday, April 15, and Thursday, the 17th, will be devoted to a Missionary Institute."

After preaching eloquently at the Rayne Memorial Church of New Orleans last Sunday morning at 11 o'clock and in the afternoon at 5 o'clock, Bishop Mouzon went to the Louisiana Avenue Church and preached at 7:30 o'clock to a large and appreciative audience. Three sermons the day of his arrival in the Crescent City was a good beginning for the week's revival meeting that the Bishop is now conducting in New Orleans.

A dispatch to the Times-Democrat from Crow-

ley, La., last Saturday, stated that the revival being conducted in that city by Rev. C. D. Atkinson, the pastor, and Rev. D. B. Strouse, the well-known evangelist, of Salem, Va., was being largely attended, and that a number of persons had applied for membership in the Church. We are pleased to know that this enterprising flock is being blessed with a season of spiritual refreshing.

Our church at Clarksdale, Miss., continues to enjoy a large measure of prosperity under the efficient ministry of Rev. J. T. Lewis, who has entered upon the fourth year of his pastorate there. Brother Lewis will begin a revival meeting in this growing Delta City on the first Sunday in April, and will have with him Rev. J. B. Culpepper, and his son, Rev. O. B. Culpepper. We hope that the efforts of these brethren may result in the accomplishment of much good.

In a business letter to our office, Rev. J. Lloyd Decell, of Mt. Olive, Miss., thus refers to matters in his excellent charge: "Our work is moving on nicely. We are most pleasantly situated, and are hopeful of a good year. Rev. J. V. Bennett will hold a revival for us at Ora the last of this month, and Rev. J. T. Leggett, the presiding elder of the Meridian District, will be with us in a meeting at Mt. Olive the second week in April. We are expecting much to be accomplished in these services."

Dr. Felix R. Hill, Sr., has tendered his resignation as President of Centenary College, Shreveport, La., to take effect at the close of the present term. Dr. Hill gives the condition of his wife's health as his reason for resigning. Centenary College has never had at its head a man who was more capable or more universally loved than is Dr. Hill; and the Louisiana Conference will lose the services of an able educator and a judicious executive when he retires from his present position next June.

Rev. R. W. Lovett, our energetic pastor on the Mathiston charge (North Mississippi Conference), continues to bring us under obligations to him for effective work in behalf of the Advocate. Among other things, he says: "I have set my figures at 25 subscribers by the 1st of June, and then I want 50 by December." We do not think we are inmodest in saying that we believe Brother Lovett will help the cause of Methodism appreciably in the communities that he serves by extending in them the circulation of the Conference organ.

From Kosciusko, Miss., on the 15th inst., Rev. V. C. Curtis, our pastor in that city, wrote as follows: "Sister E. C. Sullivan underwent a very serious operation yesterday afternoon. At this writing she is resting well. Brother Sullivan requests the brethren to remember both his beloved wife and him in their prayers during these days of anxiety." We regret to hear of this affliction, and we trust that the loving Father will have these worthy itinerants in his gracious keeping and bring them safely through this trying ordeal.

Writing from Newton, Miss., under date of the 13th inst., Dr. H. Walter Featherstun says: "A great and wide-reaching revival, led by Rev. Dan E. Kelley, is now in progress here. The congregations are immense, and conversions and reclamations are occurring every day. The work done is thorough, and the results are most gratifying." We congratulate Brother H. F. Tolle, the pastor, upon such a report from his charge. Brother Kelley is one of the growing evangelists of the Church, and is doing a great work for the Master.

Rev. T. J. Durrett, our hustling pastor at Buena Vista, Miss., delighted the heart of the Publisher a few days since by sending in 16 renewals and two new subscriptions to the Advocate. We assure him that we highly appreciate this good work in behalf of the Conference organ. He serves an excellent people, and will tell our readers something of their kindness and of his work among them next week. We are pleased to state that Brother Durrett's health continues to improve and that he is now able to meet his appointments.

Last Monday afternoon we were highly honored by having as visitors to our sanctum Dr. John M. Moore, of Nashville, Tenn., and Dr. J. W. Moore, of this city. Dr. Moore, of Nashville, is assisting our Dr. Moore in a meeting at the First Methodist Church this week, where he has been delivering some unusually strong and helpful sermons. He is one of the most versatile and energetic of our Southern Methodist leaders, and a most affable and agreeable Christian gentleman. One is always made to feel better by coming into contact with sunny optimism.

In a business note to the Advocate office, Rev. L. E. Wicht, of Leakesville, Miss., adds: "We had a great time at our first quarterly conference. Our presiding elder, Rev. G. H. Thompson, gave us two very able and helpful sermons, preaching at both the morning and evening hour to a crowded house. Our people are seemingly interested in the Master's work, and we are expecting a great

year. We have in prospect the construction of two new churches, and also hope soon to finish and have dedicated another, which was started by my predecessor, Brother Alsworth."

Dr. and Mrs. J. A. Parker, of Mansfield, La., will leave soon to visit relatives and friends in Montgomery and several other points in Alabama, and will probably be absent from Louisiana until June or July. This will be Sister Parker's second visit to the home folks within forty years. Dr. Parker's many friends will be delighted to know that since his recovery from la grippe, his health is as good as usual, though he is still troubled with an impaired eyesight. We wish these noble veterans of the itinerancy a delightful stay among their kindred, and pray that a kind Providence may watch over them and, in due time, bring them safely back home.

A telegram sent from Kosciusko, Miss., on last Monday, the 17th inst., by Mr. Meek Hillerman stated that his mother, Mrs. Cornelia Meek Hillerman, had died suddenly on the day preceding. Mrs. Hillerman was the youngest child of Mr. Abner and Mrs. Eliza Meek, who were among Kosciusko's earliest settlers. She was a staunch member of the Presbyterian Church, a model wife and mother, and a Christian without reproach. To those who lived as she did, death is but a home-going and a coronation. May the Heavenly Father be with the stricken loved ones in their loneliness and grief, and gently lay his healing hand upon every bleeding heart.

From Central Academy, Miss., Rev. J. R. Wilson sends us the following interesting item concerning his work: "I have taken into the Church on profession of faith since Conference two men, one of whom will be 89 years old at his next birthday, and the other of whom is about 55 years of age. The latter is the father of Rev. A. N. Goforth, late of the North Mississippi Conference." It always speaks well for a pastor and church when persons are thus influenced to profess their acceptance of the Savior at the regular services of the sanctuary. We extend Brother Wilson our thanks for a club of five subscribers to the Advocate, which he sent in last week.

From a recent issue of the Grenada Sentinel, we clip the following: "The contract to build a new Methodist parsonage in this city has been let to Mr. S. J. Simmons. The contract price of the new house is \$3835, which is for a turn-key job. The building is to be a two-story structure, with four rooms and a kitchen below, and four rooms above, each story having a nice hall and porch. It will be constructed on the northeast corner of the lot. When this home is completed it will be about the handsomest parsonage in the North Mississippi Conference." We congratulate the pastor, Rev. J. A. Hall, and his worthy flock upon this substantial forward movement.

Mrs. C. W. Harper, of Napoleonville, La., who has been a constant reader of the Advocate for forty years, instructs us to discontinue her paper, as she can no longer see to read. Her letter, however, brought us \$2, to be used in sending the paper to some other person in her stead. We greatly regret to know that Sister Harper is thus afflicted, but from the tone of her communication we feel assured that she has a spiritual vision that will never grow dim, and that she is journeying to the happy land where there will be no annoying disabilities of any kind. We thank her for her contribution to our "Helping Fund," and also for her encouraging words and good wishes.

Rev. R. A. Clark writes as follows from his new field of labor at Jackson, Tenn.: "The First Church here, to which I have recently been assigned, has 800 members, and they represent some of the cream of the citizenship of Jackson. We hope to see our new church building completed before Conference. I preached my first sermon here last Sunday (March 2), and met a very enthusiastic reception. All our services are now held in the chapel of the Memphis Conference Female Institute, and our congregation is very much handicapped for the want of room. There is no visitor that is more welcome in my home than the New Orleans Advocate. I look forward to its coming every week with great pleasure."

Rev. W. J. Porter, of Bienville, La., is pleased with the progress of the work in his good charge. He has recently been making his churches more comfortable by replacing broken window-panes, and in three of them he has set up new heaters. The ladies of Bienville a few days since installed in the parsonage an excellent "cooking range," and the members at Burk Place, Bear Creek, and elsewhere have also been claiming the privilege of aiding in improving the home of their pastor and his family. But what is most pleasing to Brother Porter is the fact that the Lord is graciously manifesting himself in the preaching services, some of them being occasions of unusual spiritual power and rejoicing. We are indebted to this faithful pastor for six additional subscriptions to the Advocate, five of which are new.

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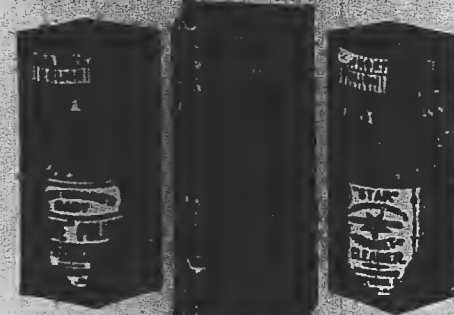
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GEORGE MARVIN GALLOWAY, A.B., D.D.S.

George Marvin Galloway, son of George W. Galloway and Fannie Holiday Galloway, was born at Madisonville, Madison County, Mississippi, June 25, 1881, and died at the home of his sister, Mrs. N. M. Reid, Canton, Miss., March 1, 1913. The funeral service was held in the Methodist Church at Canton, and his remains were interred in the family cemetery at Madisonville.

Thus, thirty-one years marked the term of this short but remarkably good life upon the earth. But this short term was enough to enable him to make an impress for good upon all of his relatives and upon a wide circle of friends in several States. One relative, a Christian minister who had known him from childhood, remarked: "I doubt if a purer, nobler young man ever lived in the world." A lady of the home community at the grave said: "I would willingly see either of my sons die if I could know he was as surely prepared as Marvin." A cousin and college-mate wrote: "His life work will not be ended, but will stand out as a beacon light to all who knew him." His own and only brother the day after the funeral said, when the character of the deceased was mentioned, "I have never known another like him." A lady from an adjoining community remarked: "Not only one, but everybody who knew him loved him." Two or three days before he died, he inquired of the nurse: "Who are my friends?" The nurse answered: "Dr. Galloway, from what I can hear, everybody who knows you is your friend." His mother wrote to him during his illness in the sanatorium, "I have reviewed your life from babyhood up, and you have always been good and a pleasure to your parents."

He became a student of Millsaps College when sixteen years old, and graduated, at the age of twenty, with the class of 1902. In the meantime he had decided upon dentistry as his profession; after graduation, he taught in the public schools for two sessions; then attended the dental department of Vanderbilt University two sessions, taking the junior and senior work in one year, excepting the practical part of the senior work. For the third year of professional study he went to the Baltimore College of Dental Surgery, receiving his professional diploma from that institution in May, 1907, and passing the Mississippi State Board of Examiners a few weeks thereafter.

But before deciding upon a location in Mississippi, a dentist of Spencer, West Virginia, knowing of his ability, offered him a position with him, and he accepted, following the profession there until he moved to Jackson, Miss., and opened his office there in November, 1911, making his home with Mrs. Charles B. Galloway.

Just a year after beginning practice in Jackson, he learned that he had somehow, somewhere, developed lung trouble. It became necessary for him to close his office at once and seek health. He first went home to his parents; but, upon the urgent recommendation of physicians, the last of November he went to Asheville, N. C., for treatment in a sanatorium, by specialists. He gained some weight during the first few weeks at the sanatorium, and his lung condition was pronounced improved; but about February 10, 1913, a meningeal or brain complication made his case alarming; his two sisters and the writer hurried to his side, and managed to get him to his sister's home at Canton, Miss., where he lingered a week, at most times rational, but with both body and mind wearied and weakened by disease.

Probably no young dentist in Mississippi was so well equipped morally, intellectually and technically for a career of professional success and useful citizenship. During his literary course he made a specialty of chemistry, with his profession in

mind, and in his dental course took more chemistry than was required.

While at Vanderbilt he was awarded the \$20 prize for best gold fillings among all the students out of the dental department. He was fast fitting up his office with every needed equipment. Being careful and conscientious in every work, he was gradually moving into a lucrative practice. He was a member of the State and National Dental Associations, and of the National Mouth Hygiene Association; and corresponded with several dentist friends in different States, exchanging notes with them concerning advanced ideas of the profession.

From the standpoint of general and Christian culture, he was unusually equipped for life, having read and traveled and listened much. He had visited Niagara Falls, Mammoth Cave and most of the large cities and places of interest East of the Mississippi River; he had listened much to great lectures and preachers; in his diary are notes made by him of many sermons and lectures he had heard.

While at Vanderbilt University he represented his department at the Y. M. C. A. Convention held at Asheville; and after the great Students' Volunteer Convention which he attended at Nashville in 1906, he distinctly stated that if he had studied medicine instead of dentistry, he would offer himself as a medical missionary. His interest in the people of other lands is evident from the fact that with his parents' permission he entertained in the home during one vacation Mr. Zung, a Chinese student of Millsaps College.

He had made it the rule of his life to memorize daily some passage from the Bible or other good book; his ability to quote beautiful sentiments appears in one of his letters, written on the occasion of his brother's birthday and dated from the sanatorium, February 3rd:

"I hope you will enjoy many healthy and happy birthdays; some one says: 'One is as old as his arteries'—some men seem young at sixty. A poet wrote:

'We live in deeds, not words; in thoughts, not breaths;
In feelings, not in figures on a dial;
We should count time by heart throbs
(when they beat for God, for man, for duty);
He lives most who thinks most, feels noblest and acts the best.'

"I hope I'll get home in time to help papa with the garden; I will have to work gradually back to the strength of former times."

He belonged to the Modern Woodmen of America, but he loved the Church and put it before all orders, having joined it in boyhood. He sat regularly either as teacher or pupil in the Sunday school wherever he lived; and at the time of his death he was a member of the program committee of the State Sunday School Association. A week before he died he asked for singing, especially for "One more day's work for Jesus, one less of life for me." The day before he died his most hearty sentence spoken was one approving the suggestion that a Christian hymn be sung. Among his books we find such as these: "Men and Missions," "Altar Fire," "In Tune With God," "Beside Still Waters."

He loved and stood for the good. One of his college teachers, Professor Ricketts, remarked: "I had hoped that he could live a long time in Jackson, for the moral influence that he would exert upon the city." Rev. E. J. Coker, a schoolmate, in his funeral remarks, said: "At college all the boys knew that if anything was wrong or if the rightness of a proposition was doubtful, they need not approach Galloway with it." His record during his career as a dental student and as a citizen at Spencer, West Virginia, was the same in moral influence, as is evident from the correspondence and incidents of these periods.

He is missed by many. His friends at Spencer wrote many letters urging his return; he is missed by loved ones

far and near, by his brother and sisters dear, and most of all by the mother and father. But the purity and pleasantness and nobleness of their son's life is a great consolation. His thoughtfulness of others was always evident in health or in sickness; he was brotherly, dutiful, good—yet unassuming with his goodness. Truly, as Rev. C. N. Guice, another schoolmate, who also officiated at the funeral, said: "In him is the Scripture fulfilled again, first written of the young man Abel, 'he being dead yet speaketh.'" H. G. HAWKINS.

Jackson, Tennessee,
March 6, 1913.

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Tidings From the Field

Hermanville (Miss.) Charge.

We had with us on March 1 and 2 our beloved presiding elder, who gave us two very fine sermons. While with us at Sarepta, he attended to the business of the quarterly conference, looking well after the interests of the Church. We feel greatly encouraged, in that the work is well on its way to success. This is our fourth year with these good people. Any preacher may count himself happy to serve the Hermanville Circuit. We are endeavoring to make this the best of our four years. And with the co-operation of the people generally, we think we shall accomplish the end in view. I feel safe in saying that our presiding elder will surely do his part toward the accomplishment of this result if we, as undershepherds, can only carry out what is in our minds. Our next quarterly conference is to be at Pattison (Martin), Miss., May 21. We are hoping for a good time at that point.—W. L. Blackwell, P. C.

Black Hawk, Miss.

The indications to this date of 1913 are all good at Black Hawk and Acona. Every fence post is new at the parsonage, and the same is true of the wiring and picket work from the front gate to the barn lot. Money, too, is in hand to pay for new roofing, and also something for added furnishings and for paint. The congregations are good, and the Sunday school is doing well. The church officials met without a call from the pastor and placed the salary above the previous record, and the payments were in full at the first quarterly conference. Presiding Elder Shipman had some fine things to say of this people and charge and, moreover, it is understood generally hereabout that this particular district incumbent is a sensible gentleman and competent for much useful service. He is in demand for a second visit. Dr. R. A. Meek of the New Orleans Advocate is well known in this important section; his paper is "circulated and read," and they do say that he was brought up in the "good old-fashioned way." Call again, Doctor. Your friends hereabout are plentiful and true.—A. H. Williams.

Foxworth, Miss.

Up to the present writing the Buford Charge, consisting of six appointments, is moving along smoothly. Not a more loyal membership can be found in the Conference. Since our cordial reception on arrival, substantial evidences of appreciation have been given at intervals. An enthusiastic effort is being made to erect a new church at Foxworth. We hope to begin work in April. The association and sermons of our presiding elder, Rev. Rob't Selby, at our first quarterly conference in February, were an inspiration of a lasting nature. From March 2 to 5 our Sunday School Field Secretary, Bro. R. A. Maddox, was engaged to stimulate new life in our Sunday schools. His method is practical and convincing. Successful results will come from his labors wherever he goes. Five schools were re-organized as a result of his work. Sunday, March 21, at 3 p.m., at Foxworth, Miss Daisy Magee, of Columbia, the Superintendent of the Elementary Department, was present and gave a very interesting talk relative to her work, including the cradle roll. The prospects for the year's work are very encouraging, and I hope to be a live instrument in God's hands in this my first year.—Chas. E. Downer, Pastor.

Poplar Creek, Miss.

Dear Brother Meek: After being domiciled in the parsonage at Poplar Creek for the past three months, I think that it is not out of place to write and give a short notice of the work within the bounds of this pastoral charge. The people as a rule are thrifty and industrious, and some of them are wide awake along industrial lines. No bigger hearted people can be found anywhere. They respond readily to all propositions for advancement; the sum of \$300 was spent for building and improvement within the bounds of this charge last year. Brother W. S. Shipman, our presiding elder, was with us on the 1st and 2nd of March to hold our first quarterly conference. He preached for us three stirring sermons to the delight and profit of all that heard him. Brother Shipman has taken well with our people, and is held in high esteem by all who have met him. We feel that our greatest need is a revival of religion, and to that end we are directing all our forces. We hold that all the problems of the Church hinge on its spiritual power. Oh! we want to see the people deeply concerned about the salvation of their children. We want to see an old-time revival of religion in every believer's heart.—T. L. Oakes.

Florence, La., Charge (Sicily Isl. P.O.)

I think that a few lines from this charge would not be amiss, since other brethren are telling what they are doing. We have made repairs in the Ferriday Church to the amount of \$125. Brother J. E. Ormsby, of that place, presented the church with a \$10 pulpit Bible. We have ordered 3 dozen Methodist Hymnals and a nice new Epworth organ to cost \$75, and we sent the money with the order. We are now raising funds to paint and repair the Clayton Church. We have ordered 3 dozen Methodist Hymnals for the Florence Church. We have the church here well lighted, having added four more lights, and a lot of improvements have been made on the parsonage, with more to follow. To date all has been paid for that has been done. We have had 5 additions to the Church. I have met with a very cordial reception at all my churches. Clayton Church bids fair to be one of our best appointments. There are some fine people there. I am well pleased with my charge. There is a great deal to be done here, and I feel hopeful of doing some of it. These are a very cordial and kind people. Our Rev. John F. Marshall lives here—a man who has served the people here as district judge, school teacher, preacher and, before the Civil War, or immediately after, as presiding elder. He is loved and honored by all for his work's sake. Many will rise up in the last day and call him blessed.—Your brother, W. T. Woodward, P. E.

The best things are nearest—breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's plain, common work as it comes, certain that daily duties and daily bread are the sweetest things of life.—Impressions Calendar.

If thou neglectest thy love to thy neighbors, in vain thou professest thy love to God; for by thy love to God thy love to thy neighbor is gotten, and by thy love to thy neighbor thy love to God is nourished.—Quarles.

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Hattiesburg Dist.—Second Round.

Seminary, at Sanford Mar. 22, 23
Hattiesburg, Court St. Mar. 23, 24
New Augusta, at Wingate Mar. 29, 30
Lucedale Mar. 30, 31
Ellisville, at Moselle Apr. 5, 6
Estabatchie, at Rawl's Spgs. Apr. 7,
Prentiss, at Bessfield Apr. 12, 13
Sumrall Apr. 13, 14
Mt. Olive, at Ora Apr. 20, 21
Taylorsville, at Fairmont Apr. 26, 27
Purvis, at Maple May 4, 5
Summerland, at Soso May 7,
Oloh, at Oak Grove May 10,
Silver Creek, at Bethel May 11, 12
McLain, at Waborn Ch. May 17, 18
Leakesville, at Ronsaville May 20,
Eucutta, at New Hope May 22,
Vossburg & H. at Saundersville May 25, 26
Richton May 28,
GEO. H. THOMPSON, P. E.

Seashore Dist., Second Round.

Howison andaucier, at H. Mar. 22, 23
29th St. and Lyman, at 29th St., Wednesday Mar. 26,
Gulfport, First Church Mar. 30, 31
Brooklyn and Bond, at Brooklyn, Wednesday Apr. 2,
Mentorum, at Pine Grove Apr. 5, 6
Long Beach Apr. 12, 13
Biloxi, Wednesday Apr. 16,
McHenry and Wiggins, at McHenry Apr. 19, 20
Moss Point, Wednesday, Apr. 23,
W. H. HUNTLEY, P. E.

Newton Dist.—Second Round.

Pachuta, at Orange Apr. 4,
Rose Hill, at R. H. Apr. 5, 6
Laurel, First Church Apr. 12, 13
Loun, at L. Apr. 13,
Laurel, Sixth Street Apr. 19, 20
Laurel, Kingston Apr. 20,
H. WALTER FEATHERSTUN, P. E.

Brookhaven Dist.—Second Round.

Summit and East McComb, at Summit Apr. 2,
Bogue Chitto and Norfield, at Norfield Apr. 3,
South McComb at Liberty Apr. 5, 6
Magnolia Apr. 12, 13
Fernwood, at Knoxo Apr. 19, 20
ROBT SELBY, P. E.

Brookhaven, Miss.

Meridian Dist.—Second Round.

Enterprise and Stonewall, at Stonewall Apr. 5, 6
Shubuta and Quitman, at Q. Apr. 6, 7
Meridian, Central Apr. 20, 21
Meridian, Southside Apr. 20, 21
J. T. LEGGETT, P. E.

Jackson Dist.—Second Round.

Lintonia, at Bethany Mar. 29, 30
Brandon, at Greenfield Apr. 2,
Camden, at Thomastown Apr. 5, 6
Eden, at Pleasant Hill Apr. 12, 13
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Lucedale Mar. 30, 31
Ellisville, at Moselle Apr. 5, 6
Estabatchie, at Apr. 6, 7
Prentiss, at Bassfield Apr. 12, 13
Sumrall Apr. 13, 14
GEO. H. THOMPSON, P. E.

Port Gibson Dist.—Second Round.

Port Gibson Mar. 30, 31
Nebo, at Oak Grove Apr. 5, 6
Wilkinson, at White's Apr. 12, 13
Woodville Apr. 13, 14
T. W. ADAMS, P. E.
Lorman, Miss.

NORTH MISSISSIPPI CONFERENCE.

Corinth Dist.—Second Round.

(In Part.)

New Albany Ct., at Union Hill Mar. 29, 30
New Albany Mar. 30, 31
Corinth, First Church Apr. 5, 6
Myrtle, at Pleasant Grove Apr. 11,
Hickory Flat, at Ebenezer Apr. 12, 13
Dumas, at P. Chapel Apr. 19,
J. H. MITCHELL, P. E.

Winona Dist.—Second Round.

Greenwood Mar. 23, 24
Moorhead Ct., at Moorhead Mar. 30, 31
Indianola Miss., at Falsonia Apr. 5, 6
Indianola Apr. 6, 7
Isola Ct., at Isola Apr. 13, 14
Ruleville, at Doddsville Apr. 20, 21
North Carrollton, at Smith's Chapel Apr. 26,
Drew Circuit, at Rome Apr. 27,
Slate Springs Ct., at Cross Roads May 2,
Bellefontaine Ct., at Long Branch May 3,
Eupora and Maben, at M. May 4, 5
Schlater, at Schlater May 10, 11
Minter City, at M. C. May 11, 12
Belzoni, at Belzoni May 17, 18
Winona Ct., at Bluff Spgs. May 24,
Carrollton Ct., at North Carrollton May 25, 26
Tutwiler Ct., at Cherry Hill, (a.m.) June 1,
Webb Ct., at Glendora (p.m.) June 1,
Mars Hill, at M. H. June 5,
Kilmichael Ct., at Stewart June 7, 8
Lambert Ct., at Marks June 14, 15
The District Conference will convene at Belzoni, Miss., on Thursday evening, May 15, at 8 o'clock, and continue through Sunday.
All pastors, local preachers, Sunday school superintendents, recording stewards, and delegates will please make no engagements that will conflict with this duty. Bishop W. B. Murrah will be present and will preside over the Conference. BEN P. JACO, P. E.

Holly Springs Dist.—Second Round.

Water Valley, 1st Church Mar. 23, 24
Water Valley, N. Main St. Mar. 23, 24
Red Banks, at Mahon Mar. 29,
Oxford Mar. 30, 31
Duck Hill, at Bethesda Apr. 5,
Grenada Apr. 6, 7
Potts Camp, at Cornersville Apr. 12, 13
Grenada Ct., at Holcomb Apr. 19, 20
R. A. TUCKER, P. E.

Aberdeen Dist.—Second Round.

Calhoun City, at Calhoun C. Mar. 23,
Okolona Ct., at Grady's Ch. Mar. 29, 30
Tupelo Apr. 6, 7
Okolona Apr. 13, 14
Verona, at Chesterville Apr. 18,
Shannon, at Pleasant G. Apr. 19, 20
JNO. W. BELL, P. E.

Greenville District—Second Round.

Benoit and Bulah, at Bulah Mar. 23, 24
Leland and Hollandale, at Hollandale Mar. 29, 30
Boyle and Arcola, at Arcola Mar. 30, 31
Cleveland Apr. 5, 6
Shelby and Alligator, at Alligator Apr. 6, 7
Gunnison, at Deeson Apr. 13, 14
Clarksdale Apr. 19, 20
H. S. SPRAGGINS, P. E.

Columbus District—Second Round.

Longview, at Smyrna Mar. 22, 23
Artesia and Sessums, at Sessums Mar. 23, 24
Columbus, First Church Mar. 30, Apr. 1

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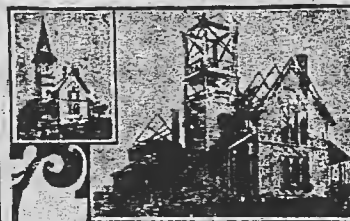
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Columbus, Second Ch. Mar. 30, Apr. 3
Macon Apr. 6, 7
Starkville Apr. 13, 14
Mathiston, at Lagrange Apr. 19, 20
J. E. THOMAS, P. E.

Sardis District—Second Round.

Batesville Mar. 22, 23
Pleasant Hill Mar. 28,
Olive Branch Mar. 29, 30
Coldwater Apr. 5, 6
Crenshaw Apr. 11,
Longtown Apr. 12, 13
Arkabutla Apr. 18,
Senatobia Apr. 19, 20
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ROSY AS A GIRL

Summit, N. C.—In a letter received from this place, Mr. J. W. Church, the notary public, says: "My wife had been ailing for nearly 12 years, from female ailments, and at times, was unable to leave the house. She suffered agony with her side and back. We tried physicians for years, without relief. After these treatments all failed, she took Cardui, and gained in weight at once. Now she is red and rosy as a school girl." Cardui, as a tonic for women, has brought remarkable results. It relieves pain and misery and is the ideal tonic for young and old. Try it. At druggists.

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The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

A speaker is reported to have shown his knowledge of the rise and development of the modern Sunday school movements, when, in a speech, he eulogized McKinley, Grady, and Lee, and then went back to praise the Cradle Roll superintendents who gathered "Bobby," "Willie," and "Henry" into the Cradle Roll Department. Doubtless there are those of us in Louisiana who have been too busy to investigate the history of the rise and progress of the Sunday school movement, and who might make some such break if we were called on to speak from our present knowledge. It is really stated that a preacher was called on to speak on a certain Sunday school subject, but that, instead of doing so, he took some old prepared discourse that would have been as appropriate for a Lincoln memorial service or a Washington's birthday program as for the subject assigned. The effort to dodge the issue betrayed his utter ignorance of the subject given him. We here and now give all this class of preachers and Sunday school workers an invitation to attend our coming Sunday school institutes in their respective districts, that they may at least get some of the latest information concerning Sunday school methods and growth.

As illustrating how people let the lesser things outweigh the more important, Dr. Chappell tells of a company of men who bought a fine horse to improve the grade of live stock in a certain community, and because the animal was valuable they decided that they had better have a first-class man to attend to him, and so they hired a man for \$75 per month. It so happened that these same men were trustees of the neighborhood school, and to be economical they employed a girl to teach their children for \$30 per month, and so the higher value in that community was placed on the proper breeding of live stock rather than on the training of the children. This reminds us of some of the Sunday school and church equipments we find, to say nothing of the salaries of the preachers. A cheap Sunday school is like cheap cloth—about all you can say for it is that it is better than nothing. No wonder that some schools fail to hold the respect and allegiance of so many of our more progressive young men and young women. We should at least try to approach the standard set for us by the State in equipping the public schools, by making our Sunday school buildings comfortable and attractive. The molding of a life is a delicate task, and the little money needed to equip good Sunday school buildings, and the time and effort necessary to prepare a good program or to teach a lesson effectively are too insignificant to be considered in comparison with the finished product of a trained human soul.

MISSISSIPPI CONFERENCE NOTES.

By Rev. R. A. Maddox.

Sunday school superintendents and teachers, do not forget to attend the Sunday school convention at Gulfport, under the auspices of the State Sunday School Association. It is interdenominational, but will help you wonderfully.

Listen, pastors: You who are in

the country should begin now to arrange for the Field Secretary in May or June. My time is taken up to May 15. It is my desire to reach the country places during the spring and summer, and I cannot do it unless you begin to write me how and when to come to your charge.

The Field Secretary has just closed a week's work on the Buford Circuit with Brother Charles E. Downer. We organized Sunday schools at four places, as follows: Sumner's Chapel, Foxworth, Jamestown, and Cheraw. At the first quarterly conference, Brother Downer could not report a single Sunday school. He is rejoicing that such will not be true at the second coming of the presiding elder, but that he will report a school for each church.

What is the Sunday school? It is the "training school of the Church." Then remember, just as we train our boys and girls in the Sunday school, so will we receive them into the Church. Hence, let us train them in the doctrines and polity of our Church, and for the service of the Master. The boys and girls now in the Sunday school will be the rulers in our Church twenty years from to-day, and what our Church stands for at that time will depend on the training we give them while under our watchful care. Think! Think!!

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

There are two things which cast gloom and failure on the business meeting for the Sunday school, presided over by the superintendent (such a council of love and war is, however, absolutely necessary): One, too little business; the other, consuming too much time. Busy people object to giving up an entire evening to hear it stated that there is "nothing special to be done." Always have a pre-digested and prepared program. Knowledge is the inspiration of leadership. Eliminate long-winded discussions, but discuss vital questions and ways and means for immediate necessities.

The three months' old Bible Class (the Moore Class) at Stewart, Miss., has doubled its membership, and recently gave a most creditable banquet. The pastor, superintendent, teacher and officers had helpful words to say, as did some of the members of the Young Ladies' Class, who were specially invited. Delicious refreshments and inspiring fellowship marked the occasion. Miss Elie Wingham, of Eupora, organized this class. She is planning to have all the available adult classes near her "federate" with the Morris Class on March 30, and the program and the results will be awaited with interest.

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A MENTALLY CRIPPLED CHILD.

You would not think of requiring a crippled child to keep pace with healthy, vigorous children on a long journey. And yet there are parents,

teachers and even some physicians who utterly fail to realize that a child crippled in mind cannot keep pace with normal children in the difficult journeys of the school room. The public schools are graded for the healthy child of normal mental development, and the pace set is a hundred times too fast for the feeble minded child. In the public schools, or under a private tutor, there is only one fate for the child of backward mental development, namely—failure! Why? Because the methods and even the principles which apply in the teaching of natural children are totally inadequate and ineffective in the teaching of the mentally crippled.

There is only one hope for the feeble-minded child—and that hope is no brighter than one might wish—namely: special, physical and mental training at the hands of expert physicians, and teachers who have made a life study of the subject and understand the nature of the infirmity, and have special facilities for developing the mind to the limit of its possibilities. The South is fortunate in possessing one high-class private institution of this character. Parents interested in the subject may obtain additional light from the annual catalogue of the Stewart Home and School, Dr. John P. Stewart, Supt., Box 19, Farmdale, Ky.—Advertisement.



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Woman's Missionary Work

Edited by Mrs. R. F. Harrell, Centerville, Miss.
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Mississippi Mrs. H. L. McCleskey, Hazlehurst, Miss.
North Mississippi Mrs. A. C. Yeager, Water Valley, Miss.

All communications for this department should be sent to the Editor at the address given above.

Annual Missionary Meeting of the Louisiana Conference.

The Woman's Missionary Society of the Louisiana Conference held its third Annual Meeting in Baton Rouge, March 11-13. It was a well-attended Conference, nearly ninety delegates from all parts of the State being present. Our president, Mrs. Abel Bliss, of Shreveport, presided over the sessions, and won all hearts by her charm and graciousness of manner. The opening devotional service was conducted by our beloved Mrs. E. R. Kennedy, Honorary Life President, and, of course, the very first thing was the Council hymn, "Faith of our fathers, living still." All hearts were thrilled as the grand, inspiring melody ascended heavenward. To add to the sacredness and solemnity of that opening hour, holy communion was administered by Rev. W. W. Drake and Rev. A. I. Townsley.

The first day's business sessions were devoted to the hearing of the reports of the Conference officers, appointing of committees, and meeting of said committees. The Corresponding Secretaries reported an increase in auxiliaries and in membership, the greatest increase being among the young people. This was the occasion for much rejoicing, for when we have gained our children for this great cause we feel we are building on a sure foundation. Our treasurer reported the total cash receipts for the year 1912 as being \$7762.75, an increase of nearly \$2500 over the preceding year. This does not include the money raised for local work; should this be added, it would swell our figures to more than \$19,000.

In the afternoon of the first day, a delightful informal reception was tendered the visiting ladies from 4 to 6 o'clock in the parlors of the Istrouma Hotel. Exquisite strains of music were wafted through the room during the hours of the reception. The pleasure of meeting so many charming women combined with listening to this excellently rendered program, made it an occasion long to be remembered by those present. We must not forget the dainty refreshments provided for the inner man (or rather, woman).

The night sessions were devoted to addresses on the work enterprised by the women. Rev. C. V. Breithaupt, of Houma, spoke interestingly of his work in the French Mission field. Rev. W. E. Thomas, of New Orleans, presented the work at St. Mark's Hall. The annual sermon was preached by Rev. W. W. Drake, of Baton Rouge. We wish we had the space to dwell at length upon it. Knowing the man and the text chosen—"All power is given unto me in heaven and in earth; go ye, therefore, and teach all nations; and lo! I am with you alway, even unto the end"—the sermon could not be other than a powerful and deeply spiritual address.

We had with us Miss Eliza Iles, our deaconess, who spoke of her work in the Teco country; and Miss Nell Drake, of China, who presented that field. Miss Drake, on her return to China, will go to Sung Kiang to take the place of our Miss Sophia Manns, who was called to her heavenly home last fall. Miss Ada Parker, who for a number of years was one of our representatives in Brazil, was gladly welcomed in our midst.

During the Conference a message of love and greeting was received from Mrs. F. A. Lyons. This faithful woman, who for so many years guided the affairs of the Home Mission work be-

fore it was united, never fails to send this message of love when her co-laborers are in session. It is one of those rare, sweet acts which mark a noble Christian spirit, and it is one which has come to mean so much to the Conference gathering.

We were extremely fortunate in having as our Council guest Mrs. A. L. Marshall, Editorial-Secretary. Her words of wisdom and counsel were an inspiration. The devotional half hour conducted by her each day was a season long to be remembered. Each woman saw a vision never before granted unto her, and the Christ was brought very near to every heart.

Officers were elected on the second morning, after the Nominating Committee presented its report. Few changes were made, and those only because the retiring officers were forced by ill-health to abandon their post of duty.

The officers are: President, Mrs. Abel Bliss, Shreveport; First Vice President, Mrs. R. H. Harper, Natchitoches; Second Vice President, Mrs. R. E. Bobbitt, Mansfield; Third Vice President, Mrs. D. C. Worrell, New Orleans; Fourth Vice President, Mrs. E. R. Kennedy, Lafayette; Corresponding Secretary, Home Dep't, Mrs. W. D. Cunningham, Natchitoches; Corresponding Secretary, Foreign Dep't, Mrs. A. P. Holt, Crowley; Recording Secretary, Mrs. R. W. Winstead, Natchitoches; Treasurer, Mrs. J. J. Holmes, Minden; Sup't Press Work, Mrs. A. C. McKinney, Ruston.

Do You Know?

That nine physicians and three trained nurses comprise our entire medical force in our six great mission fields? This is one medical missionary to each 3,300,000 people. In the same ratio, Texas would have only one physician or nurse, and the entire United States less than thirty.

That in per capita gifts to missions we stand next to the bottom among the great denominations of the United States?

That the annual assessment of Southern Methodism for the mission cause averages only 21 cents per member—less than 2 cents a month—for the salvation of a world?

Fourth Quarter's Report, Mississippi Conference.

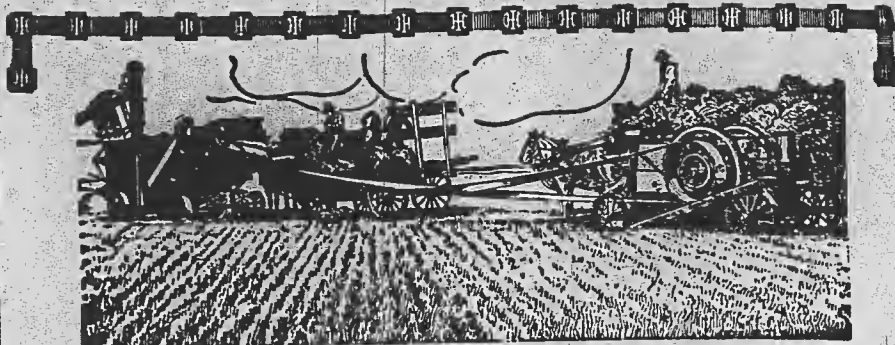
Total number of Baby Rolls in Conference, 32; number added during the quarter, 1; total number enrolled in Baby Division, 387; number added during the quarter, 38; enrollment fee—Home Missions \$3.25, Foreign Missions \$2.50; mite boxes—Home Missions \$3.01, Foreign Missions \$7.08; total societies in the Junior Division, 37; number of new organizations during the quarter, 4; total number members in Junior Division, 795; number added during the quarter, 64; dues sent to Home Mission treasurer, \$18.95; mite box collections sent to Home Mission treasurer, \$7.10; dues sent to treasurer of Foreign Department, \$10.30; mite box collections sent to treasurer of Foreign Department, \$15.34; subscribers to Y. C. Worker, 137; mite boxes sent out, 121; leaflets sent out, 1292; report blanks sent out, 194; letters and postals written, 107; sample copies of the Y. C. W. distributed, 25. Four new Juvenile Societies were organized, as follows: Tylertown, 34 members, Mrs. J. W. Carraway, manager; McComb City, 30 members, Mrs. A. M. Mullins and Mrs. T. B. Clifford, managers; Florence, Mrs. J. R. Singletary, manager; Seminary, Mrs. C. J. Willette, manager.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Mrs. MARTHA TURNER, a noble specimen of fine womanhood, passed into the heavens on February 5, 1913, from her home near Black Hawk, Miss., and was buried on the evening of February 7 in the Black Hawk cemetery. The funeral service at the church was attended by a large number of relatives and friends. All of her children were present except one. Mrs. Turner was always a member of the Black Hawk Methodist Church, having begun her Christian life while very young. She was greatly loved because of her fine influence and splendid usefulness. Heaven is captivating and the scene of locations beautiful, but will be more inviting to many as a consequence of her going.
A. H. WILLIAMS.

Dr. JAMES THADDEUS BUCK was buried at Acona, Miss., on February 14, 1913. He was prosperous in business and was long a prominent figure of that community. He began his membership in the Methodist Church while yet a youth. The evening of his life was spent in much Bible reading; also he gave counsel to his household to conform to the Bible precepts, and expressed regret at not having been faithful always to his best ideals of a true and noble life. An immense audience attended the funeral service at the Acona Methodist Church, after which he was buried with imposing Masonic ceremonies. His family are all Christians. They weep because of his going, but are brave and determined to heed his wise counsel, and to be valiant in the things of life that make for success and for the largest usefulness.
A. H. WILLIAMS.

Miss ANNIE DAVIS, a niece of our own Dr. H. M. DuBose, passed to her reward on February 8, 1913. Miss Annie's sphere of service was not so extensive as that of her Uncle Horace, but in purity of life, sincerity of purpose, and loyalty to God and her Church, she had no superior. She was always in her place at the church services, and at the League and prayer meetings. The last night she attended the League and church services, several had gone to hear the Bishop preach for Dr. Weems at the Main Street Church. She was not feeling well. Some one at home suggested that she had better stay at home. She replied, "I must go. The congregation will be small tonight." She was there. She was one of the charter members of the Sixth Street Church. Her life will be felt after her name is forgotten. A short while before she died she said to her mother, "Three angels passed through the room." The funeral service was conducted in the church by the writer. We felt that God was with us, and that more than three angels were there, and that Miss Annie was one among them.
J. F. McCLELLAN.

On January 8, 1912, one of the old landmarks in the Church passed to his reward, when Mr. J. J. GOLDEN, Sr., answered the final summons of our Father in Heaven. At an early age Brother Golden gave his life to God, and served him as a true and loyal follower for a number of years in the Presbyterian Church. But several years ago he joined the Methodist Church. Shortly after joining the Methodist Church he helped to build and organize a church in the county where he spent most of his life while in Mississippi. This church was named Goldwood in commemoration of the service rendered by him and another man who had helped in the work. Brother Golden left to mourn his death a wife and several children. Among the children are one of our Conference preachers and one of the best stewards of our church. His life was an inspiration to all, and it is sad to think that we shall see him no more in this world. He had passed four score years. We feel sure our loss is his gain. We miss him, but say, "Thy will be done." We expect to meet him in heaven.
J. F. McCLELLAN.

MEMORIAL RESOLUTIONS.

(Adopted by the Bay St. Louis (Miss.) M. E. Church, South.)

Whereas, it has pleased Almighty God to remove from his earthly vineyard his faithful servant and our beloved sister, therefore be it resolved:

1. That we have learned with sincere sorrow of the death of Mrs. LAURA B. TURNER, so long a member of our church and community.

2. That we shall always cherish the memory of her devoted Christian life, expressed in constant deeds of kindness and of love, endearing her to so many in our midst, of every creed and class.

3. That we honor the tender sympathy she felt for the unfortunate, in that she "stretched forth her hand to the poor; yea, she reached forth her hands to the needy."

4. That we shall strive to emulate her virtues and to have a share in the great reward which she now enjoys. "Come, ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world; for I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked, and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me."

5. That we deeply sympathize with the husband and children in their great bereavement.

KINDNESS APPRECIATED.

Among the many courtesies which the Daleville people have shown us was the beautiful reception given upon our arrival from our wedding trip. On Thursday afternoon, Feb. 27, at the handsome home of Mr. and Mrs. J. U. Toles, the people of the town greeted us with a hearty welcome. The home was beautifully decorated with plants and cut flowers which the ladies had so thoughtfully arranged. Another pleasant feature of the occasion was the delicious luncheon served by Mrs. Toles, in which she was assisted by lady friends. It is needless to say that this thoughtfulness and kindness was most heartily appreciated. We will say, however, that this occasion shall always be remembered with a great deal of pleasure.

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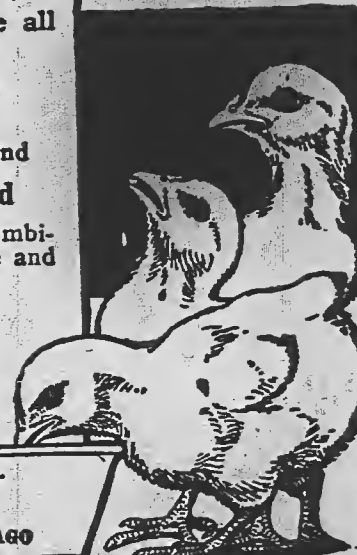
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fulness of the food.*

A NOTE FROM THE WEST.

Dear Advocate and Brethren: Some of you will feel surprised at this after my self-imposed silence for eight years. My, how time flies! But you have not long been out of my mind. The dear old North Mississippi Conference brethren are in my heart for aye, and shall doubtless remain a sweet smelling savor in the beyond.

We are here for the second year in one of the Lord's favored spots in what was old Greer County, Texas, before the boundary was adjusted between Texas and the Oklahoma Territory—now Jackson County, Oklahoma. Martha is in a sub-irrigated valley of very fertile country. Droughts are so prolonged here at times as to destroy the trees and some of the growing crops, but cotton and maize and kafir corn are true standbys. They are banking products. Our people are still gathering their cotton crop. Gins are still running regularly. Prices have been favorable; so the farmers are quite prosperous. Some live stock reach the market from these parts also.

No finer class of people can be found—almost unmixed southerners and Democrats from Texas. The climate is great. We have not buried an adult from this church in more than a year, and but one child—an unhealthy babe. The altitude is about 1,800 feet, the air is dry and pure, and malaria almost unknown. Chills we never have, and Salt Fork is only two miles away, so that I have about forgot how to spell "muskeeter." I caught a fish two feet long out of a stream ten feet wide last spring. And if the Mistress of the Manse will let me off, I will try it again this spring—and pretty soon. Come out, Mr. Editor, and let's take a fall at it. We have all the year round living water and the finest automobile roads on earth.

Church work in the West is no drag. My assessments for the Conference Collections are all collected by our Laymen's Committee, presided over by the Lay Leader. They meet and divide the membership among them, assessing each according to the Disciplinary plan, and proceed to collect as the stewards do theirs. Our missionary claims at Martha were all paid some time ago.

We Oklahomians handle all our benevolent moneys through a Conference teller, who receives all connectional money and accounts to the different Boards for the same, under the surveillance of the Joint Board of Finance. The teller gives bond in sufficient amount to render the plan entirely safe. This arrangement is commendable for several reasons. One good one is that every one always knows where to send funds during the year. Another is that presiding elders may ascertain at any time through the

teller the state of the collections in their districts. In the end imaginary reports are obviated in the statistical tables.

We have some problems here such as every new Conference has. Among them is that of developing an educational system. The church building problem held the center of the stage with us for a while. That is solving nicely, with the aid of the General Church Extension Secretary. We are now going to the people for the funds to build colleges, and it will be done. Pray for us and watch us grow.

Your fellow-worker in the vineyard,
W. L. ANDERSON.
Martha, Okla., March 1.

WINONA DISTRICT NOTES.

When we record the statement that this district has preachers and members of rare usefulness we could refer with pride to a successful past, but we prefer to speak of the present. As the old negro preacher said, "The question is, Which way is your rifle p'intin' to-day?" so we shall call attention to facts of to-day.

At the first of the year O. W. Bradley, at Winona, started in for a revival by putting new effort into the prayer meeting and canvassing the whole membership by committees for recruits to the Sunday school and other services. The official board has also put in operation a new financial system.

Although J. E. Cunningham had much delay in getting to Greenwood, his affable manners, burning zeal and able preaching have increased the congregations and inspired all with a spirit of co-operation. He is ready for telephone communication any day or at any hour.

S. L. Pope, who is never idle, is outdoing himself at Itta Bena, and his people say that there is no such man elsewhere, and that he suits them exactly. The new church, well heated, makes the well-organized Sunday school and the large prayer meetings most pleasant and profitable. I have a hint that the pastor will wear some fine new clothes soon. All ye other stewards, "Go and do likewise."

Then comes that strange phenomenon, O. L. Savage, whose zeal is as hot in winter as in summer, and which cannot be dampened even by an overflow. He has completed the new Church at Swiftown, has a movement on foot for another at Sky Lake, and the people are talking new parsonage, as well as filling up the church at Sunday school and preaching services.

The Moorhead charge starts off with a new financial system, a fine Sunday school, and the pastor, Rev. J. R. Bright, is doing great preaching and much pastoral work, and is getting fat. His cultured wife is making full proof of her ability to lead in church work.

When the new preacher, T. M. Brownlee, reached Indianola he was received with such cordiality and given such liberal co-operation that he at once became "puffed up" (had the mumps); but has now settled down to normal conditions and is doing extra work.

Ruleville, the town noted for its whole-hearted hospitality and liberality, has shown appreciation and interest by making Rev. W. D. McCullough an assessment of \$1,400; and now he is doing his "level best."

Rev. J. W. Raper had to hurry up his moving because the Drew people bought a fine parsonage instant. When Brother Beck and the other workers there start at anything "something happens right away."

Tutwiler and Mattson are going ahead with the task of church building, and Dr. Price says he has to "get busy."

The people say that E. B. Sharp is a great preacher—hence all the Webb charge is interested. His sermons make people think. One man had to think so hard that he had the headache.

Things are "moving up" on the Lambert charge and Brother Rook expects to have a new church at Marks at an early date. No wonder there is progress when you know what a power

behind the throne his good wife is.

But just think of it! That red-headed preacher, W. M. Campbell, has painted the parsonage white, has built a fence and hung a gate, and is about to build a church at Phillipp. Besides he is preaching to the largest audiences that ever attended Church at Minter City.

J. H. Ingram has people coming six miles to church and Sunday school, and that in the delta in winter time. G. W. McLain has repaired his parsonage at North Carrollton, and is doing much preaching and pastoral work. W. W. Jones, at Carrollton, has had a hearty reception and has gone right into the work. His officials assessed \$900 for his salary, and now propose to put a new roof on the church and add some Sunday school rooms.

The people of the Winona Circuit say they have the best preacher in the Conference, and out of deference to their good judgment, I consent and congratulate Brother John Ritchey. The Mars Hill charge is delighted with W. J. Woods and he has made a fine start. T. J. Halfacre has a subscription that practically assures a parsonage at Kilmichael, and has already held a good revival.

Great interest is being shown at Eupora and Maben. They got the very preacher they wanted and J. T. McCafferty is happy. His tactful earnestness and spiritual concern will work great good anywhere. Many expressions of good will and appreciation of Bro. J. A. Stone on the Bellefontaine charge, were heard at the quarterly conference.

Brother J. C. McElroy is in his fourth year at Slate Springs, and his work this year promises great success. Brother W. C. Lester and the Isola charge are doing things systematically. They hold church conferences, and have the missionary committees, etc.; hence all interests are being conserved.

Our discipline wisely says: "These things we believe the Holy Spirit writes upon all truly awakened hearts." Where human hearts are under the guidance of God's Spirit there will be occurring in the progress of the Church things clearly spiritual, and whatever of temporal things may develop, they also doubtless are of God.

BEN P. JACO, P. E.

A Reasonable Plea For the Stomach

If Your Stomach Is Lacking In Digestive Power, Why Not Help the Stomach Do Its Work?

Not with drugs, but with a reinforcement of digestive agents, such as are naturally at work in the stomach. Scientific analysis shows that digestion requires pepsin, nitrogenous ferments, and the secretion of hydrochloric acid. When your food fails to digest, it is proof positive that some of these agents are lacking in your digestive apparatus.

Stuart's Dyspepsia Tablets contain nothing but these natural elements necessary to digestion and when placed at work in the weak stomach and small intestines, supply what these organs need. They stimulate the gastric glands and gradually bring the digestive organs back to their normal condition.

Stuart's Dyspepsia Tablets have been subjected to critical chemical tests at home and abroad and are found to contain nothing but natural digestives.

Chemical Laboratory, Telegraphic address, "Diffindo," London. Telephone No. 11029 Central. 20 Cullum St., Fenchurch St., E. C.

London, 9th Aug., 1905.

I have analyzed most carefully a box of Stuart's Dyspepsia Tablets (which I bought myself at a city chemist's shop for the purpose), manufactured by the F. A. Stuart Co., 86 Clerkenwell Road, London, E. C., and have to report that I cannot find any trace of vegetable or mineral poisons. Knowing the ingredients of the tablets, I am of opinion that they are admirably

adaptable for the purpose for which they are intended. (Signed)

John R. Brooke, F.I.C., F.C.S.

There is no secret in the preparation of Stuart's Dyspepsia Tablets. Their composition is commonly known among physicians. They are the most popular of all remedies for indigestion, dyspepsia, water brash, insomnia, loss of appetite, melancholia, constipation, dysentery and kindred diseases originating from improper dissolution and assimilation of foods, because they are thoroughly reliable and harmless to man or child.

Stuart's Dyspepsia Tablets are at once a safe and powerful remedy. Stuart's Dyspepsia Tablets will digest your food for you when your stomach can't.

Ask your druggist for a fifty-cent box.

LOUISIANA CONFERENCE.

Shreveport Dist.—Second Round. (In Part)

Pelican, at Mitchell Mar. 29, 30
Zwolle, at Noble Mar. 30, 31
Missionary and Pastors' Institute at Noel Memorial, Shreveport Apr. 1, 3
Bayou La Chute, at LaC. Apr. 6, 7
Grand Cane, at Keithville Apr. 11
Logansport, at L. Apr. 12, 13
Anacoco, at Prospect Apr. 18
Pleasant Hill, at William's Chapel Apr. 19, 20
Mooringsport and Vivian, at Vivian Apr. 27, 28
PAUL M. BROWN, P. E.

Ruston Dist.—Second Round.
Ringgold, at Grand Bayou Mar. 25
Burton & P. D., at Burton Mar. 27
Haynesville, at Salem Mar. 29, 30
Preacher's and Laymen's Missionary Institute, at Winfield, Mar. 31, 7:30 p.m., Apr. 2, 7:30 p.m.
Ashland, at Boyd's Apr. 3
Elmore, at Prospect Apr. 5, 6
Homer Apr. 12, 13
Bernice, at Duboch Apr. 18
Lisbon, at Harmony Apr. 19, 20
BRISCOE CARTER, P. E.

Monroe Dist.—Second Round.
Eros, at Bethel Mar. 22, 23
Rayville and Delhi, at Delhi Mar. 30
West Monroe, at Girard Apr. 5, 6
Tallulah, at T. p. m. Apr. 6
Florence, at Ferriday Apr. 12, 13
Mangham, at Union Apr. 19, 20
WM. SCHUHLE, P. E.

Lafayette Dist.—Second Round.
Crowley Mar. 23
Lake Charles Mar. 30
Rayne Apr. 6
Mermentau, Monday Apr. 7
Franklin Apr. 13
New Iberia Apr. 20
Gueydan Apr. 27
The District Sunday School Institute will be held in Crowley on March 26-27.
R. H. WYNN, P. E.

Baton Rouge Dist.—Second Round.
St. Francisville, at Star H. Mar. 22, 23
East Feliciana, at Olive B. Mar. 29, 30
Baker, at Deerford Apr. 5, 6
Plaquemine and New Rhodes, at Plaquemine Apr. 12, 13
Baton Rouge, First Church Apr. 20, 21
Wm. H. COLEMAN, P. E.

SPEECHLESS FOR THANKS.

Mena, Ark.—"I find Cardui to be all you represent," writes Mrs. H. B. York, of this city. "I suffered from womanly ailments for nearly two years before I tried Cardui. I have been so relieved since taking it. I cannot say enough in its praise. It has done me a world of good, and I recommend Cardui to all women." Cardui is over 50 years old, and the demand is greater today than ever. Cardui is the standard tonic medicine for women of every age. Would you like to be well and strong? Then take Cardui. Its record shows that it will help you. Begin today. Why wait?

NEW ORLEANS CHRISTIAN ADVOCATE

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"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2979.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, MARCH 27, 1913.

CHAS. O. CHALMERS, Publisher.

Editorial

THE SNARE OF FICTITIOUS SUCCESS.

There are some preachers who appear to think that success is to be measured by the numbers that wait upon their ministry and the attention that they command from the public. They seem scarcely to dread sin and Satan more than they do obscurity and the lack of applause in their work. They have never learned to stand alone for God when the multitudes have gone off after other things, as they did on that memorable occasion, when the Master turned to the twelve and said, "Will ye also go away?"

The Western Christian Advocate, in a recent issue, quotes an English Wesleyan writer as follows: "Wesley never could be brought to see that there was anything necessary in great congregations. He gave as much attention to a congregation of half a dozen as he gave to one of ten thousand. Nay, he had some of his happiest hours and most secure victories when only two or three were gathered together."

Another eminent minister who had something to say on this subject, was the Rev. F. W. Robertson, of Brighton. In his memorable sermon on "Religious Despondency" occurs the following searching passage: "What is ministerial success? Crowded churches—full aisles—attentive congregations—the approval of the religious world—much impression produced? Elijah thought so; and when he found out his mistake, and discovered that the applause on Carmel had subsided into hideous stillness, his heart well-nigh broke with disappointment. Ministerial success lies in altered lives and obedient, humble hearts: unseen work recognized in the judgment day. * * * Get below appearances, below glitter and show. Plant your foot upon reality. Not in the jubilee of the myriads on Carmel, but in the humble silence of the hearts of the seven thousand, lay the proof that Elijah had not lived in vain."

Oh! brethren, let us not deceive ourselves: many of the things by which we set great store, and over which we make much ado, will in eternity be discovered to be but withered leaves or worthless tinsel. We should not in our work count as valuable anything except that which we know will stand the test when scrutinized by the eye of Omniscience. The genuine only is worth while.

WHERE MEN AND WOMEN ARE MADE.

Dr. Gunsaulus, who easily takes rank as one of the foremost ministers in the United States, in a recent address stated that in Chicago the twelve greatest preachers, eighty-six of the one hundred greatest physicians, eighty-one of the one hundred greatest lawyers, and seventy-three of the one hundred best engineers, came from the farm. This is a striking, but not surprising disclosure of facts. The country, with its pure air, its wholesome exercise, and its uncontaminated moral atmosphere, makes men; while the city with its cramped-up conditions, its temptations, and corrupting influ-

ences, tends to unmake them. And we dare say that the rural churches had much to do with the production of these worthy leaders in their vocations, of whom Dr. Gunsaulus tells us.

The truth is, the hope of both the State and Church is in the country people. If they were no sounder in their habits and moral and religious views than the dwellers in our large municipalities, dark, indeed, would be our future outlook. It is when they stay close to nature in her pristine beauties and glories that men and women seem to thrive most and to attain to that which is really highest and best. Toward the close of his career, some one asked the venerable Senator Pettus, of Alabama, what he would do if he had his life to go over again. He promptly replied that he would get him a big farm and stay in the middle of it. Of course, our duty to God and our fellow-men may call us forth into the world's broad field of action where we must mix and mingle with the multitudes; but we confess that the picture presented by Senator Pettus is to us a wonderfully appealing one. Happy the man who can stay close to nature and who has the privilege of 'communing with her visible forms and hearing her speak her various language'!

PRAYING AT A LEGISLATURE.

We are in receipt of a copy of the Patriot Phalanx, of Indianapolis, Ind., in which an account is given of how the Rev. John R. Henry, while opening the Indiana State Senate with prayer, was interrupted and rebuked by Lieutenant Governor O'Neil. The statement is made that it was because the minister was praying for the cause of prohibition that he was called down, though the Lieutenant Governor says that this is not true; that he thoroughly agreed with all the sentiments expressed by Mr. Henry on that subject.

We suppose that the party mailing us the copy of the Patriot Phalanx expected us to approve and echo that paper's justification of Mr. Henry's course and its unqualified criticism of the action of the Lieutenant Governor of Indiana. But this we cannot do. We think that Mr. O'Neil was rude and impolite and that it would have been much more becoming in him if he had allowed the preacher to have finished his prayer. A proper regard for that gentleman's calling and for the proprieties of the occasion should, we think, have kept him silent until the performance was over.

But, while this is true, it is our opinion that Mr. Henry's so-called prayer was in bad taste and ought never to have been "delivered." His own statement as to what he said in his invocation in the lower House of the Legislature, which immediately preceded that attempted in the Senate (the two are said to have been much alike), places him wholly beyond the pale of legitimate defense. Here is his utterance: "What I said was stronger in the House, for there the prayer charged the State of Indiana with receiving hush money, a bribe, and palliating her guilt by boast-

ing that the license revenue was put in the school fund which we use to educate our boys and girls."

From this, it would seem that Mr. Henry, under the guise of offering a prayer, abused the courtesy extended him and sought to deliver a moral lecture to the legislators—a performance that was highly reprehensible. Assuming that all he said was true, it was not the time nor the place to arraign the lawmakers of the State. If he felt it necessary to do that, he should have done it from the pulpit, or platform, or by means of the public press.

This brings us to the point which it is our chief purpose to emphasize in noticing this incident. It is that lecturing an audience on bended knee, or while standing up professedly to supplicate the throne of grace, is not prayer in any true sense, but a mockery and a travesty upon it. If a minister wishes to talk to the people let him do so in a straightforward manner, so that they will clearly understand that the message is for them. When we pray we are supposed to be talking to God, and to him our petitions should be addressed. Most preachers pay far too little attention to the framing of their public prayers. Such intercessions ought to be preceded, whenever possible, by careful antecedent meditation and reflection upon the needs of the congregation. And especially does a minister need to be careful in the invocations that he is asked to make for secular organizations and on secular public occasions. Otherwise, he is liable to discredit his high calling and to dishonor his Lord by reflecting too much the worldly passions, prejudices, and sentiments of the hour. The priest before the altar should never be a partisan, or forget that the functions of his holy office are spiritual.

EXPRESSING CONFIDENCE IN PRESIDENT WILSON.

Rev. Dr. William I. Haven, as chairman of the Administrative Committee of the Federal Council of the Churches of Christ, has sent a communication to President Wilson tendering him the "serious and earnest co-operation of the forces represented by the Churches" as he takes up his task as Chief Executive. These words are notable: "Your warm and sympathetic sense of our democracy, your conviction expressed in so many ways, both by utterance and execution, that our social order must be fashioned after the kingdom of God as taught by Jesus Christ, together with your public faithfulness and your personal faith, lead the Churches of the nation to look with confidence to the performance of the serious and solemn duties of the coming years." The document is also signed by the secretary of the Administrative Committee and the secretary of the Council.

Let men account for this wonderful change since Christ! What did it? How came it, if Jesus Christ be not what he claimed to be—the Son of God, the Savior of the world?—Frances Cable.

THE STUDY OF THE ENGLISH BIBLE.

Intensive and Cumulative Bible Study.

By Dr. Louis Matthews Sweet. Published by
Courtesy of the Biblical World.

The first step in the process of unifying life is to organize it on general lines so as to escape the tyranny of specific tasks. The meaning of this possibly somewhat obscure statement is this: Many preachers and teachers of undoubted power are hopelessly desultory and aimless in their work because they are always absorbed in unrelated specific tasks. They never study in the organized and continuous way which produces results, because they are helpless captives of the passing moment. They are always preparing for next Sunday's sermon or next Wednesday's address. There is no time in such a system for orderly and progressive mastery of any great subjects, simply because life is lived, intellectually, from hand to mouth in a constant and unsuccessful attempt to get beyond the pressure of stated or occasional duties. Progressive impoverishment and ultimate mental bankruptcy are the Nemesis of this method.

When a man, who, by every implication of his professional position, is pledged to a life of study, does no continuous study, masters no department of knowledge, has nothing in possession except unrelated items of superficial information, he is a contradiction, and his defeat and downfall are certain. Such a career is inevitable to the man who spends his study time in the fragmentary studies which are directed toward preparation for immediate and pressing public obligations.

The first step in his emancipation is to fence off and keep sacred to constructive general work, irrespective of immediate obligations, a portion of time. On the basis of personal experience I am prepared to say that, in the long run, any man will preach better and teach better who will give three-fourths of his study time to this general, continuous, cumulative work which has absolutely no foreseen bearing upon his next public appearance.

It will take courage to cut loose from the old method—but the outcome is not in doubt. Out of a full mind, enriched by increasingly wide cultural studies, one will speak with undreamed-of freedom and power. Great sermons and addresses are always dipped from the full current of a mind fed to the overflow by contributory streams flowing out of many hours of continuous study life. The preparation of the man is the best preparation for the occasion.

A second element in this organization of student life for the Christian worker is to establish the Bible securely at the center. To urge this necessity upon professional Bible students would seem to be superfluous, not to say insulting. It may be in the nature of a reflection and, so far, insulting, but superfluous it certainly is not. Theoretically the Bible is at the center of every Christian teacher's student life; actually it is only too often in the periphery. The proof of this assertion is twofold. In the first place, most religious teachers spend far more time in reading books about the Bible than in the study of the Bible itself. This fact, which is adequate and convincing evidence of a wrong method, is too patent to need discussion. One glance at the time-honored theological curriculum, in which studies related to the Bible and more or less grouped about it have so largely usurped the place which belongs to the specific and systematic study of the Bible itself in its literary unities and in the balance of its parts, is an indication of disturbance at the very center of the Christian worker's life.

And much so-called Bible study proceeds at a tangent from the Bible. A great deal of it is merely textual and therefore fragmentary. A great deal of it is concerned with general discussions in which the Biblical material plays a minor or merely illustrative part. The look of the Biblical page, the content of the larger units of literary

construction, the movements of thought, the meaning of books as a whole, are strange to many who think themselves students of the Bible. There are many who read discussions of Biblical topics, bristling with Scriptural quotations, without the open Bible and without looking up the references. The conditions among us call for wholesale and thoroughgoing readjustment.

Another indication of the same condition is the aimless and fruitless inquiries which are constantly made about books. Any man who studies the Bible for himself will discover that which no book contains; he will also discover, by an inevitable process of natural selection, the books which he needs.

When, therefore, men are chasing wildly about for books which deal with this or that aspect of the Bible there is evidence enough that they have not yet escaped from the bondage of random reading to the freedom of true, progressive, and intensive study. The centralizing of the Bible in the study life will involve a twofold change in the intellectual habits of most men. It will involve a restriction in the number of books read. No busy man can study the Bible as it ought to be studied and keep abreast of the current of religious and near-religious literature as it flows from the press. The comforting fact here is that he ought not to attempt this in any case.

I should like at this point to demolish a bugbear which is the curse of many a man's life. It is often said: "The minister should be a man of one book, the Bible." To this it is said, by way of reply, that he ought to be a man of all books worth while. In the very thought of all these books terror lurks. These apparently counter statements are really two sides of one truth. To be a man of the one great book is to be a man of all books. This is meant, not in the narrow and fanatical sense of the Caliph Omar, but in the spirit of most genial appreciation of all good literature. The point is this, a man is not made broad by wide reading but by thorough reading. True culture involves a rigid selective process in the line of one's own personal aptitudes and the necessities of his life work.

It is necessary to guard one's self, on the one hand, against indiscriminate and omnivorous reading, which is a deadly foe to mental power; and, on the other, against the narrowness of overspecialization, which is almost equally destructive of intellectual life in any broad and liberal sense. These two perils may be avoided by generalizing one's specialty. It is a fact, though perhaps not generally recognized, that the intensive process in any field of study yields ultimately the broadest results in the way of general culture.

A floating sentence caught my eye some time since: "A man cannot know any subject which requires intelligence without knowing more than that subject." In this fugitive and unfathered sentence I find the deepest philosophy of the study life. To know anything well is to know it in its relationships—and where do the relationships of any fact or group of facts in the universe end? The use of the word "universe" is indication enough that there is no end to such relationships save the limits of the universe itself. Intensive study grips the totality of related facts by the handle of one.

Suppose that my specialty is a language. Am I a master of my subject when I have succeeded in mastering the formal elements of that single language? What about its place in the family of languages? What of the history which produced it and the race of which it is the expression? What of the mental characteristics of the race whose speech it is? What of the psychology of speech in general? What is the meaning of language and what part does it play in human life? These ways and by-ways of knowledge open directly from a single special subject and belong essentially to it. My father used to tell me, when I was a small boy, that the country roads over which we used to drive had no end save where the oceans made an end of the dry land. Every subject of human thought stands at the center of a network of related knowledge leading out to the

limits of what may be thought and known. The so-called and greatly lamented narrowing effect of specialization is due, not to the method itself, but to a crude and narrow application of it. Most men are entirely too limited to attain the full measure of possibility in any field of thought or endeavor, however limited it may seem to be.

I have yet to meet the man too large for a country parish, or too wise for any single department of human knowledge. The truth involved in this principle should be eagerly appropriated by the religious worker in establishing a center for his intellectual life. The lateral outreach of really profound Bible study involves, as belonging to its essential context, whatever men have thought or felt or done. The Bible in its narrowest dimension is as broad as man and the world. If only the Bible student would venture to restrict his reading to such of the best books as his study and the devout curiosity which that study arouses naturally lead to, going out upon literature, history, science, and art through the avenues which the Bible itself opens, his work would be graciously unified, his time would be saved, while the best of the world's thought would assuredly come into his possession.

A BRIEF HISTORY OF THE VANDERBILT CONTROVERSY.

(This interesting account of the controversy concerning Vanderbilt University appeared in the Nashville Banner of February 21. We reproduce it in order that our readers may secure a clear understanding of the origin and progress of this regrettable contest. It will be observed by those who carefully read the account, that the Church left nothing that was possible undone, to secure a satisfactory adjustment of the points at issue, before appealing to the courts.)

The first step looking to the creation of Central University of the Methodist Episcopal Church, South, the name of which was afterwards changed to Vanderbilt University, was a resolution passed in the Tennessee Conference, having been introduced by Dr. D. C. Kelly and Rev. Welborn Mooney, in October, 1871, as follows:

"Resolved, That we request the Presiding Bishop to appoint a committee of three to confer with the Memphis, North Alabama, North Mississippi and any other Conferences likely to co-operate with us in reference to the establishment and endowment of a Methodist University of high grade and large endowment."

This resolution was adopted and the Bishop appointed D. C. Kelly, A. L. P. Green and R. A. Young as the committee.

The Memphis Conference took similar action on November 17, and within a few days the North Mississippi, North Alabama, Arkansas, Alabama, White River and Louisiana Conferences passed similar resolutions and appointed like committees. (While the Tennessee Conference acted first, because of its having met earlier, it is well known that to the late Dr. W. C. Johnson, of the Memphis Conference, belongs the honor of having first advocated the establishment of a central Methodist University.—Editor of the Advocate.)

The Memphis Resolutions.

These committees met in Memphis on the 24th of January, 1872, and after three days of deliberation passed what is known as the Memphis Resolutions. In these resolutions the Convention resolved to take measures looking to the establishment of an institution of learning of the highest order, where the youth of the Church and country may prosecute theological, literary, scientific and professional studies. The institution was to be called Central University of the Methodist Episcopal Church, South. It provided for a theological school for the training of young preachers, who should be recommended by a Quarterly or Annual Conference. One million dollars was to be raised; the location was left to the College of Bishops of the M. E. Church, South, and provi-

tion was to be made in the charter for giving fair representation in the management to any Annual Conference thereafter co-operating. The Bishops were made a Board of Supervisors.

A Charter Obtained.

A committee was appointed to take out a charter. This charter was taken out in the Chancery Court of this city and in the charter the persons applying for the same were designated as representatives of their respective Conferences. The Memphis Resolutions were made a part of the charter, and the committee appointed to take out the charter were made the first Board of Trust. At subsequent meetings of the Board of Trust they reported to the Conferences what action they had taken and requested the Conferences to nominate members of the Board, the Board to be reorganized to conform to such nominations.

The various Conferences accepted the report of what had been done and the charter, and nominated the members of the Board of Trust, and these were seated upon the Board.

In January, 1873, the final organization of Central University was completed, agents appointed to solicit funds, and an address issued to the entire Church and to the public, setting forth the needs of the University. This address was prepared by Bishop McTyeire, and the Memphis Resolutions were written by him.

The Vanderbilt Gift.

In February, 1873, Bishop McTyeire, being convalescing from a surgical operation in New York, was a guest of Commodore Vanderbilt, and on March 17, 1873, Commodore Vanderbilt made the gift of "not less than \$500,000 to Central University of the Methodist Episcopal Church, South."

The Board of Trust accepted the gift with its terms, and decided to change the name to Vanderbilt University, which was done by an amendment to the charter.

From 1873 to 1905 there was no friction between the Church and the Board of Trust. The entire College of Bishops were members of the Board of Trust, and the Church confirmed all the trustees except four, who were elected not from any particular Conference.

In 1898, at the request of the Board of Trust of the University, each of the Annual Conferences interested agreed to transfer its rights to the General Conference. The General Conference accepted the same and thereafter confirmed all the trustees from 1898 to 1910.

The Bishops Eliminated.

In 1905 the Board of Trust eliminated all the Bishops but five, and prepared an application for a new charter to be taken out under the Act of 1875, which was to get rid of the provisions of the Memphis Resolutions.

These acts of the Board created a fear on the part of the Church that the Board was trying to sever the ties between the University and the Church and resulted in the appointment by the General Conference of 1906 of the Vanderbilt Commission. This Commission held several sessions in Nashville and filed its report in the latter part of 1906, holding that the University was created and founded by the several Annual Conferences of the Methodist Episcopal Church, South; that they were members of the corporation and had the right to elect the trustees; that the Bishops were common law visitors with the right to supervise the University; that by the transfer in 1898 the General Conference became the member of the corporation and had the sole right to elect members of the Board of Trust.

The Bishops and the General Conference accepted the report of the Vanderbilt Commission. The Board of Trust passed a resolution which was capable of being construed either as an acceptance or as not an acceptance.

The Suit Instituted.

Uneasiness continued in the Church as to the attitude of the Board of Trust until the General Conference of 1910 when, not being able to get the Board to meet and pass a resolution definitely accepting the report of the Commission, the Gen-

eral Conference elected Messrs. N. E. Harris, A. W. Biggs and V. A. Godhey as members of the Board of Trust.

At its June meeting in 1910, the Board of Trust refused to seat these trustees, undertook to abolish the arrangement by which the Church was to confirm all the trustees, and undertook of its own accord, independent of the Church, to elect trustees in place of the three the General Conference had elected, and voted down a resolution recognizing the rights of the Church in the University.

The Bishops vetoed this action of the Board of Trust, but the Board paid no attention to the veto. Under direction of the General Conference the Bishops thereupon filed the present suit for the purpose of setting up the Church's rights in the University.

THE WOMAN AND THE CHURCH.

By Rev. S. J. Davies.

The Louisiana Annual Conference, in session duly assembled, imposed upon certain members the arduous and somewhat perilous task of discussing, elucidating and ventilating the question of woman's official relation and rights in the Church.

Moreover it was ordained that the question should be treated in a "calm, judicious and impersonal manner." So I herein proceed to discharge said duty imposed, with an eye single upon the aforementioned restrictions.

1. Woman should have official rank in the Church from a historic standpoint. The early Church recognized her as deaconess and evangelist. John wrote an epistle to "the elect lady," evidently some woman of more than ordinary rank and influence in the ecclesiastical circles of that day. If some will or may contend that these had no representative authority, I briefly mention the fact that such a thing as representative government in Church or State was then unknown. All the influence wielded was that based on natural gifts and piety. In the history of the Church, extensive and important spiritual and beneficent interests have repeatedly been committed to the care and oversight of godly women, and I recall no instance whatever where one of these have been false or untrue to the sacred trust. Holy women of the post-apostolic Church directed and controlled religious communities to the glory of God, and the help of suffering humanity in that decadent age. Has the name of the many abbesses or superiors in the convents or refuge homes of that age been forgotten?

Or have our Methodist men forgotten Selima, Countess of Huntington, who, as a faithful stewardess under God, ministered to the needy and sustained preachers in the field? Was she wise, was she prudent, was she faithful enough to cast a hailot in a quarterly, Annual, or General Conference? Surely, women of this rank in spiritual and administrative affairs have sufficient understanding to vote in the councils of the Church.

2. Women should have official position in the Church from a Scriptural standpoint. Paul's wise admonition to Corinthian female busybodies in the Church was a specific command to meet an existent condition, and cannot fairly be given a general significance. Moreover, this same apostle states elsewhere that in the kingdom of Christ there is neither "male nor female." He argues most strenuously against class or caste conditions, maintaining that all are one in Christ. No close student of the Old Testament Scriptures can fail to note that women held official position in Church and State. To argue otherwise would be doing violence to the plainest historical facts.

3. Women should have official position in the Church, from a standpoint of simple justice and fair dealing. They form a large body of church membership. They contribute liberally of their means to support the institutions of the Church. They are as vitally interested in the progress and welfare of the Church as any. In devotion, in service, in sacrifice, in godliness, and in all the

graces that adorn the Christian character, they are the equals of men. Faithful in that which is least, let the Church of the living God commit to their care and diligence the things that are greater. Why, the Church in Scripture is represented as a "bride." That may mean more than we sometimes suspect. Maybe, if we give our women membership in the Annual Conference, some legal questions might arise that would tax the ingenuity and wisdom of our College of Bishops to decide. Hitherto they have always sustained the decisions of the presiding officer. A little rift in the unanimity of the thing would be refreshing.

But in all seriousness, are we men afraid to trust the women in these affairs? Men give them their love, their service, their confidence; none are nearer in all the sacred relations of life than the good women, and yet these Solons guard the threshold of the council chamber against the approach of those who only desire to enter therein to do good, as though their presence was unhal- lowed.

Finally, may not the admission of woman to all the rights and privileges in the church councils be a means of bridging that chasm of sexly antagonism and unnatural jealousy that exists among our people? If the women are crowding the men, make more room at the top. The worthy will reach the highest places as among the men, for all life is ever, "ad astra per aspera." Fisher, La.

THE SEASHORE DIVINITY SCHOOL.

The session of the Divinity School will begin with the evening of June 24, and conclude with the 11 o'clock lecture on July 3, 1913. Dr. Henry F. Cope, General Secretary of the Religious Education Association, will be the lecturer for the first four and a half days, beginning on the evening of the first day of June 24 at eight o'clock, and concluding with the evening hour on Saturday, June 28. Dr. Cope was with us during the second session of the School and it needs only to be said that he is a master of the subjects that he will speak upon.

Bishop Candler will follow Dr. Cope, beginning on the Sabbath with the 11 o'clock hour (June 29), and will lecture at the popular hours throughout the remainder of the session. Bishop Candler believes in the School and it is his pleasure to render this service for us. What a treat there is in store for those who hear him from day to day!

Dr. John A. Rice, who is one of the best pastors in our Church, and who is serving one of the strongest churches in the connection, will be our teacher of the Bible throughout the session. One of the striking qualities of Dr. Rice as a pastor is that he has an Official Board, every one of whom is a personal worker for Christ—a thing that can be said of very few men. There must be a marvelous spiritual touch with men to secure such co-operation as this in soul winning. Dr. Rice's church also has two pastors—one at home, and one in the mission field. Up to a few weeks ago, he had received about seventy-five people into his church this year, most of them on profession of faith.

ROBT. SELBY, President.

Brookhaven, Miss., March 18, 1912.

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Church News

The sum of \$24,000,000 is the total amount that all Christian denominations in the United States are asked to pay for foreign missions during 1913.

Bishop J. A. Hartzell, of the Methodist Episcopal Church, who has been spending the winter in America, will sail on April 19 for Africa, where he is the resident Bishop.

May 15 is the date fixed for the meetings of the three Presbyterian General Assemblies in Atlanta, Ga.—the Presbyterian, North; the Presbyterian, South; and the United Presbyterian.

The old Park's Hill Camp Ground, located near Carlisle, Ky., where for thirty years vast audiences gathered to hear America's greatest preachers at the annual camp meeting, was recently sold as a site for a big farm.

A great revival meeting was recently held in Frederick, Okla., by the pastor, Rev. L. A. Scales, assisted by Evangelist W. M. McIntosh. There were 200 conversions and more than 100 accessions to our Church.

The total value of church buildings owned by Protestant Churches in the United States is said to be \$1,300,000,000, and the total membership is placed at 23,300,000. Protestantism has an average investment of \$565 for every church member.

Among the pledges received during the past few days in the campaign to raise \$1,000,000 to save Goucher College, was one for \$500 from Mrs. Woodrow Wilson, wife of the President. Two of the President's daughters received their college training in Goucher College.

Sir John Kirk, of England, is the only survivor of the Livingstone Expedition into Africa in 1858-1864. He attended a celebration in London in honor of Livingstone's centenary on March 17, and was entertained by the Royal Geographical Society of England as the guest of honor.

Our church buildings in Mexico City were badly damaged during the recent disturbances in that city. The only parsonage there was completely demolished. Our missionaries in Saltillo and Durango were advised by the United States Consul to leave their posts.

The Presbyterian Church (North) has 12 institutions preparing young men for the ministry, whose total assets are \$11,623,684. It costs this Church an average of \$720 a year for every ministerial student enrolled in her schools. There are about 125 young men now pursuing theological studies in its seminaries.

According to figures compiled by Rev. Walter H. Houston, the Corresponding Secretary of the Permanent Committee on Vacancy and Supply, of the Presbyterian Church (North) of America, that denomination needs at the present time 1000 ministers in order to properly man its churches in the United States. Of the 296 Presbyteries reporting, 234 reported 706 congregations able to support a minister that are at present without a pastor.

The new catalogue of Wofford College, of Spartanburg, S. C., states that the present enrollment is 504, there being 308 in the college department, and 196 in the preparatory department. Every county in South Carolina is represented in the enrollment but one, and there are 184 regular students from Spartanburg and the surrounding community, which speaks well for the reputation of Wofford College at home.

Three prominent Baptist educators have recently resigned their positions and re-entered the regular pastorate. They are Dr. R. G. Bowers, President of Ouachita College, of Arkabutla, Ark., who

becomes pastor of the First Baptist Church of Little Rock; President R. A. Kimbrough, of Union University, at Jackson, Tenn., who becomes the pastor of the First Baptist Church of Abilene, Texas; and Rev. I. N. Langston, Educational Secretary of the State of Texas, who becomes the pastor of a church in Franklin, Texas.

President Stewart, of Auburn, N. Y., has been elected Chairman of a Joint Commission of Theological Seminaries and the Federal Council of Churches to recommend a course of study for Protestant ministerial students who intend to engage in settlement work. The Social Service Commission, of which he is Chairman, has under advisement plans of co-operation with the American Association for Labor Legislation to secure uniform laws in all the States of the Union granting all industrial workers at least one day of rest out of seven.

The 1913 edition of the Roman Catholic Directory gives the total membership of that Church under the protection of the American flag as 23,329,047. Of this number 15,143,190 are in the United States. Thirty-one States have more than 50,000 Catholics. The 17 States that are the strongholds of that Church are: New York, 2,790,629; Pennsylvania, 1,633,353; Illinois, 1,460,987; Massachusetts, 1,383,435; Ohio, 743,065; Louisiana, 584,000; Michigan, 568,505; Wisconsin, 558,476; New Jersey, 506,000; Missouri, 470,000; Minnesota, 454,797; California, 403,500; Texas, 306,400; Maryland, 260,000; Kentucky, 163,228; New Mexico, 140,573, and Kansas, 161,000.

CHURCH AFFAIRS IN HOMER, LA.

Dear Mr. Editor: The outlook and uplook in church and other affairs in this part of our Lord's vineyard is really encouraging. This section of the country suffered no little on account of the boll weevil, but that pest has about disappeared and a material prosperity that surpasses anything in former years seems to be returning. Something like \$75,000 worth of mules and horses have been sold from this town to the farmers within the past few months.

These indications of a prosperous condition of the surrounding country are stimulating to the business, school, and church activities in our growing town. Yes, Homer is, indeed, a growing town, and is destined to be a great town in every sense of the word. Being located in the hill country, and free from malaria, with pure artesian water, it is an ideal place to live. The lack of railroad facilities has operated against the growth and material progress of the town. But that will soon be a thing of the past, since an interurban electric car line is now being surveyed from Shreveport to Monroe, via Homer. The prospect of an additional railroad has already caused new business enterprises to be launched. The foundation for a large ice plant is being laid; a new depot has recently been built, and a wholesale grocery and other store buildings will be erected in the near future.

The public school has recently taken on a new and larger life. The tax for a \$45,000 high school building has already been voted. Prof. O. B. Staples, one of the liveliest and best equipped school men in the State, is in charge of the school interests of the town.

But Homer's greatest wealth is not in these institutions of sense and time, but in her noble, law-abiding, godly citizens. Our people are not unmindful, therefore, of the Church, the unfailing source of their light and life. Five Protestant Churches are represented here, and are working together harmoniously. We have never lived in a town more completely dominated by a spirit of fraternity and good fellowship. It can truly be said: "Behold how they love each other." It is delightful to live in such an atmosphere. The people are intelligent, social, and musical. The musical talent deserves special mention, for Homer has some as fine (both male and female) voices

as you will find anywhere. We think the Methodist church here has as fine, if not the finest, choir in the State. If you doubt this, Mr. Eldtor, just come up and preach for us some time and judge for yourself. Our people think very highly of your paper and I'm sure they would enjoy your preaching.

We are planning for a forward movement on all lines. The good people of our church have been greatly burdened with a debt incurred several years ago by the erection of a larger and more suitable church building. This, we hope to liquidate during the present year—after which our financial problems will be more easily solved. Our loyal people speak very favorably of all their former pastors, which, you know, always makes the present incumbent feel comfortable.

T. J. WARLICK.

WE ARE IN NEED.

To All the Friends of the Methodist Orphanage at Jackson, Miss.

We gave notice at our Conferences and through "Our Home" that we had paid out all our reserve fund on the new buildings, which are now all paid for and well furnished. But our treasury is empty. Each month we have made appeals for help and funds sufficient to meet our necessary current expenses. We knew that the weather conditions were against good congregations and collections, so we borrowed \$1000 in February, thinking that that amount, together with our monthly income, would tide us over several months. But the 1st of March found us with \$135 in the bank and about \$1200 due on monthly bills and salaries. We did not have enough to pay our helpers. We could not afford to borrow another \$1000 this month.

What ought we to do? We have prayed, and waited for you good people to answer by sending in what we need. We have not received enough yet to pay our bills; they are still unpaid, and this month is nearly out. We are trying to economize in every way. But how can we live on much less than we are at present? Must we cut the rations? Must we turn the children out on the commons? Some of you wise people, who know how to feed, clothe and educate 214 children on our income for the last three months, please come and show us how it can be done.

Now, my dear friends, we cannot afford to borrow money every month. We must not get in debt. We cannot afford to turn the children out. We cannot afford to keep them and let them suffer, and we cannot close the door to other needy, homeless children. Will Methodism in Mississippi stand for that? No! Then what must we do?

Let every preacher, and every layman, and every woman, who loves God and the Church, and who cares for children, say, "We will not stand for such neglect, but will go to work to-day and keep on working until the Home is supplied with sufficient funds to care for all her children without going in debt. Cannot you people, whom God has blessed with homes and loved ones, send us a check to help make a home for the homeless? You mothers and fathers, whom God has spared to your children, send us a contribution to help provide for these who have none. If you were gone, what would you want others to do for your children? 'Do unto others as you would have others do to your children.'

Pray for us, that the spirit of interest and liberality in the people may be increased, and that the Holy Spirit may guide us in the wisest and most economical expenditure of all funds committed to us. Your brother, W. M. WILLIAMS.
March 23, 1913.

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NEW ORLEANS, LA.

Secular News and Comment

By Rev. A. J. Gearheard.

The Legislature of South Carolina recently passed a compulsory education law, and it was promptly vetoed by Governor Blease.

According to Dr. Edgar E. Brandon, of the United States Bureau of Education, the schools and colleges of the Latin-American countries are abandoning the study of Latin.

King George of Greece, who was assassinated last week, was one of the oldest and most loved rulers of Europe. Prince Constantine, his eldest son, has been proclaimed king to succeed him.

Hon. Manuel Bonilla, President of The Republic of Honduras, died on March 21. He had been in office a little more than a year, having led a successful revolution against the former President. Hon. Francisco Bertrand has succeeded him as President.

The British whaling ship, Scotia, has left England to patrol the Atlantic Ocean off the coast of Newfoundland. She will soon be joined by the American steamer Birmingham, and the two will warn vessels at sea of approaching icebergs. Both vessels are equipped with wireless attachments.

Mr. E. A. Winship, Editor of the Journal of Education, of Boston, was in New Orleans last week, and in an address before the young ladies of one of the high schools stated that the New Orleans schools have made greater progress in the last ten years than those of any other city in the United States.

The State Board of Equalization of Louisiana recently won a decided victory when the State Supreme Court sustained its position placing the assessable valuation of the Union Sulphur Company of Sulphur, La., at \$10,000,000, instead of \$2,500,000, the valuation contended for by the Company.

That the State of Texas is a great agricultural State may be seen by the fact that her farm products last year were valued at \$400,000,000. Texas has 265,000 square miles of territory and 4,000,000 inhabitants. The next States in the Union in rank after Texas as agricultural States are Illinois, Iowa, Missouri, and Ohio.

The Louisiana Historical Society has announced its purpose to have erected in New Orleans a ship to be the exact duplicate of the Bermuda, Christopher Columbus' flagship. The Society has been assured that if the vessel is completed in time, it shall be the first to pass through the Panama Canal when that waterway is completed.

On March 15, the strike of the garment workers of Boston, Mass., was practically ended when the manufacturers granted the requests of 6000 strikers and they returned to their places. The strikers demanded that 50 hours' work be the amount required for a full week's wages, and that a half-holiday be granted them on Saturday.

Prof. Clifford B. Beers, Secretary of the National Committee on Mental Hygiene, stated recently before the City Club of Philadelphia that there are more insane persons in the United States than there are students in American Colleges and Universities. He also stated that it costs annually \$135,000,000 to maintain our asylums.

The faculty of Vassar College recently issued an order forbidding the students of that institution to attend moving picture shows. The reason assigned for this action by the faculty was that

habitual absence from the school in order to attend something of so little value as a moving picture show lowers the dignity of both the pupils and the school.

Fifty families of Montclair, N. J., recently formed an organization for the purpose of co-operative housekeeping. Each family pays a steward according to the number of members of his family. The steward as general manager employs a head cook, ten under cooks, ten house maids and a delivery man. All food is prepared in one kitchen, and is delivered to the fifty homes in an automobile. Whether the experiment will prove to be a money saver remains to be seen.

On March 20, the New York Association for Relieving the Condition of the Poor announced that it had received a gift of \$650,000 from Mrs. Elizabeth M. Anderson. This is the largest amount ever given for settlement work, except probably the Sage Foundation, which is an individual enterprise. The money is not to be used in the purchase of food and clothing, but in installing laboratories to be operated in the interest of the prevention of disease among the poor.

The second trial of Baron Yun Chl Ho and others for alleged conspiracy to assassinate the Governor General of Korea in 1910 was completed on March 20. Ninety-nine of the accused were found not guilty, and Baron Yun, together with four others, was sentenced to six years in prison, his sentence being reduced from ten years. It is said that Mr. Yun is suffering from incipient tuberculosis, and that he is not likely to survive a six-year term of imprisonment.

Mr. G. A. Clifton, owner of a Savannah (Ga.) Cotton Factory, recently made successful experiments with negro women as factory hands. He reports that his experiment was entirely satisfactory. However, other similar experiments have proven to be failures, and it is by no means certain that negro help can be depended on for operating cotton mills in the South. The negro is a faithful laborer, but to require him to work regularly, be on time, and obey fixed factory rules is ordinarily too much for him.

THE CENTENNIAL OF THE MISSISSIPPI CONFERENCE.

Seeing allusion to various kinds of centennials, I have thought to write something of this one which is of peculiar interest to all Methodists of the Southwest, as it was the first Annual Conference in this vast country.

In 1813 a number of Protestant families had moved into the "Natchez country," and the Western and Tennessee Conferences had sent the "saddle-bags" fraternity to carry the Gospel to them. This Natchez country embraced what is now the seven Southwestern counties of the State of Mississippi. Owing to the difficulty and dangers of reporting back to the mother Conferences, in the fall of 1813, because of the unrest of the Indian tribes as a result of the war of 1812-16, these "saddle-baggers" in this territory met on Nov. 1, 1813, at the residence of Rev. Newitt Vick, about five and one-half miles southwest of Fayette, on a main public road, and held a Conference of their own—the first one ever held in the vast Southwest, and from which has sprung more Conferences than I dare to name now. I leave that to others.

Last summer the District Conference of the Port Gibson District met at Fayette, and its members, wishing to visit this historic spot, called on this scribe, who has known the place all his life, to act as a guide. He did so, and following out the suggestion made on that trip, he on the 1st day of November, 1912, procured from Mrs. Abbie Terry a deed in fee simple to one-half acre of ground, embracing the site of the Vick residence, for "the sole use and benefit of the Mississippi Conference" of the Methodist Episcopal Church, South; had it properly acknowledged and recorded

in the Chancery Clerk's office at Fayette, and sent it to the Historical Society of the Mississippi Conference.

So it is now up to the Conference to determine what use it will make of this place. It would seem fitting, as the next Conference is to be held at Natchez, for the members to get up an excursion and come in a body out to this place. Should they conclude to do this, transportation out from Fayette and back will be provided, and a luncheon served to all visitors. And the Editor of the church organ, too, must come along.

E. R. JONES.

Harriston, Miss.

HOME MISSION DAY.

The Board of Missions has named March 30 as Home and Conference Mission Day. It is the purpose of the treasurer to emphasize and strongly stress the importance of the general observance of that day by all our pastors. Secure as much in cash on your assessment as possible and forward the same to me at once.

The first quarterly payment is now due our mission pastors and there is no money in the treasury to pay them. Only \$211.87 have been received up to this time. Urgent appeals are coming in for help from the Board of Missions, and these appeals can be met only through your co-operation. Let us have a large collection for Home and Conference Missions on March 30.

Very sincerely,

CHAS. W. CRISLER, Treasurer.

Hattiesburg, Miss.

MANSFIELD FEMALE COLLEGE.

The Board of Trustees met Wednesday and organized as follows: R. T. Moore, President; D. G. Petty, Vice President; R. E. Bobbitt, Secretary-Treasurer. The following non-resident members were present: H. N. Brown, B. H. Sheppard, W. R. Harvell, B. L. Thompson, S. H. Porter, C. D. Hicks, T. C. Middleton, A. W. Baird.

The Domestic Science Class served a luncheon and the members of the Board were extravagant in their praise of it. Ten of our Normal girls have just received first-grade certificates. These are to graduate in our Teacher-Training Course in June. They took the examination in January in the Theory and Art of Teaching. Not a department of our work but is paying. Our new catalogue will be on the press soon. R. E. BOBBITT, Pres.

WILL CHAPERONE MUSIC PUPILS.

I have planned to go to the Cincinnati Conservatory of Music early in June to be with my 13-year-old daughter, and I will chaperone gratis any young student or teacher who would like to go for summer study. Address Mrs. Rebekah Ellison-Johnston, Centenary College, Shreveport, La.

A PHYSICIAN WANTED.

The citizens of a growing town of Northwest Louisiana are anxious to have a reliable physician make his home among them. A first-class practice awaits the right man. If any are interested they may communicate with W. F. Rogers, R. F. D. 1, Shreveport, La.

OUT-OF-TOWN CUSTOMERS

Now brought into closer touch with our store, for on January 1st we commenced our Free Delivery by Parcels Post,

Purchases made from Holmes' will be delivered free of cost to the purchaser, just as to residents of New Orleans, and out-of-town customers will no longer have to figure the added expense of postage or expressage on a purchase as previously, for we will deliver, free of charge, merchandise weighing 11 pounds and less, and not over 72 inches length and girth combined, as per Parcels Post Regulations.

Our out-of-town readers of this announcement will do well to remember that not only have we a Mail Order service that is prompt and efficient, giving as careful attention to commissions by mail as if purchase was made in person, but we also deliver anything under the Parcels Post regulations "FREE OF CHARGE."

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A RETOLD STORY.

Jno. W. Boswell.

The following story was never before in print. It relates a bit of experience in the life of one of the pioneers of Methodism in the West, the Rev. Arthur Davis, a man noted for his strong common sense and ability to get at facts and to state them in the shortest way possible. Arthur Davis was nature's man. As far as I know he was made after no pattern. I feel sure that the like of him has never been duplicated. In polite literature he would have been called "unique." As a man "strange but pleasing in character" he was "quaint." As a preacher he dived deeply into a few subjects, elucidated them, and enforced his conclusions in a way possible to no other man. He was a great preacher, at the same time an enthusiastic farmer—the best farmer in all the land. Cotton was his specialty. Had he studied the gospel and applied himself to the itinerant work as he did to cotton planting his fame would have been nation-wide, and he would worthily have filled the highest place in Methodism.

In this story all the names used except that of the preacher are fictitious. The story itself is true. I give it as told me by Brother Davis without exaggeration or embellishment. A few old persons in West Tennessee know that one who repeats a tale told by Arthur Davis can hardly make it any bigger or more vivid. He is apt to go below rather than above the mark.

Some time about the middle of the last century Arthur Davis was appointed to a circuit in Mississippi—that part of the State then in the Memphis Conference. He had a good home in Tennessee, and that year had made a fine crop. The move was long and tiresome for there were no railroads, and Brother Davis was not pleased. But he went, carried his wife and children, some household necessities, and, what was unheard of, and as far as I know never has happened since, he carried a wagon load of corn and fodder, and bacon sufficient for the year. The circuit did not stand very high on the list of appointments. This Brother Davis knew, but as a loyal preacher he determined to do his duty. He told the stewards and others interested what he knew about their past record, and added: "I am going to stay here the year through. I have come prepared to take care of myself. I have brought provisions enough for awhile, and when they are gone, I've got plenty more at home." The people had never heard anything on that wise from a Methodist preacher. They sat up and took notice.

His first business on the circuit was to "hunt up" the principal officials, who on that day were the class-leaders. One of the chief churches was a considerable distance from his hired house. The day before preaching he made his way to the home of the class-leader, one Brother Lazyby. The weather was bitter cold. He didn't know the road, but he knew the direction, and was sure that after going a few miles he would meet some one who would tell him the exact way. Soon he met a man who informed him that Lazyby lived about ten miles out, and a mile or two off the main road. From this point on Brother Davis shall tell the story in his own way.

"After riding one or two more miles I met another man who told me that it was about ten miles to Lazyby's, and he gave me directions. I went on and on, and it seemed to me that the further I went the further it was to Lazyby's. Along close to sun set, when I had begun to despair, and was nearly frozen, I halted at a house and asked the way to Lazyby's. The good woman who answered my call, pointing the way, said: 'It is only a few hundred yards ahead.' I was thankful. I soon rode in sight. I looked at the house, and knew instantly that if I stayed there all night I would suffer. (Here he gave a description of the surroundings.) I had about made up my mind to pass by and seek other lodgings, but just as I got opposite the gate, a man at the house hollered: 'Hey, aint you our

new preacher?' The jig was up. Lazyby would hear that I had been inquiring for him all along the road, and if I failed to stop he would think it strange. I had to stop. I went in the house, and as soon as I shook hands with his wife she went out of doors and brought in a big load of wood and built up the fire. In a little while I saw Lazyby go through the gate with a little sack under his arm. I knew what he was after. He was going to a neighbor to borrow flour to make biscuits for the new preacher. He got the flour and was soon back home, and the wife cooked supper. But before we sat down to the table she brought in another big load of wood and made another big fire; and Lazyby sitting there talking.

"We ate supper, and in a few minutes Brother Smartman, the steward who lived close by, came in for an evening's talk. While we were talking, Sister Lazyby, who was anything and everything but lazy, washed the dishes, put them away, and did several other little jobs, and then brought in another big load of wood, Lazyby sitting there talking. A good fire built, Sister Lazyby took down her knitting, seated herself, and for the first time during the evening, had a chance to rest or engage in the conversation.

"When she was seated I turned to her and said: 'Madam, you must be tired.' 'No,' said she, 'I am not tired.' I say, madam, you must be tired. 'No, Brother Davis, I am not tired. I have done nothing unusual.' But I say you must be tired. Since I have been here, you have milked the cow, cooked supper, waited on the table, washed and put away the dishes, and made many other turns, and besides, you have brought in three big loads of wood and made three fires. I say madam, you must be tired. Then turning to Lazyby, I said: 'You great big, strapping, good-for-nothing fellow. It is a wonder the Lord hasn't taken your wife away from you long ago. It is a wonder she has not died of pneumonia. Look at the cracks in this house letting in the wind and the cold all the time. You might at least stop up the cracks with mud. And besides, you sit here and enjoy yourself and let that good woman bring in wood and make fires for you, and the weather freezing cold. She says she has done nothing unusual. Of course, then, she makes the fires not only when company is here, but all the time. You ought to fix up this house for your wife's comfort.'

"Brother Smartman looked and listened in astonishment. He had never heard such talk from one man to another. He had heard his wife, who was 'the man of the house,' say pretty sharp things. When Brother Smartman got back home he told the old woman, who despised laziness above everything, what I had said to Lazyby. She was not much of a church woman, and never attended preaching, but she at once determined to hear me the next day. As soon as Smartman left for home Lazyby gave me an account of Mrs. Smartman. 'She is a hard case, Brother Davis. She never goes to church, and if you go to her house she will not treat you with common politeness. Brother Smartman is awfully hen-pecked.'

"A fine congregation met me next day. At the close of the service I shook hands with the brethren and sisters and had many invitations to dinner, and to stay all night. Directly I heard a great stentorian voice on the outskirts of the crowd, and saw a strong woman pushing her way towards me and saying, 'He isn't going home with any of you, he's got to go with me.' As soon as she caught my hand, she exclaimed, loud enough to be heard by everybody: 'You've got to go with me. Anybody that talks like you did last night is my man.' She became my strong friend and always came to hear me preach."

Sister Smartman never forgot Brother Davis, but when he left the circuit she slid back into her old ways. When I knew her years after that, she was the same old Sister Smartman. She never came to church, paid little attention to religion, but she never declined to cook good things for the preachers. I remember to this

day the fritters and molasses as fondly as did the Hebrews remember "the melons and the leeks, and the onions" back in Egypt. My last encounter with the dear old woman was a stunner. It was at a camp-meeting. She had forgotten me. When we sat down to dinner I said: "Sister Smartman, it has been a long time since we saw each other." Her reply was, "If I ever saw you, I don't remember you." Said I, 'I remember you very well—I've been to your home a good many times. Very many preachers remember you with great pleasure.' Her answer was quick: "I don't know what they remember me for, unless its because I cooked for them, and the Lord knows I've served my time at that."

Brother Davis was true to his words and work. He had a successful year and left the circuit with the confidence and good will of everybody, and with a full pocket-book. The circuit heretofore had given its preachers a bare living. Brother Davis was paid twelve hundred dollars. His talk to Brother Lazyby was worth a whole hundred.

PREVENIENT GRACE—WHAT IS IT?

What was the loss to Adam and Eve by eating the forbidden fruit? If death resulted, what kind of death was it? Was it moral and spiritual death, depriving them of the capacity, inclination, and disposition to righteousness? We think that an affirmative answer will have to be given. What answer is to be given to the question, "Whence this universal feeling after God, this disposition to God and to righteousness?" It can not, it seems, be the product of moral and spiritual death. Is it not rather the outgoing of life? If so, it must have come from God; for he is the author of all life, and it must not be considered different in the spiritual realm from what it is in the natural realm. God puts life into the corn and into the wheat; he puts the chemicals in the earth; he gives the sunshine and the rain that the sower may plant the seed and that the eater may have bread. But, notwithstanding this liberal provision, the seed to sow and the bread to eat are conditioned on the judicious use of these gifts.

So, this disposition to God and to righteousness is the gift of God, and is what may be properly called "Prevenient Grace"—grace before. Prevenient grace is life, and I think it is the heritage of the race. It furnishes the moral capability, disposition, and inclination to God and to righteousness, and is the ground and reason of universal reprehensibility, in case that the will does not respond to the emotions supplied by this prevenient grace or life, instead of responding to the impulses of the carnal nature—the appetites of the flesh. If what is said above is true, man, just after the fall, did not have these two contradictory emotional impulses; one based on the appetites of the flesh, the other on the aspirations of the spiritual, or soul element of man. The will is the arbiter over the claims of these frequently contradictory impulses, and when it decides in favor of the call of the carnal appetite to participate in that which is known to be wrong, that is sin; and in no other way can sin have an existence. If prevenient grace is not made to exist with the coming of the child into the world, when is it imparted? For man can not respond, and will not respond, if he is in the condition that Adam was in just after eating the forbidden fruit. So, we think that prevenient grace is life, and if its impulses are obeyed, the life from above is developed.

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A HERO.

A few years ago a fire broke out in a charming little Swiss village. In a few hours the quaint farm houses were entirely destroyed.

One poor man was in greater trouble than his neighbors, even. His home and cows were gone, and so, also, was his son, a bright boy of six or seven years. He wept, and refused to hear any words of comfort. He spent the night wandering sorrowfully among the ruins.

Just as daybreak came, however, he heard a well-known sound, and looking up, he saw his favorite cow leading the herd, and coming directly after them was his bright-eyed boy.

"Oh, my son, my son!" he cried, "are you really alive?"

"Why yes, father. When I saw the fire, I ran to get our cows away to the pasture-lands."

"You are a hero, my boy!" the father exclaimed.

But the boy said: "Oh, no! A hero is one who does some wonderful deed. I led the cows away because they were in danger, and I knew it was the right thing to do."

"Ah!" cried the father, "he who does the right thing at the right time is a hero."—Southern Churchman.

YER CAN'T RUB IT OUT.

A little incident which I read not long ago brings forcibly to mind a great truth, says an exchange. A wealthy young fellow was standing before a costly plate-glass window, idly scratching upon it with a diamond ring upon his finger. A small street urchin, after watching him for awhile with evident signs of displeasure, finally said to the older boy, who was disfiguring the window:

"Don't yer do that no more. What yer doing it fer?"

"Guess I shall do it if I want to. Why not? Why shan't I do it?" said the other.

"Because," said the younger boy, and his voice became earnest, "because yer can't rub it out."

Human character is the window clear, flawless, glistening, smooth, upon which every thought, word and action are leaving their certain trace. That unholy thought which brought a flush to the cheek and caused a start of guilt lest another should suspect it, cuts its way through the clear crystal, leaving an unsightly scratch behind. That unkind word to someone else brought not alone the heartache to the one thus unkindly treated, but it also left a mark on your own character, where before there had been none.

And the worst of it is that none of these unsightly scratches will rub out. Try as we will, we cannot rub out the marks which our daily lives are leaving upon our personal characters.—The Presbyterian.

TO HOLD SUCCESS.

Some years ago, in a poor school house in a back district, a boy at the foot of the class unexpectedly spelled a word which had passed down the entire class.

"Go up to the head," said the master, "and see that you stay there. You can, if you work hard."

The boy hung his head. But the next day he did not miss a word in spelling. The brighter scholars knew every word in the lesson, hoping there might be a chance to get ahead, but there was not a single one; Dave stayed at the head. He had been an indifferent speller before, but now he knew every word.

"Dave, how do you get your lessons so well now?" said the master.

"I learn every word in the lesson, and get my mother to hear me at night; then I go over them in the morning before I come to school. And I go over them at my seat before the class is called up."

"Good boy, Dave!" said the master. "That's the way to have success; always work that way, and you'll do."

Dave is to-day the manager of a big lumber company, and he attributes his start to the words:

"Go up to the head, and see that you stay there; you can if you work hard."—New York Christian Advocate.

SMALL BEGINNINGS.

A farmer once found a very small potato in one of his pockets when he came in from his work. "Here," said he, laughingly, to a boy twelve years old who lived with him; "plant that, and you shall have all you can raise from it till you are of age."

The bright boy cut the potato into as many pieces as there were "eyes" in it, and planted it.

In the autumn he dug and laid by the increase of it, and planted that in the following spring. Next year he planted the larger crop gathered the previous autumn. The potatoes grew healthily and did well, and his fourth year's harvest amounted to more than a hundred bushels. The farmer asked to be released from his bargain, for he saw that the boy's planting would cover all his land.

Small beginnings often lead to large results. So let us never despise "the day of small things."—Southern Churchman.

A CHILD'S CANDOR.

President Taft was out for his afternoon walk in Washington one day when a flaxen haired little girl ran out in front of him, held up her finger, and exclaimed in a shrill baby voice:

"I know who you are!"

The President, thinking it not at all unusual that she should possess this information, but willing to gratify her, asked:

"Well, who am I?"

"Aw," she said, teasingly, "you're Humpty Dumpty."—Everybody's.

A PLEA FOR TOTAL ABSTINENCE.

By Geo. W. Hlvelcy.

Pure and undefiled religion is not confined to men of any particular rank or station in life. The hod-carrier who toils arduously day after day can find peace in doing the Master's will as well as the king on his throne or the queen in her majesty. Nor is the growth of this noble plant confined to any particular locality. When nourished by divine grace, it will grow and flourish alike in the low land of the Mississippi, the Amazon and the Nile valleys, as well as the high altitudes of the Alleghenies or the Alps. But without God's grace, we are nowhere secure.

In all probability, Daniel had never listened to a temperance lecture; yet he was a total abstainer. "But Daniel purposed in his heart that he would not defile himself." If a "Gideon's Band" can promote righteousness, then surely a Daniel's band would be beneficial to the sons of men. If Daniel and Cyrus needed to refrain from the use of wine in those days, how much more need is there for total abstinence to-day! Distillation did not begin until a little more than one thousand years ago. Quite different, indeed, must have been the wine by which Noah became intoxicated and some of the brands on the market to-day. "When Noah was drunk, he was simply imbecile, but the victims of modern alcoholism have to struggle with menageries of wild beasts and jungles of hissing serpents and perditions of blaspheming demons." Even the mild decoctions of the "olden days" were so destructive that they aided in the overthrow of Babylon. True, that great city was destroyed because of her indomitable pride, her sacrilegious impiety and her cruelty to God's chosen people, but drunkenness was the occasion of her destruction.

One of the many sad features of the liquor traffic is that our nation is in league with it. Every well informed man knows that for every dollar that this business puts into our national treasury it costs the American people seven dollars. And this is only the direct cost in dollars and cents. Only God in heaven knows how many homes have been blighted, lives destroyed and souls driven

to torment. Who can tell the indirect cost of strong drink to our nation? In speaking of the liquor tax, I am reminded of a story I read in my boyhood days. A farmer was trying to fatten a herd of swine, using milk as their food. Though great pails of milk were poured into the trough every day, somehow the hogs did not fatten. This led to an investigation, when it was discovered that there was a great leak in the feed trough. Viewing it just from a money standpoint, how long can any nation, however wealthy or resourceful, stand such a great leakage?

It is not my purpose to detain the reader long just here. But permit me to say that as the Syrian king sought to invade Israel, first to plunder their coffers of gold and silver, then to blight the honor of both Israel and Judah, so King Alcohol, not content with our gold and silver, would blight our homes and pollute our sons and daughters. About twenty years ago there lived in the city of Chicago a fiend in human form. When his murderous deeds were known to men he was chased to his lair, brought before the seat of justice, tried, found guilty of murder, and condemned to die. Such was the fate of the multi-murderer, Herman Mudgett, alias H. H. Holmes. Only about thirty persons perished at his hands; only a few cities and States felt his withering touch. But there is not a State in the Union, scarcely a city, town, or hamlet in all America, where the withering touch of alcohol has not left its cruel imprint. Oh! that every man in this vast domain would unsheath his sword, throw down his scabbard and make such a relentless war against this cruel curse that it will be forever banished from our civilization. Our annual output of gold and silver is enormous, but those things are not our greatest resources by any means. Our greatest resources are our girls and boys.

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Editorial.

JUDGE LAMAR'S REVERENCE FOR THE SCRIPTURES.

In 1890, when he was on the Supreme Bench of the United States, Judge L. Q. C. Lamar delivered the Alumni Address at Emory College, where he had graduated nearly a half century before. The president of the institution at that time was Dr. (now Bishop) Warren A. Candler. On the day that Mr. Lamar was to speak Bishop Candler was escorting him to the chapel, when suddenly the great jurist told him that he expected in his address to refer to a Commencement sermon which he had heard preached at Emory in 1845 by Bishop Soule and said, "I want to be certain that I can quote the text correctly." He then repeated the words, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself," and asked if those were the exact words of the Scripture. Bishop Candler replied that he thought that they were, but said that he was not absolutely sure. Mr. Lamar then inquired if a Bible was accessible by which they might be verified. The Bishop told him that it would take but a moment to stop at his home and secure one. They stopped at the gate and Mr. Lamar remained in the carriage while the Bishop entered the house to procure a copy of the Scriptures. Upon his return it developed that the great orator and jurist had quoted the text with the utmost precision; and as a kind of apology for the trouble to which he had put President Candler, he remarked, "When I quote the words of our Savior, I feel that I must repeat them exactly as they fell from his lips."

For this interesting incident in the life of this illustrious Southerner, we are indebted to Bishop Candler, who some months ago related it to us. So far as we know, it has never before been in print. Such reverence for the Word of God in a man of Judge Lamar's fame and towering ability was certainly beautiful. And what a rebuke it is to ministers who neglect the Divine Revelation, or who misquote or carelessly misapply the utterances of the Mighty God who tabernacled in the flesh and spoke in the accents of human speech!

WILL SOUTHERN WOMEN STAND FOR THIS?

Recently Mr. O'Driscoll, an alderman in Denver, Colorado, submitted to the Council of that city a measure forbidding the saloons to sell intoxicating drinks to women, a proposal which was quite similar to the law that deals with this matter in New Orleans and the other cities of the South. One would have thought that such a proposed enactment would have been given the hearty support of the women suffragists of Colorado, since it is generally contended that women are much more ardent in their advocacy of prohibition than men, and this is one of the reasons most commonly urged why they should be granted

ed the right to vote. But, on the contrary, Mr. O'Driscoll's measure met with violent opposition from the Colorado Equal Suffrage Association, as is attested by the following communication which was sent to the municipal authorities:

"To the Honorable Council of the City and County of Denver:

"Gentlemen—The following resolution was passed by the Colorado Equal Suffrage Association at its last meeting, and is herewith presented to your honorable body with the request that its provisions be granted:

"Whereas, the Colorado Equal Suffrage Association believes that men and women are equal before the law as citizens, and that any laws, either local or State, discriminating between men and women are a violation of the Constitutions of State and Nation, a restriction of the liberty of women citizens and their constitutional rights as citizens, and constitutes class legislation; and, "Whereas, the Colorado Equal Suffrage Association stands for a single standard of morals for men and women and is irrevocably opposed to any legislation, either local or State, that tends to establish a double standard of morals, which the world over has always been a contributing cause of immorality; therefore, be it

"Resolved, That the Colorado Equal Suffrage Association begs your honorable body to defeat by your votes the O'Driscoll bill which provides that it shall be a misdemeanor for proprietors to serve liquor to their women patrons."

It is well nigh inconceivable that fanaticism could so becloud the judgment of a body of worthy women as to lead them to take such action as this. Because men, for the present, cannot be shut out of saloons, that women must, therefore, be given the right to enter them and drink at the bar alongside of male toppers, is certainly a queer sort of logic for people who assert that they must be vested with the ballot in order to reform and save society. How can two wrongs make a right? What sense is there in swinging the door to temptation and ruin wide open to all because there are some against whom unfortunately, for the time being, it cannot be closed? Think of how much it would aggravate the already deplorable conditions in a city like New Orleans for all restrictions to be removed and men and women (negro women included) permitted to drink and carouse side by side in its thousands of dramshops! It is appalling to reflect upon what would be the certain result of such legislation.

Surely this outbreak of the women of Colorado is enough to make the women of the South hesitate before they commit themselves to a movement that is so wild as to lend its support to such a policy. We shall be much surprised if the splendid womanhood of Dixie does not show itself to be generally immune from this unhappy contagion which is sweeping over the West and North. Many of our most profound thinkers are becoming more and more convinced that if the American Republic is saved from the high-mountain waves of radicalism which are already menacing its safety, the conservatism of the South will have to do it. Let us remember that much depends upon us and see that we do not fail our country in this perilous hour.

NOT THE PLACE FOR THEM.

There are said to be more Methodist theological students in the Yale Divinity School at this time than of any other denomination. We do not know how many of these are from the M. E. Church, South, but doubtless there are some; and we suggest that they ought to be tested pretty thoroughly as to their doctrinal soundness before we turn them loose on our congregations. Why should a Southern Methodist preacher go to New England, the home of Unitarianism, Eddyism, and various other kinds of isms, to secure training for the work of soul-winning? If we may believe what we read, orthodox Christianity lacks much of being vigorous and aggressive in that section, and it would be more fitting for Methodist preachers to go there in the capacity of missionaries than of students.

PERSONAL AND OTHER NOTES.

The New Orleans District Conference will convene at 10:30 a.m. on April 17 in Bogalusa, and adjourn at 12 m. the following day.

Rev. J. R. Countiss, President of Grenada College, spent Sunday, March 16, with Rev. W. V. Shearer at Coffeeville, Miss., and preached two excellent sermons.

There was a meeting of the managers of the Seashore Camp Meeting last Tuesday for the purpose of planning for the camp meeting to be held there next June or July.

Reports published in the New Orleans daily papers last week were to the effect that our church at Provençal, La., was practically destroyed by a storm that passed over that section of the State on March 14.

We are requested to state that the Preachers' and Laymen's Missionary Institute of the Ruston (La.) District, which was announced to be held at Winfield from March 31 to April 2, has been changed to April 7-9.

Dr. I. W. Cooper, President of Whitworth College of Brookhaven, Miss., will spend next Sunday in New Orleans as the guest of Rev. J. L. Sutton. He will occupy the Louisiana Avenue pulpit both in the morning and at night.

Rev. H. P. Lewis, of Jackson, Miss., is spending a few weeks with his son, Rev. H. P. Lewis, Jr., at Carriere. He has been preaching some at Carriere while tarrying there, and the congregations have been greatly edified by his sermons.

The Lafayette District Conference will convene in New Iberia, La., on May 19, and continue to May 22. Rev. R. H. Wynn, the capable presiding elder, will preside, and Rev. A. S. Lutz, the pastor at New Iberia, will be the host of the conference.

After having advertised for bids for the erection of their new church and having rejected them all, the building committee of the Crowley (La.) Church decided themselves to supervise the work of constructing the new edifice, instead of letting it out by contract.

The following brief but sad message was received from Rev. W. F. Rogers, pastor of our church at Sallis, Miss., last Monday: "A cyclone completely destroyed our church building here in Sallis last Thursday night. We are going to rebuild as soon as possible."

Rev. M. B. Sharbrough, of Columbia, Miss., brought his daughter to the Touros Infirmary in New Orleans last week, at which place she underwent an operation. We are informed that the operation was successfully performed, and that the patient is now doing nicely.

Rev. H. J. Maddox, of Satartia, Miss., made glad the heart of the Publisher last week by sending in nine subscriptions to the Advocate and a check to correspond. Brother Maddox is not only doing good work for the Advocate, but is planning and working for a great revival meeting at Satartia.

The new church at Como, Miss., is practically completed. The congregation worshiped in the new building on the third Sunday of this month. Rev. J. B. Randolph, who is in the midst of his third year among the splendid people of Como, has wrought well in bringing to completion this handsome new church.

Rev. O. P. Armour, of Sldon, Miss., who will be the host of the Durant District Conference, desires the pastors in the Durant District to send him a list of delegates as soon as possible. Brother Armour has already begun making preparation for the Conference, and the delegates may anticipate having a good time.

The Sardis District Conference will convene in Como, Miss., on April 17, and continue through the following Sunday. Bishop W. B. Murrah will preside. Rev. J. W. Dorman, the wide-awake presiding elder, has the work in his district well in hand and anticipates encouraging reports at the approaching conference.

Rev. W. W. Drake, Missionary Secretary of the Louisiana Conference and the popular pastor of the First Methodist Church of Baton Rouge, La., honored the Advocate office with a brief call one day last week. He reports that Rev. W. A. Mangum is doing a good work at Second Church in Baton Rouge, and that Rev. W. H. Coleman is an ideal presiding elder.

In the March 13th issue of the Advocate we stated that Rev. Cleanth Brooks of Lexington, Tenn., was a member of the Committee appointed by Bishop Morrison to inquire into the rumors concerning Dr. W. E. Thompson's alleged connection with the Collierville (Tenn.) bank failure. We have learned since that Brother Brooks was not a member of that Committee.

On Wednesday, March 19, Mr. John Stockwell and Miss Mary Lou Howell were married by Rev. K. W. Dodson in the Broad Street Church of Lake Charles, La. Brother Stockwell was recently accepted by the General Board of Missions for work

in Africa, to which place he will be accompanied by his accomplished bride, who is a daughter of Mr. R. P. Howell, a local elder of Lake Arthur, La.

Mrs. W. B. Hogg, wife of Rev. W. B. Hogg, pastor of the Fernwood (Miss.) charge, underwent a serious operation at the Baptist Hospital in Jackson on March 19. The last word received at the Advocate office concerning her was to the effect that she was in a critical condition. Let prayer be made that this elect sister may be restored to health.

In a letter containing four renewals to the Advocate, Rev. W. F. Rogers, of Sallis, Miss., speaks encouragingly of his work there. He recently organized four Ladies' Aid Societies and they have already begun to secure funds for repairing the parsonage and the church buildings in the charge. He also reports a live Junior League at Sallis and growing Sunday schools.

We learn with pleasure that Sister A. D. Elder, who recently underwent a serious operation at the Baptist Hospital in Jackson, Miss., is steadily improving. Brother and Sister Elder are among our best people in Coldwater, Miss., and they have many friends in North Mississippi who are praying that God may sustain Sister Elder in this trying ordeal of sickness and soon restore her to her loved ones in perfect health.

Dr. J. W. Lee, the brilliant and versatile pastor of St. John's M. E. Church, South, of St. Louis, will lecture at the First Methodist Church of this city, on Wednesday evening, April 2, and at Parker Memorial Church on Thursday evening, April 3. The public is cordially invited to attend. Dr. Lee is one of the foremost lecturers in America, and a rare treat is in store for the Methodists of the Crescent City.

Mr. Frank M. Long, Secretary of the Louisiana State University Y. M. C. A., of Baton Rouge, and a member of our First Church there, recently volunteered to go to Brazil as a missionary. He has been accepted by the Board of Missions at Nashville and assigned to work in Granbery College in Brazil. He will do Y. M. C. A. and church work together and will be jointly supported by our Church and the Y. M. C. Association.

Easter Sunday was a day of large congregations and splendid results in nearly all the churches in New Orleans. Besides those who were received by letter, there were thirty-nine members taken into the Church on profession of faith. The largest number of accessions by one church was a class of twelve received by Rev. W. L. Doss, Jr., into the Epworth Church. Rev. H. R. Singleton enrolled ten, which was the second largest class received.

Rev. J. G. Snelling reports that last Sunday was one of the best days enjoyed by the Carrollton Avenue congregation of New Orleans this year. In addition to suitable Easter decorations, which made the church auditorium present a most attractive appearance, the day was made notable by an unusually large audience and a cash collection of \$115 toward the new church building fund. At the evening service, Bishop E. D. Mouzon occupied the pulpit and preached a masterful sermon to a large audience.

This week will be an unusually busy one in New Orleans Sunday school circles. The District Sunday School Convention was held in the Carrollton Avenue Church on Tuesday evening; Prof. M. A. Honline delivered a lecture to Sunday school workers at the First Church on Wednesday afternoon, and beginning Friday evening Dr. and Mrs. H. M. Hamill, of Nashville, Tenn., will conduct a Sunday school institute, which will close with a general rally at the First Methodist Church next Sunday afternoon.

Rev. W. H. Coleman, presiding elder of the Baton Rouge District, recently held a Missionary Institute at Ethel, La., in the Zachary charge. The Clinton and Jackson, East Feliciana, Wilcox, and St. Francisville charges sent delegates to the institute. The institute was conducted during the morning so that all the delegates could return to their homes the same day. The speakers were Rev. W. W. Drake and Mr. W. S. Holmes of Baton Rouge, and Rev. J. B. Williams of Clinton. There were about thirty delegates present.

Among those who have sent in two or more subscriptions during the last week, whose names are not mentioned elsewhere, are: Dr. T. C. Wier, Starkville, Miss., 11; Rev. W. W. Moore, Lyman, Miss., 9; Rev. R. T. Pickett, Carthage, Miss., 6; Rev. H. C. Murphy, Varnado, La., 5; Rev. A. S. Raper, Courtland, Miss., 5; Rev. W. M. Sullivan, Moss Point, Miss., 5; Rev. W. W. Hopper, Woodville, Miss., 5; Rev. E. S. Lewis, West Point, Miss., 4; Mr. T. J. Otts, Homer, La., 3; Rev. W. L. Doss, Jr., New Orleans, 2, and Mr. J. M. Harle, New Orleans, 5.

Rev. R. F. Harrell has made a most excellent beginning on the Centerville (Miss.) charge. The church at Centerville has been painted, and funds are in hand for papering it. The young men of

the community have been brought closer together and meet regularly for social and athletic purposes. The congregation is completing arrangements for entertaining the Port Gibson District Conference. We acknowledge a cordial invitation to be present during the conference, which we shall be most happy to accept if possible.

Read Brother Williams' appeal in behalf of the Mississippi Orphans' Home which appears on page 4. This urgent call should meet with a prompt and generous response from the 115,000 Methodists of the Magnolia State.

In a personal letter to the Editor, Dr. S. A. Steel, the capable pastor of Washington Street Church of Columbia, S. C., says: "I am delighted with my work here. I find Columbia a beautiful city and the people royal in their hospitable spirit."

We are pleased to note that the Memphis Methodist Hospital enterprise is making steady headway. Do not miss Brother Ellis' interesting account of the meeting of the Trustees of this institution which may be found on page 12 of this week's issue of the Advocate.

Rev. A. J. Henry, the faithful pastor at Tishomingo, Miss., in a letter containing three subscriptions to the Advocate, inclosed a post card picture of our parsonage at that place, taken after the terrible storm that passed over that part of Mississippi last week. The parsonage was almost demolished, and Brother Henry and his family are now dependent on others for shelter. The damage done to property in Tishomingo amounted to near \$50,000, and he estimates that the damage done within the bounds of his charge will total \$100,000. Cash sent to Brother Henry would be money well spent, for not only is his family in need, but also many of his congregation.

The following message should receive the instant attention of every reader who is at all in a position to render aid: "The disastrous storm that swept over Pontotoc County last week has made us all sad. We have been working hard all day packing boxes with clothing for the score or more who have been left absolutely destitute. Among those who lost everything but the clothing they wore were Brother D. M. Floyd, our pastor at Randolph, and his family. His home and everything he had is gone. Who will send a cash contribution for this worthy brother and his wife? I will receive it and see that he gets it at once. You may send by return mail to your brother in Christ, Rev. W. D. Wendel, Pontotoc, Miss."

The following news item appeared in last Saturday's issue of the Magnolia (Miss.) Gazette: "Mrs. Julia Watkins, mother of Rev. H. B. Watkins, pastor of the Jefferson Street Methodist Church of Natchez, died at her home in Jackson on Thursday." We are, indeed, sorry to learn of the death of this elect woman. She was also the mother of Mrs. Bessie W. Lipscomb, one of the teachers in Whitworth College at Brookhaven, Miss; Miss Janie Watkins, a teacher in the Haygood Memorial College of Soochow, China, and Hons. W. H. and H. V. Watkins, leading attorneys of Jackson, Miss. These worthy children of this noble woman have the sympathy of all who know them in this hour of sore bereavement.

In a personal letter to the Editor, dated March 22, Dr. Theodore Copeland, the popular pastor of the Cabanne Church of St. Louis, says: "Bishop Hoss came to see me this week. He said while here that he thinks he is in better physical condition than he has been in for two years." The Bishop is reported to have preached a great sermon at Battle Creek, Mich., before leaving there, and his future plans include the holding of the St. Louis District Conference at Washington, Mo., in April. He expects to attend the meeting of the Bishops and the General Boards in Dallas.

BROTHER MAYS' BAPTIST CLAIMS.

In the Times-Democrat of the 10th inst, Rev. L. T. Mays is represented as making very great claims for the Baptists in the Valence Street Baptist Church of New Orleans on March 9. One among those claims was that John the Baptist was the first Baptist preacher, and that when he baptized Christ, Christ went up straightway out of the water; seeming to forget that John was a Jew and as such was circumcised at eight days old and that he died (or rather was beheaded) before the Baptist Church was founded, since he and his crowd claim that it was founded on the day of Pentecost. He also ignores his own New Testament, which was made in 1865 and revised in 1883, in which we find (Matt. 3:16) that Christ came up from the water, and not up out of the

water. "From the water" is right; for the preposition 'apo,' which occurs 600 times in the New Testament in 16 different senses or ways, is never used in the sense of immersion nor that of "up out of."

Another claim he made was that there were no Churches but the Baptist for 100 years after Christ. At this point one is left to wonder what went with them so soon! He then declares that Linus, who is thought to have been made Bishop of Rome about A. D. 66, was a Baptist, and all from him down to A. D. 325. First, he knows all were Baptists from John the Baptist for 100 years; then he knows all were Baptists from Bishop Linus down to 325 A. D., and then he mentions Constantine as uniting Church and State, and Sylvester of the 4th century. He then admits that the history of the Baptists was lost for centuries. In other words, the Baptist Church ceased in the face of the fact that Christ declared: "That thou art Peter; and upon this rock I will build my Church; and the gates of hell shall not prevail against it" (Matt. 16:18). One would naturally infer from all this that if the Baptist Church did exist so early and then disappear for centuries, as Brother Mays admits, it was not the Church of Christ, for he informs us that even the gates of hell shall not prevail against his Church. But they did prevail against the Baptist Church so completely as to blot it out of all history for centuries.

Another of his claims is that Isaac Newton was a Baptist, although he was an Arian and did not believe in the Trinity. He then can see that John Milton was a Baptist, who was also an Arian, never joined any church, and never was known visibly to worship God.

Another claim is that the Baptists in the United States number 7,000,000, if the Campbellites are included. Why did he not say also, "by including more negroes than any other Church?" He seems not to know that in Whitaker's World Almanac, published in London, denominations are thus numbered:

Methodists of all classes	18,600,000
Roman Catholics of all classes	15,500,000
Presbyterians of all classes	12,250,000
Baptists of all classes	9,230,000

These numbers do not include mere friends or infants, but communicants only. They are the numbers in the English-speaking religious communities of the world.

Another claim of Brother Mays for the Baptists is that they had a wonderful increase in membership last year, but he does not seem to remember that their increase was largely due to the fact that many of their members and ministers proselyte from other Churches, irrespective of how they get them—pull, shove, drag, offer inducements, misrepresent, declare more than is really true, worry, tease, torment, just whatever the case requires to get the member.

Another claim of his is that the Baptists are democratic. He overlooks the fact that Christ said "My kingdom is not of this world" (John 18:36), and, too, that Paul said: "Christ is the head of the Church" (Eph. 5:23), and again to the bishops of Miletus: "Take heed therefore unto yourselves and to all the flock, over which the Holy Ghost hath made you overseers" or bishops (Acts 20:28). Christ said to his disciples: "Go ye into all the world" (Mark 16:15), which does not mean wait till you get a call. Paul said: "Remember them which have the rule over you" (Heb. 13:7), but did not say those whom you rule that are over you.

ISAAC LOCKHART PEEBLES.

Meridian, Miss.

The Popular Science Monthly calls attention to the fact that of the fifty-one Americans who have been given places in the Hall of Fame at New York University ten were the children of ministers, viz: Agassiz, Beecher, Harriet Beecher Stowe, Henry Clay, Jonathan Edwards, Emerson, Lowell, More, Bancroft, and Holmes.

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Mrs. STOVIA IDA PRIME (nee Barlow) was born in Harrisville, Simpson County, Miss., Feb. 12, 1882, and departed this life Feb. 19, 1913. She joined the Methodist Episcopal Church, South, when 14 years of age, and lived as a consistent member until she was translated to the Church above. She leaves a husband, Robert L. Prime, and two children. Two daughters preceded her to the eternal home of the blessed. It was only on the earthly side that death lay upon her like an untimely frost upon the fairest flower of all the field. On the heaven side, by faith, we believe that the splendor of our Father's smile has kissed away all the marks of frail mortality, and that the wife and mother stands glorified in endless felicity.

ROBERT H. BARR, P. C.

Mrs. WALTER W. SMITH (nee Bertha Maddux Hoover) was born in Carroll County, Miss., June 17, 1884. She joined the Church in early girlhood and was married to Walter W. Smith, of the Bluff Springs community, on Oct. 23, 1901. On her wedding anniversary, just eleven years later (Oct. 23, 1912), she took her departure for the mansions of light. She leaves a husband and six children to mourn her loss, an infant child having died just before she did. Hers was one of those sunny dispositions. Her words were always seasoned with grace, and reminded one that she had her conversation in heaven. She was a faithful wife, a devoted mother, and a consecrated Christian. The community at large realizes that a noble woman has fallen in Israel, and all hearts throb in sympathy for the bereaved ones in this hour of sorrow. May the husband and children, as they wait on this side, rest assured that she is waiting on the other, and may the sun break through the clouds of this dark day and dry their falling tears.

JOHN RITCHEY.

Mrs. Y. A. LEE (nee Ella Roberts) was born near Edwards, in Hinds County, Miss., on March 27, 1862. She spent her early life there and was married March 22, 1882, to Mr. T. A. Lee, one of Mississippi's most worthy sons. To them ten children were born, 3 of whom, with the husband, preceded her to the better land. She joined the M. E. Church, South, in early life, and was truly a good woman, one who evidenced in her life and character the power of the gospel of Christ. I knew her during the last few months of her life; the strength of her faith and the beauty of her submission to the will of God were a benediction to my soul. She died Feb. 27, 1913, in the triumph of a living faith. Among the bereaved ones are 2 daughters, 5 sons, a mother, 2 aunts and 3 uncles. May the tender memories and gentle influences of a beautiful Christian life ever remain to sweeten the lives of those who are left behind, lighting their paths here and brightening their hopes of an endless life, and may the God of all grace comfort and sustain every saddened heart. Her pastor, L. L. ROBERTS.

On March 4, 1913, we laid to rest all that was mortal of BEN JOHNSTON in the cemetery at Enon Church, of which he had been a faithful member and steward for a number of years. Truly, a good man has gone from among us. Brother Johnston was born on April 29, 1846, and died March 3, 1913. He joined the Methodist Episcopal Church, South, at Enon in 1873. The church had no member who was more faithful in attendance upon its ordinances. His moral influence was a power in the community in which he lived. Brother Johnston was a

Mason and was buried with Masonic honors. No worthier brother ever wore the emblem of innocence or the badge of a Mason. He was married in Dec. 21, 1868, to Miss Amanda M. Carpenter. To them were born 11 children, eight girls and 3 boys. He leaves a wife and 8 children to mourn his going. We look forward to the time when we shall see him, together with others, on that beautiful shore. May the family from which our honored brother has departed be blessed with the presence of Him who alone can comfort them in this sad time of need.

G. W. McLAIN, Pastor.

Mrs. G. M. SHAFFER (nee Outz) was born in Georgia on Jan. 8, 1847, and died at her home near Gibsland, La., in the triumphs of the Christian faith, May 3, 1912. She was happily married to Mr. G. M. Shaffer, Feb. 3, 1870, and of this union were born twelve children—six boys and six girls. Sister Shaffer was converted early in life, and soon afterwards joined the Methodist Episcopal Church, South, and from then until the day of her death, lived a consistent, useful Christian life. She loved her Church devotedly, and was always ready to do what she could to build up the cause of God in the community in which she lived. When called upon to do so, she would lead in public prayer, and the congregation was always impressed with the earnestness of her appeals and with the simplicity of her faith. In the death of Sister Shaffer the Church loses an exemplary member; the community, a true friend; the husband a faithful wife, and the children a devoted mother. May God comfort the sorrowing ones, and bring them all together again in heaven, where parting shall be no more.

J. O. BENNETT.

On Dec. 2, 1912, the Lord saw best to call to himself MARY F. ARMIDING BRIDGES, the wife of J. C. Bridges, of Bush, La. She was born in Cincinnati, June 26, 1848. She came with her parents to St. Tammany Parish in 1855. She was converted early in life and united with the Methodist Episcopal Church, South, at what is now called Waldheim, La. She married J. D. Heiten in 1868. There were no children to bless this union; but she raised one of her nephews, who was left an orphan when a baby (John Dave Thomas, who now lives at Bush, La.). Her husband died on Dec. 3, 1885. On Aug. 28, 1907, she was married to J. C. Bridges, whom she leaves behind to mourn her going. Mrs. Bridges was a faithful and devoted Christian. She delighted to do what she felt was her Christian duty. She bore her sufferings with patience, and was ready to go when the summons came. She died in Bogalusa, La., at the home of her brother, Mr. Otto Stratman, who is a steward in our church at that place. On account of the absence of her pastor, the funeral service was conducted by Rev. L. I. McCain. May God bless you, Brother Bridges, in your sorrow, and may he bless all her relatives.

T. V. PETERS.

Ebenezer Church, of Buena Vista charge, lost one of its most loved, honored and respected members when the death angel visited the home and summoned the sweet spirit of Mrs. JULIA VALLIANT to come up higher. Mrs. Valliant was born in Alabama, Mar. 3, 1838, joined the Methodist Episcopal Church, South, in early life, and was married to Mr. William Brewer in 1852, and to them a daughter was given. They were permitted to live together only one year, when Mr. Brewer was summoned to meet his God. Mrs. Brewer, after living a widow for some time, was married to Mr. J. D. Valliant, of McCondy, Miss. To them two sons and one daughter were given. For several years they were happy companions, when Mrs. Valliant was again left a widow. Her life was one of energy and thrift. She bore her trials with the fortitude that characterizes a true

Christian life; was never impatient in her afflictions, always hoping to be better soon. For a few days before her death she was stronger, and retired feeling as well as usual, but never to awake in this world. Mrs. Valliant leaves two sons, eight grandchildren, several great-grandchildren, one great-great-grandchild, and many friends to mourn her loss. Our hearts go out in love and sympathy to the bereaved ones. May they look to Christ as their comforter.

A. FRIEND.

A TRIBUTE.

(Written for and adopted as the sense of the W. F. M. S. of Yazoo City, Miss.)

At the last monthly meeting of our society, we felt keenly the loss of one of our most faithful and efficient members, Mrs. F. G. HUDSON (nee Madie Fearn), who passed away January 6, 1913.

Mrs. Hudson had been identified with this society for many years, and had served loyally and lovingly in every capacity, the last of which was as the agent for The Missionary Voice.

Hers was a strong and valiant character; and for those who knew and loved her best she had a wealth of affection that gave itself out in loving words and deeds. From her noble example, we may learn "How sublime it is to suffer and be strong."

In far-away China there is a missionary brother, Dr. J. B. Fearn, who mourns the loss of this dear sister, whose influence, no doubt, helped in a great measure to mold and fit him for his great life-work. But with this dear brother we do not grieve as those who have no hope, for, while she has joined the angel choir, the memory of that sweet voice here on earth and that pure, consecrated life will help to bring us nearer "the land that is fairer than day," where we hope to meet her in the "sweet bye and bye."

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Tidings From the Field

Mooringsport, La.

Dear Doctor Meek: Since coming to this charge I have received 16 members and raised \$1000 toward building a new church at Vivian, La. Congregations are large and the interest manifest at both places is encouraging. We are just beginning a meeting at Mooringsport, with the assistance of my good friend, Rev. R. M. Brown, the efficient pastor of the Algiers (La.) Church. We expect to send you a list of new subscribers to your splendid paper in the near future.—C. M. Morris, P. C.

Sidon, Miss.

Dear Dr. Meek: Our work here is moving along nicely. The water is fast receding to within the river banks; farming has begun in earnest, and our people are hopeful. Recently I organized a Junior League at Cruger, with 17 members. This gives us a Junior League at Tchula, Cruger, and Sidon, and a Senior League at Sidon. We have three fine Sunday schools. Our attendance, both at the preaching services and prayer meetings, is good. We recently put in an individual communion service at both Tchula and Cruger. Dr. and Mrs. Armistead presented the congregation at Sidon with a beautiful individual communion service, which was greatly appreciated. Our people are looking forward to the District Conference as a time of spiritual refreshing. Our protracted meeting will follow the District Conference here in May. We will begin in Tchula the second Sunday in April and at Cruger the fourth Sunday in April. Our people are ever mindful of their pastor.—O. P. Armour.

Buena Vista, Miss.

We were pleasantly surprised again last Saturday at the parsonage. The good people of Pleasant Grove Church and community gave us another big pounding. We were the recipients of hams, sugar, coffee, molasses, lard, canned fruit, and many other good things to eat, among which was a nicely dressed fat hen. They believe that preachers are fond of chicken, you know, and don't you think they are right? I am sure they are. I take this method of thanking them for their thoughtfulness and kindness. The Lord has been good to us. There has been but one death among our membership since Conference, and the people are generally in good health. My health continues to improve. I have met all my appointments since I returned from Hot Springs. We were rained out last Sunday afternoon at Ebenezer. I went to the church, but it was too rainy for the people to turn out. Things seem to be running smoothly here, and we are praying and trusting for a great year. Our church at Egypt is in good repair, and we have the money to pay for painting it. We have not the language to express our appreciation of the many deeds of kindness that the good people here have done for us this winter, but our prayer is that we may be sufficient in God's hands to make of this a great year.—T. J. Durrett, P. C.

Pollock, La.

Dear Brother Meek: We have recently held our first quarterly conference. We had a most delightful one. Rev. H. W. May, our presiding elder, came and preached for us at 11 a.m., and immediately after the service the quarterly conference was held. He also preached at 7:30 p.m. on the subject of "Love," which was greatly enjoyed by all present. Brother May has endeared himself to our people. His visit among us and the soul-stirring sermons he preached while here were a great blessing to the whole community. Already the church seems to have taken on new life. It has been my privilege to serve the people on a part of this charge for two years, and I do not hesitate to say that I have as fine a people as you will find anywhere. But I must confess that I believe the Church and people generally are now awake to some things which, perhaps, they have never been before. Brother May seems to have every interest of the Church at heart. I predict that great improvement along all lines will be accomplished on the Alexandria District under his wise and careful leadership. I ask all the Advocate readers to pray for me and my people, that we may experience the best year of our life.—C. B. Powell, P. C.

RESOLUTIONS OF RESPECT.

Whereas, God, our Father, Almighty, has in his infinite wisdom removed from our midst our beloved sister, Mrs. M. E. LESSEL, therefore, be it resolved:

1. That the Woman's Home Mission Society has lost a faithful worker, the M. E. Church, South, a devoted member, and one more has been added to the vast throng assembled around the "Great White Throne."
2. That this Society extends deepest sympathy and condolence to the bereaved relatives and friends; and that these resolutions be spread on our minutes and a copy be sent to her granddaughter, Florence, and to the Pelahatchie Democrat.

MRS. C. W. TAYLOR,
MRS. J. M. ROSS,
MRS. C. K. JONES,
Committee.

A CORRECTION.

"Just to keep the record straight," allow me to call attention to one slight error in the Minutes of the last session of the Louisiana Annual Conference. In the financial table, the report from Mansfield shows a deficit of \$4 in the assessment for Church Extension. The table should have shown that the assessment was \$87 instead of \$91, and was paid in full. Mansfield not only paid every assessment in full, but paid \$184 in excess of the Orphanage assessment, increased the salaries of pastor and presiding elder, and paid nearly \$3,000 on church and parsonage indebtedness. Mansfield is all right. So far as I can see, the Minutes are otherwise full, accurate and attractive in form. The Secretary and Editor are to be congratulated.
THOMAS H. MORRIS.

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RESOLUTIONS OF RESPECT FOR FOR AN ELECT LADY.

"Once more the silver cord is loosed,
And the golden bowl is broken;
And the spirit wings its flight,
And the last farewell is spoken."

Whereas God, in his providence, has seen fit to remove from our Association Mrs. A. A. WILKINSON, whose earthly pilgrimage has ended a valued and useful life, one whose memory we delight to honor; therefore, be it resolved, That we, the Hernando (Miss.) Missionary Society of the M. E. Church, South, indorse the following:

We are called upon to chronicle the departure of our beloved sister, Lucy Wilkinson, who bade her last farewell to her large family of children and friends on Feb. 22, 1913, and winged her way to the heavenly repose. Sister Wilkinson's life was an open book. Looking back along the line of her pilgrimage, we see good works and sunshine on each side of it, making the way clear and plain, so her children and others can, without mistakes, follow in her footsteps the safe way to the promised land.

Few women have ever had a more elevating and ennobling influence upon the Society in which she spent her long and useful life. Hospitality marked her household. The Church and Sunday school felt the holy influence of her pure Christian spirit, and her children are bowing under loving sorrow at the loss of her whose heavenly influence always hovered about them, in whose heart they could always find comfort and consolation.

She was no ordinary woman, but one who possessed fine judgment and a well balanced mind; who was refined and gentle in her nature. No allurements ever drew her away from duty; no selfishness ever closed her hand at the call of charity; no whispering evil ever had entrance to her ears; no cruel gossip ever framed words upon her tongue; her heart was always full of love for mankind and her Savior.

At last the messenger came and said to her: "You have kept the faith, you have fought the good fight, you have won the victory, and I now place a crown of glory upon your brow. Your Savior says: 'It is enough, come up higher; he has room for you in his heavenly mansion.'" The messenger then took her and wafted her to the aerial domes of the eternally blessed.

Resolved, That a copy of this paper be strend upon the minutes and copies be furnished the New Orleans Advocate and the Times Promoter.

Signed, Mrs. R. L. Redding, Mrs. W. S. Weissinger, Mrs. R. C. Clifton, Mrs. C. D. Williams, Committee.

OUR CALENDAR.

Connectional Meetings.

Board of Education, Dallas, Tex., April 27-30.
Board of Church Extension, Dallas, Tex., April 30-May 4.
Sunday School Board, Dallas, Tex., May 2-4.
Epworth League Board, Dallas, Tex., May 4-6.
College of Bishops, Dallas, Tex., May 5-6.
Board of Missions, Dallas, Tex., May 7-11.
Woman's Missionary Council, Birmingham, Ala., April 9-16.

District Conferences.

Newton, Lake, Miss., April 15-18.
Columbus, Pheba, Miss., April 22.
Winona, Belzoni, Miss., May 15-18.
Durant, Sidon, Miss., May 14.
Greenville, Cleveland, Miss., May 22-25.
Jackson, Flora, Miss., May 13-16.
Brookhaven, Georgetown, Miss., May 6.
Port Gibson, Centerville, April 16-18.
Corinth, Sherman, Miss., June 12-15.
Shreveport, Pleasant Hill, La., June 19-25.
Lafayette, New Iberia, La., May 19-22.
New Orleans, Bogalusa, La., April 17-18.
Sardis, Como, Miss., April 17-20.

Say Goodbye To Pimples

Stuart's Calcium Wafers Will Drive
Them Away. Creams Will Never
Do It; They Can't.

No need for any one to have a complexion disfigured by pimples, blotches, liver spots, or black heads. Just clear the blood of impurities and they'll go away.



All My Friends Marvel at the Way
Stuart's Calcium Wafers Drove
Those Ugly Pimples Away.

Stuart's Calcium Wafers cleanse and clear the blood, driving out all poisons and impurities. And you'll never have a good complexion until the blood is clean.

These little wafers may be used with perfect freedom. Science knows no more powerful blood cleanser. They are entirely free from harmful drugs or opiates. Your doctor prescribes these hundreds of times a year.

Stuart's Calcium Wafers go right into your blood. Their purifying beneficial effect upon the blood is felt throughout the body, not in a year or a month, but in a few days. You feel better all over because your blood, the life-giving fluid, is doing its work properly.

No matter how bad your complexion is, Stuart's Calcium Wafers will work wonders with it. You can get these little wonder-workers at your druggist's for 50 cents a package.

LEST WE FORGET

that are demonstrably better than marble or granite and yet less expensive. Used for forty years and stand every test. Write for designs. State approximate cost desired. Work delivered anywhere. Reliable representatives wanted.

Monumental Bronze Co.
427-C Howard Ave., Bridgeport, Conn.

ANNUAL MEETING OF THE METHODIST HOSPITAL BOARD.

The Board of Commissioners of the Tri-State Methodist Hospital, Memphis, Tenn., met in the First Methodist Church, at Memphis, Thursday, March 20, at 10 a.m., with Mr. J. H. Sherard, President; Mr. L. M. Stratton, Secretary; Mr. J. C. Ottinger, Assistant Treasurer; Mrs. St. John Waddell, Rev. H. B. Johnston, Rev. W. G. Hefley, Rev. J. T. Leggett, Rev. W. S. Lagrone, Rev. T. Y. Ramsey, Mr. J. R. Bingham, Colonel J. F. Smith, Mr. J. G. Sudbury, Rev. T. W. Lewis and H. M. Ellis present.

All actions of the Executive Committee were approved by the Board.

The report of the Field Secretary, H. M. Ellis, showed that \$40,000 had been raised in cash and subscriptions during the year, bringing the total subscription to \$75,000.

The Board heartily endorsed the plans of the Field Secretary for the coming year, namely: The enlistment of all the Sunday schools in the erection of an ample and thoroughly modern Children's Department, something greatly needed in these three or four States; and the apportionment of the total cost of the hospital to the various Conferences, districts and charges, with the hope of having these apportionments accepted as their proper share.

The Board took up this second suggestion at once and determined to ask for \$300,000 to be paid within the next two years, and this was apportioned among the four Conferences as follows: Memphis Conference, \$150,000; North Mississippi Conference, \$75,000; Mississippi Conference, \$50,000, and White River Conference, \$25,000. The Commissioners from each Conference were asked to apportion this to the districts, and the presiding elder will be asked to apportion his amount to the several charges in his district. This is not by any means to be considered an assessment, but it is simply saying, "In our judgment, this is your share of this Church institution, and we ask you to accept, and pay it." We are confident that, when our people know what their duty is, they will do it.

The name Tri-State Methodist Hospital was found to be too restricted, as several large counties of Kentucky are in the Memphis Conference, and, hence, share in the enterprise. In justice to these, as well as because of preference for the shorter and more comprehensive name, the name of the institution was changed to Methodist Hospital. This excludes none, but embraces all.

The Executive Committee was instructed to proceed at once to employ an architect and secure plans for a building. The Board expects to be able to begin actual construction as soon as the lot is paid for and \$75,000 is in hand in good subscriptions. That time is not far distant. Let our people pray that it make haste, and let their liberality toward this blessed enterprise prove the sincerity of their prayer.

H. M. ELLIS, Field Secretary.
Memphis, Tenn.

ROYALINE LIVER REGULATOR. For Headache, Indigestion, Constipation, Billiousness. Best and Cheapest.

Tin box to last about one month, 15 cents. Money back if not satisfactory.

NEW Feather \$7.30 Beds Only

Full Weight 36 lb. Bed \$7.30 each—6 lb. Pillows \$1.15 per pair. Direct from the Largest Manufacturer to You—Cash with Order. All Feathers New, Clean, Live, Odorless, and absolutely Dustless—Best for A.C.A. Ticking—Guaranteed as represented or money back. Ours are the Only Genuine Sanitary Feather Beds and Pillows. All pillows have vacuum ventilators. Order now and save the retailer's big profit—or write today for free catalogue.

AMERICAN FEATHER & PILLOW CO. Dept. 36
Nashville, Tenn.
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THE GO-BETWEEN

whether it be a Burn, Bruise or Scald—

DR. TICHENOR'S ANTISEPTIC

affords instant relief. Its cooling effect prevents congestion and the antiseptic qualities prevent swelling, blistering and supuration afterwards.

"It draws the fever"—you cannot afford to be without it at home.

All druggists 25 and 50 cts.

ASK ANY ONE WHO
HAS EVER USED IT

SHOES

AT Wholesale Prices

Cut Down Your Family Shoe Bill One-third or More.

You are interested in reducing the high cost of living. We can assist you by supplying your shoes at wholesale prices delivered direct to you by parcel post. We have a new catalog just published which represents the greatest shoe values ever offered. All the latest novelties in women's shoes—short vamp shoes which make the foot look smaller, shoes built for comfort and shoes built for style. Men's shoes for work and dress. Youth's and Misses' school and dress shoes. Every pair guaranteed the best for the price.

With our attractive catalog, we send you complete instructions how to order. We guarantee the fit to be perfect or take back the shoes and refund your money.

Every pair of shoes you buy saves you one-third or more. You get the highest quality ever put into a shoe—style, fit and comfort—but instead of paying the dealer's profit, you get wholesale prices.

Write at once for your copy of our free catalog and see for yourself. Address

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The Parcel Post Shoe Co. is thoroughly reliable—Advertising Managers.

Feather Bed Bargains.

Send us this ad. with \$10.00 Money Order and we will ship you one first-class, New 40-pound Feather Bed: one pair 6-pound New Feather Pillows, worth \$2.50; one 6-pound New Feather Bolster worth \$2.50; and 1 pair Full Size Blankets worth \$3.50, all for \$10. All New goods and no trash. Biggest bargain ever offered. Satisfaction guaranteed. This offer is good for a short time only. Mail money order now. Reference, American Exchange National Bank. Address **SOUTHERN FEATHER AND PILLOW CO., Dept. 314, Greensboro, N. C.**

GET THE NEW SONG BOOK "MAKE CHRIST KING"

Edited by E. O. Excell. Dr. W. E. Bied-erwolf, and about 50 leading Evangelists. Regardless of Expense they tried to make this the Greatest Song Book Ever Published, containing the best copyright songs and old familiar hymns from every source. Send only 15 cents for Sample Copy. The Glad Tidings Publishing Co., Lakeside Building, Chicago, Ill.

Years of Suffering

Catarrh and Blood Disease—Doctors Failed to Cure.

Miss Mabel F. Dawkins, 1214 Lafayette St., Fort Wayne, Ind., writes: "For three years I was troubled with catarrh and blood disease. I tried several doctors and a dozen different remedies, but none of them did me any good. A friend told me of Hood's Sarsaparilla. I took two bottles of this medicine and was as well and strong as ever. I feel like a different person and recommend Hood's to any one suffering from catarrh."

Get it today in usual liquid form or chocolate tablets called **Sarsatabs**.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Second Round.

New Augusta, at Wingate... Mar. 29, 30
Lucedale... Mar. 30, 31
Ellisville, at Moselle... Apr. 5, 6
Estabatchie, at Rawl's Spgs. Apr. 7,
Prentiss, at Bassfield... Apr. 12, 13
Sumrall... Apr. 13, 14
Mt. Olive, at Ora... Apr. 20, 21
Taylorville, at Fairmont... Apr. 26, 27
GEO. H. THOMPSON, P. E.

Seashore Dist., Second Round.

Gulfport, First Church... Mar. 30, 31
Brooklyn and Bond, at Brook-
lyn, Wednesday... Apr. 2,
Mentorum, at Pine Grove... Apr. 5, 6
Long Beach... Apr. 12, 13
Biloxi, Wednesday... Apr. 16,
McHenry and Wiggins, at
McHenry... Apr. 19, 20
Moss Point... Wednesday, Apr. 23,
W. H. HUNTLEY, P. E.

Newton Dist.—Second Round.

Pachuta, at Orange... Apr. 4,
Rose Hill, at R. H... Apr. 5, 6
Laurel, First Church... Apr. 12, 13
Loun, at L... Apr. 18,
Laurel, Sixth Street... Apr. 19, 20
Laurel, Kingston... Apr. 20,
H. WALTER FEATHERSTUN, P. E.

Brookhaven Dist.—Second Round.

Summit and East McComb,
at Summit... Apr. 2,
Bogue Chitto and Norfield
at Norfield... Apr. 3,
South McComb at Liberty... Apr. 5, 6
Magnolia... Apr. 12, 13
Fernwood, at Knoxo... Apr. 19, 20
ROBT SELBY, P. E.

Meridian Dist.—Second Round.

Enterprise and Stonewall, at
Stonewall... Apr. 5, 6
Shubuta and Quitman, at Q. Apr. 6, 7
Meridian, Central... Apr. 20, 21
Meridian, Southside... Apr. 20, 21
Seoba, at Blinnville... Apr. 26, 27
J. T. LEGGETT, P. E.

Jackson Dist.—Second Round.

Lintonia, at Bethany... Mar. 29, 30
Brandon, at Greenfield... Apr. 2,
Camden, at Thomastown... Apr. 5, 6
Eden, at Pleasant Hill... Apr. 12, 13
Deasonville, at Fletcher's
Chapel... Apr. 19, 20
PAUL D. HARDIN, P. E.

Port Gibson Dist.—Second Round.

Port Gibson... Mar. 30, 31
Nebo, at Oak Grove... Apr. 5, 6
Wilkinson, at White's... Apr. 12, 13
Woodville... Apr. 13, 14
T. W. ADAMS, P. E.

Centerville... Apr. 18,
Gloster... Apr. 19, 20
Natchez, Jefferson St... Apr. 26, 27
Lorman, Miss.

NORTH MISSISSIPPI CONFERENCE.

Durant District—Second Round.

Sallis, at Hurricane... Apr. 5, 6
Ackerman, at Weir... Apr. 6, 7
Chester, at Antioch... Apr. 8,
Kosciusko... Apr. 9,
Durant... Apr. 10,
Valden, at Columbiana... Apr. 12, 13
Pickens, at Goodman... Apr. 15,
Rural Hill, at Plattsburg... Apr. 19, 20
Louisville, at Flower's Ridge... Apr. 21,

Lexington... Apr. 23
High Point, at High Point... Apr. 26, 27
Hesterville, at New Salem... Apr. 30
W. S. SHIPMAN, P. E.

Corinth Dist.—Second Round. (In Part.)

New Albany Ct., at Union
Hill... Mar. 29, 30
New Albany... Mar. 30, 31
Corinth, First Church... Apr. 5, 6
Myrtle, at Pleasant Grove... Apr. 11,
Hickory Flat, at Ebenezer... Apr. 12, 13
Dumas, at P. Chapel... Apr. 19,
Riley and B. M., at Blue
Mountain... Apr. 20, 21
Sherman, at Blue Springs... Apr. 22,
Rienzi, at Thrasher... Apr. 25,
Booneville Ct., at Black-
land... Apr. 26, 27
Booneville... Apr. 27, 28
Mooreville, at Oak Hill... May 2,
Kossuth, at Wesley Chapel May 3, 4
Mantachie, at Oak Grove... May 9,
Guntown and Baldwin, at
Pleasant Valley... May 10, 11
Iuka, at Bethel... May 17,
Iuka St... May 18, 19
Kirkville, at Gilmars Chapel May 23
Wheelers, at Hogs Chapel May 24, 25
Corinth, at Marvin's
Chapel... May 31, June 1
Corinth, South Side... June 1, 2
Ripley, at Blackjack... June 7, 8
Chalebeate, at Walnut... June 8, 9
Belmont Ct... June 20
Tishomingo Ct... June 21, 22
The District Conference will con-
vene in Sherman on June 12, and will
continue through Sunday, June 15.
J. H. MITCHELL, P. E.

Winona Dist.—Second Round.

Moorhead Ct., at Moorhead... Mar. 30, 31
Indianola Miss., at Faisonla... Apr. 5, 6
Indianola... Apr. 6, 7
Isola Ct., at Isola... Apr. 13, 14
Ruleville, at Doddsville... Apr. 20, 21
North Carrollton, at Smith's
Chapel... Apr. 26,
Drew Circuit, at Rome... Apr. 27,
BEN P. JACO, P. E.

Holly Springs Dist.—Second Round.

Red Banks, at Mahon... Mar. 29,
Oxford... Mar. 30, 31
Duck Hill, at Bethesda... Apr. 5,
Grenada... Apr. 6, 7
Potts Camp, at Cornersville... Apr. 12, 13
Grenada Ct., at Holcomb... Apr. 19, 20
Coffeeville, at Gray Rock... Apr. 21,
Pine Valley, at Bruner's
Chapel... Apr. 22,
Byhalia, at Emory... Apr. 26, 27
R. A. TUCKER, P. E.

Aberdeen Dist.—Second Round.

Okolona Ct., at Grady's Ch... Mar. 29, 30
Tupelo... Apr. 6, 7
Okolona... Apr. 13, 14
Verona, at Chesterville... Apr. 18,
Shannon, at Pleasant G... Apr. 19, 20
Prairie, at Strongs... Apr. 23,
Houlka, at Houlka... Apr. 25,
Houston Miss., at Algoma... Apr. 26, 27
Pontotoc... Apr. 27, 28
JNO. W. BELL, P. E.

Greenville District—Second Round.

Leland and Hollandale, at
Hollandale... Mar. 29, 30
Boyle and Arcola, at Arcola... Mar. 30, 31
Cleveland... Apr. 5, 6
Shelby and Alligator, at All-
igator... Apr. 6, 7
Gunnison, at Deeson... Apr. 13, 14
Clarksdale... Apr. 19, 20
Tunica, at Robinsonville... Apr. 20, 21
Lula and Dubbs, at Dubbs... Apr. 27, 28
H. S. SPRAGGINS, P. E.

Columbus District—Second Round.

Columbus, First Church—Mar. 30, Apl. 1
Columbus, Second Ch... Mar. 30, Apl. 3
Macon... Apl. 6, 7
Starkville... Apl. 13, 14
Mathiston, at Lagrange... Apl. 19, 20
Cedar Bluff, at Pheba... Apl. 22
Mayhew, at Kilgore... Apl. 26, 27
J. E. THOMAS, P. E.

MALARIA DRIVEN OUT

Chills and Fever, quickly
cured and the entire
system built up, restored
appetite, clear brain, good
digestion, renewed ener-
gy if you take

JOHNSON'S TONIC

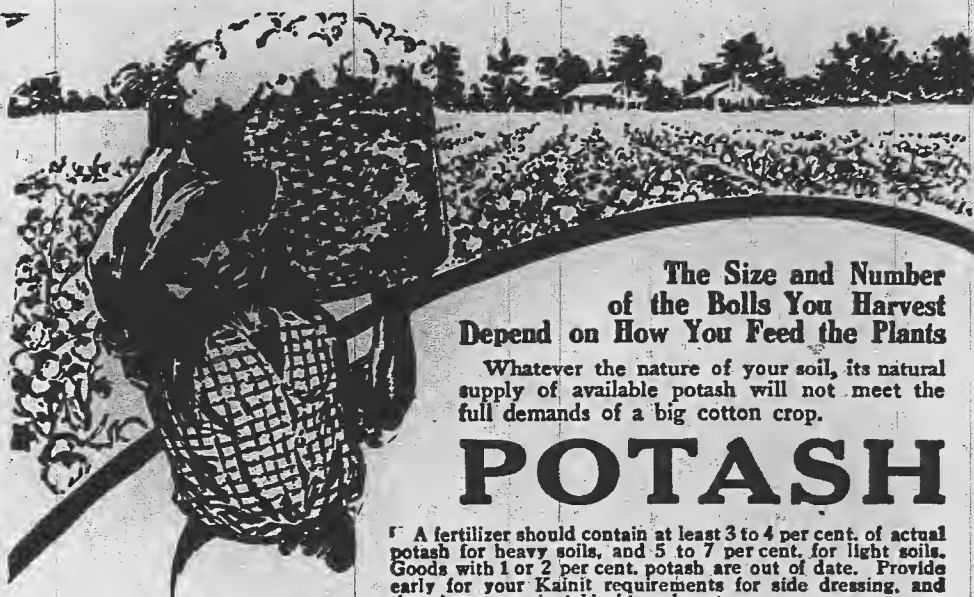
The warranted remedy, con-
tains no alcohol or harmful
ingredients. Liquid 25c and
50c, Chocolate Coated Tablets
25c at dealers or direct. Ad-
dress "Johnson's Tonic,"
Savannah, Ga.



Liver Sluggish? Go To Your Doctor

"How are your bowels?" This is generally the first question the doctor asks. He knows what a sluggish liver means. He knows that headaches, bilious attacks, indigestion, impure blood, are often promptly relieved by a good liver pill. Ask him if he approves of Ayer's Pills. Then follow his advice.

J. O. Ayer Co.,
Lowell, Mass.



The Size and Number of the Bolls You Harvest Depend on How You Feed the Plants

Whatever the nature of your soil, its natural supply of available potash will not meet the full demands of a big cotton crop.

POTASH

A fertilizer should contain at least 3 to 4 per cent. of actual potash for heavy soils, and 5 to 7 per cent. for light soils. Goods with 1 or 2 per cent. potash are out of date. Provide early for your Kainit requirements for side dressing, and thus insure against blight and rust.

Potash Pays, especially in rotations with cotton, corn and peas, where the potash demand is much heavier than with cotton alone. We sell Potash in any quantity from one 200-pound bag up.

Write for Prices and Free Book on Cotton Culture

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Bank & Trust Bldg., Savannah
Whitney Central Bank Bldg., New Orleans
Monadnock Block, Chicago
San Francisco

Sardis District—Second Round.

Olive Branch... Mar. 29, 30
Coldwater... Apr. 5, 6
Crenshaw... Apr. 11,
Longtown... Apr. 12, 13
Arkabutla... Apr. 18,
Senatobia... Apr. 19, 20
Sardis Circuit... Apr. 22, 27
Eureka... Apr. 27, 28
J. W. DORMAN, P. E.

LOUISIANA CONFERENCE.

Shreveport Dist.—Second Round. (In Part)

Pelican, at Mitchell... Mar. 29, 30
Zwolle, at Noble... Mar. 30, 31
Missionary and Pastors' In-
stitute at Noel Memori-
al, Shreveport... Apr. 1, 3
Bayou La Chute, at LaC... Apr. 6, 7
Grand Cane, at Keithville... Apr. 11,
Logansport, at L... Apr. 12, 13
Anacoco, at Prospect... Apr. 18,
Pleasant Hill, at William's
Chapel... Apr. 19, 20
Mooringsport and Vivian,
at Vivian... Apr. 27, 28
Greenwood, at Keatchie... May 3, 4
Mansfield... May 7,
Leesville... May 11, 12
First Church, Noel Memorial
and City Mission, at
Texas Ave., Shrevep't... May 15,
Many, at Many... May 18, 19
Wesley, at Davis Springs... May 24, 25
Coushatta, at Coushatta... May 25, 26
South Mansfield, at Kings-
ton... June 1, 2
Ida... June 8.
District Conference at
Pleasant Hill... June 19, 25
PAUL M. BROWN, P. E.

Ruston Dist.—Second Round.

Burton & P. D., at Burton... Mar. 27
Haynesville, at Salem... Mar. 29, 30
Preacher's and Laymen's Missionary
Institute, at Winfield,
Mar. 31, 7:30 p.m., Apr. 2, 7:30 p.m.
Ashland, at Boyd's... Apr. 3,
Elmore, at Prospect... Apr. 5, 6
Homer... Apr. 12, 13
Bernice, at Duboch... Apr. 18,
Lisbon, at Harmony... Apr. 19, 20
Baton Rouge, Second Ch... Apr. 20, 22
Pastors' and Laymen's Insti-
tute, at Baton Rouge... Apr. 22,
Port Vincent, at Antioch... Apr. 26, 27
BRISCOE CARTER, P. E.

Monroe Dist.—Second Round.

Rayville and Delhi, at Del-
hi... Mar. 30,
West Monroe, at Girard... Apr. 5, 6
Tallulah, at T.p. m... Apr. 6,
Florence, at Ferriday... Apr. 12, 13
Mangham, at Union... Apr. 19, 20
Winnsboro, at Boeuf Prairie... Apr. 26, 27
WM. SCHUHLE, P. E.

Lafayette Dist.—Second Round.

Lake Charles... Mar. 30
Rayne... Apr. 6,
Mermentau, Monday... Apr. 7,
Franklin... Apr. 13,
New Iberia... Apr. 20,
Gueydan... Apr. 27,
The District Sunday School Insti-
tute will be held in Crowley on March
26-27.
R. H. WYNN, P. E.

Baton Rouge Dist.—Second Round.

East Feliciana, at Olive B... Mar. 29, 30
Baker, at Deerford... Apr. 5, 6
Plaquemine and New Rhodes,
at Plaquemine... Apr. 12, 13
Baton Rouge, First Church... Apr. 20, 21
Wm. H. COLEMAN, P. E.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard CROVE'S
TASTELESS CHILL TONIC. YOU
know what you are taking. The for-
mula is plainly printed on every bot-
tle, showing it is simply Quinine and
Iron in a tasteless form, and the most
effective for grown people and
children. 50c.

NOT A DAY IN BED.

Gramling, S. C.—In a letter from
Gramling, Mrs. Lula Walden says: "I
was so weak before I began taking
Cardui, that it tired me to walk just a
little. Since taking it, I do all the
housework for my family of nine, and
have not been in bed a day. Cardui
is the greatest remedy for women, on
earth." Weak women need Cardui. It
is the ideal woman's tonic, because it
is especially adapted for women's
needs. It relieves backache, headache,
dragging feelings, and other female
misery. Try Cardui. A few doses will
show you what it can do for you. It
may be just what you want.

Woman's Missionary Work

Edited by Mrs. R. F. Harrell, Centerville, Miss.
Conference Press Superintendents:
 Louisiana Mrs. A. C. McKinney, Ruston, La.
 Mississippi Mrs. H. L. McCleskey, Hazlehurst, Miss.
 North Mississippi Mrs. A. C. Yeager, Water Valley, Miss.

All communications for this department should be sent to the Editor at the address given above.

ATTENTION!

First Vice-Presidents of Mississippi Conference.

Mrs. T. B. Clifford, Conference First Vice President, has a few pertinent remarks to make to the auxiliary officers. She says that 20 auxiliaries failed to report during the fourth quarter, and that in the future she will publish the names of all delinquent societies so they may know that no report from them reached her office. If there is no financial report, send a statistical report. Only 40 Baby Rolls out of 32 reported any money from mite boxes. Of the 37 Jeveville Societies, only 11 sent money to the Conference Treasurer. First Vice-Presidents must send children's money to both Treasurers and divide it according to our By-Laws and Constitution. This matter is not optional but obligatory. Mrs. Clifford has organized a good Mission Study class at McComb City, which has 14 members. We know our children's work is advancing along all lines, but there is room for improvement. At our Annual Meeting at Hattiesburg, April 25-30, the Children and Young People will have charge on Saturday, April 26. We hope that our First Vice Presidents will keep that in mind and try to get the children present on that day.

Mrs. Clifford's address has been changed from Yazoo City to McComb City and she urges each District Secretary to send her a correct list of children's societies in each district, so that she can see if their lists tally with hers.

Silver City Auxiliary.

We are indebted to Mrs. W. E. Campbell, Press Superintendent of the Silver City Home Mission Society, for a most excellent report of the work done by that auxiliary since its organization in 1905. The first undertaking was the erection of a parsonage. Our women always find a way to raise money and these women proved to be no exception, for \$485 was the result of their labors. Giving their notes for the balance needed, a house with 4 rooms was soon erected. Since 1906 they have spent \$910 on their church and parsonage. Of this amount \$225 was received from the Woman's Board. They have sent a cash offering of \$1 per month for three years to the Orphanage. One year they sewed for the orphans, making six dozen shirts. The church has been painted and plankwalks put around both the church and parsonage. Two years after building the parsonage two rooms were added and some furniture bought. The average membership of this society has been eighteen, and there are not more than thirty-five homes in this little village. All of this work has been done under the wise leadership of our president, Mrs. C. T. Partie. This shows what a consecrated band of women can accomplish.

Don't Forget the Meeting of the Missionary Council!

We again call attention to the date and place of meeting of our Woman's Missionary Council. The date is April 9-17, and the place is the First Methodist Church in Birmingham, Ala. The women of the Council need your most earnest prayers. Don't forget them in your daily petitions. Pray mightily that God's will may be done in our great Council meeting.

The "Daily Council" will be edited

by Mrs. A. L. Marshall, and subscriptions for the "Daily" should be sent to her at 810 Broadway, Nashville, Tenn. Mrs. Marshall will be assisted by Mrs. F. F. Stevens of Columbia, Mo., and Miss Estelle Haskin, of Nashville, Tenn. The price is only 25 cents, and it is greatly desired that all subscriptions be in the hands of the editor before April, in order that a complete mailing list may be compiled before the annual session of the Woman's Missionary Council.

Indianola Auxiliary Falls Into Line.

The Indianola Auxiliary has made a fine contribution to a worthy cause through one of its members. The member wished to undertake some special work, so she wrote, through the Corresponding Secretary, for instructions as to how to assume the support of a Bible woman or a scholarship. These two specials are now obsolete, having been superceded by the "State Plan," which can be used in any of our foreign stations. The next letter stated that Mrs. Grider would take shares to the amount of \$50 for the enlargement of McTyre Institute, and the money has been sent for that purpose. The Conference Pledge has been increased by that amount and the general work advanced, whereas by a scholarship neither of these purposes would have been served. Should the women learn that our missionary schools are sought after now, and that inducing patronage by means of scholarships is not so necessary as it formerly was, then they will be willing for their special contributions to go to enlarge the general work.

COR. SEC., FOREIGN DEPT.

Auxiliary Presidents.

Have you appointed an agent to secure subscriptions for the Council Daily in your auxiliary? Time is short. Let us act quickly.

Noel Memorial, Shreveport, La.

The Ladies' Missionary Society of the J. S. Noel, Jr. Memorial Methodist Church have sent out original invitations for an Easter "Towel Shower." Having been in Baton Rouge attending the Louisiana Annual Meeting, we overlooked this communication, which explains its failure to appear before Easter. We are very sorry this occurred and hope even though the date of the "shower" has passed, that donations will still be acceptable. "Large or small, or thick or thin," they say.

"Receiving then this small request, Do not a moment dread it; But promptly send the towel along, And you shall have the credit."

Sent by Mrs. Vesa Russell, 409 Egan Street, Shreveport, La.

Jennings, La.

Mrs. A. P. Holt and Mrs. R. H. Wynn are planning to visit Jennings in the near future. The Home Mission Society of the Methodist Church will tender a reception to the women of the congregation and these two consecrated, enthusiastic workers will address those present. May it be a large gathering. After this visit we expect to hear that the Jennings society has "taken on new life." Our women need to be enthused and stirred up, and it takes women like these to do it.

Martha Watts Annex, Piracicaba, Brazil.

The architect of this annex has been brought into such close contact with

FOLEY KIDNEY PILLS

FOR BACKACHE-RHEUMATISM
 KIDNEYS AND BLADDER
 RICH IN CURATIVE QUALITIES-NO HABIT FORMING DRUGS

Increased Cotton Yields

Old Fashioned farming produced only about 220 pounds of cotton. The new

Process—fertilizing with

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High-Grade

Fertilizers

with good cultivation, frequently produces 500 to

1,000 Pounds Lint Cotton

per acre



Virginia-Carolina
 Chemical Co.

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RICHMOND - VIRGINIA

75c Worth SEEDS For 25c 15 Packets Sent Postpaid!

Special Garden Seed Offer to New Customers!

Just to get acquainted and to prove to you the excellent worth of Bollwinkle's Seeds of Proven Quality, we offer the following

Prize Collection at Less Than Cost!

1 Pkt. Golden Self-Bleaching Celery.	1 Pkt. True Georgia Collard.	1 Pkt. Long Red Carrot.
1 " Premium Flat Dutch Cabbage.	1 " Big Boston Lettuce.	1 " Long Scarlet Radish.
1 " Early Eclipse Beet.	1 " Green Curled Endive.	1 " Early White Bush Squash.
1 " Broad Leaved Spinach.	1 " Garnishing Parsley.	1 " New Stone Tomato.
	1 " Red Creole Onion.	1 " Purple Top Turnip.
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our school that he knows its workings from the kitchen to the attic, and his admiration for the management of the school increases with his knowledge of it. He has shown his appreciation of our work by giving to the school \$2000 from his commission, and also by offering to lend the money needed for its completion for as long a time as

we wish it at five per cent interest.—Missionary Bulletin.

Conference Press Superintendents.

Are you stressing the Council Daily with your auxiliary Press Superintendents? Each superintendent should call attention to this valuable paper in her secular press work.

The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

Mr. J. R. Pepper, of Memphis, Tenn., Chairman of our General Sunday School Board, says that the biggest room in most Sunday schools "is the room for improvement." This room can be filled by any school, more or less rapidly, that will go at it. Some of these rooms may be filled by the pastor, some by the officers, some by the teachers, and some by all combined.

Mrs. J. W. Langford, of Gibsland, has her class of Junior girls to come to her home on week-days to do the supplemental work that cannot be so well done at the regular recitation periods for lack of room and time. All acknowledge that thirty minutes a week is a very limited time in which to teach a whole scheme of Bible knowledge and to give an adequate system of religious training. Mrs. Langford's plan suggests one way of solving the difficulty.

Mrs. Minnie Ruffin recently organized a new adult class of ten in Monroe. Only one of her class was ever a Sunday school scholar before, and one of its members is 75 years old and has never been a church-goer except to hear special noted preachers. Mrs. Ruffin has been a member of John R. Pepper's Sunday school, and teaches in the public school in Monroe. She is, therefore, qualified to magnify the work to which she has been so recently called, and we shall expect to hear good things from this class.

MISSISSIPPI CONFERENCE NOTES.

By Rev. B. F. Lewis.

Rev. O. G. Halliburton, of Holly Bluff, has organized a new Sunday school at Lindsay with twenty-four scholars, five officers and teachers, and has already raised \$13.27 for expenses.

A most cordial note from Dr. Featherstun, presiding elder of the Newton District, says: "The date of our District Conference has been changed from April 8-11 to April 15-18, so as not to conflict with the State Sunday School Convention at Gulfport. The Sunday school interests must have special attention. Arrange a program for Wednesday night. Make it live and strong!" We thank you, Dr. Featherstun, both for the change of date and for this invitation.

There is also a card on our desk from the newly-appointed presiding elder of the Jackson District, Brother Hardin, asking that a program for his district conference be prepared, and that the speakers also be selected. These items are gratifying, as they indicate that the presiding elders fully recognize the great importance of this work. If 85 per cent of all our church members come from our Sunday schools, surely we are short-sighted if we do not give it first place in our thoughts and plans. Thanks to Brother Hardin!

A few days ago there was held in Brookhaven a most interesting service. The Graded Union, presided over by Miss Emily Jones of that city, held a public meeting in the Peripatetic Hall. About fifty ladies and every pastor, save one who was out of the city, were present. Mrs. Sue Brame, of Jackson, Elementary Superintendent of the State Sunday School Association, was the speaker of the occasion. Various phases of the Elementary work of Sunday schools were discussed, questions asked and answered, light refreshments served, and a new impetus given to Sunday school work in Brookhaven. The value of such conferences cannot be estimated.

Rev. Robert Selby, presiding elder of the Brookhaven District, has been

in consultation with the chairman of the Board, arranging a tour of his district in the interest of the Sunday schools. The plan is to select strategic points in the district and concentrate the Sunday school workers for a two days' institute. A most capital idea! Brother Selby is new in this office, but he "knows a good thing when he sees it." We anticipate that this will be the most successful year in the history of the Brookhaven District.

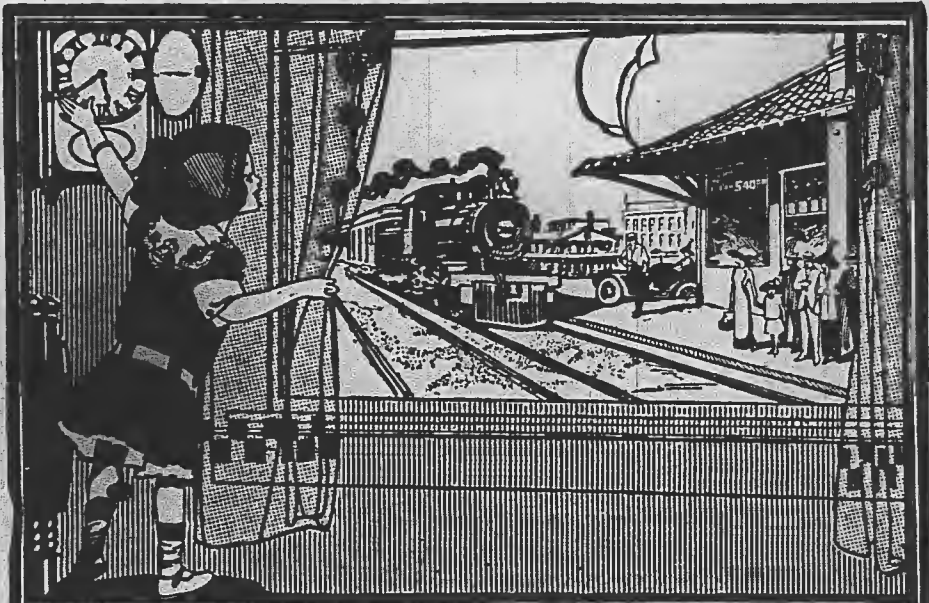
NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

An Adult Bible Class Federation should be a simple, flexible body of organized classes, definitely related to the Bible Study movement. It should (1) Promote the organization of other classes; (2) improve; (3) strengthen those already organized; (4) compel the keeping of statistics and make helpful reports; (5) keep a permanent record of the work of all classes; (6) make social surveys of the field; (7) inaugurate plans for publicity; (8) cultivate Christian brotherhood; (9) conduct evangelistic work, home visitation campaigns, and engage in social service reforms and activities; (10) awaken a larger interest in Christian conquest. The next question is—the value of such a federation to a State or Conference.

Many requests are being made for programs for Adult Bible Class Day on March 30. The real reason that programs have not been prepared is the intense desire to bring out all the latent resources and fineness in these classes by leaving them to make an original program. We also desire that every program, with a report of its results and enthusiasm, be sent to the Field Secretary. What would be finer for such a program than a social service survey of the town and suggestions as to the way the class can help improve conditions? Might not some class have a great Foreign Missionary program, and perhaps tie that class to some of our needy mission fields? How appropriate and helpful would be a "Big Brother" program! How happily appropriate would be a real Adult Bible Class program, giving the story of its work, its future, its methods, and its personal evangelism! Our Conference has more than a few great classes, and many eyes are watching the personal touch they will give to this, their day. All the Adult Classes in the school might celebrate the day together, and thus begin in a small way the federation that we hope will be in full sway by this time next year.

For several weeks Rev. Jas. H. Felts, a busy pastor, has been arranging for a Boys' Class, comprehending the tenets of the faith of the best boy ideals and methods in the country. He has taken several "hikes" with his class and the interest is at white heat. They have organized themselves as a Junior Wesley Adult Bible Class and have their officers, button, yell and pass-word. Taylor Bynum is president, and Dudley Wilson, secretary. One fine boy, Boothe Delp, will make a suitable class table with his own hands and present it to the class. Mr. Felts was the originator of the Young Men's Bible Class in his former pastorate and if he crowns this year's work with a boys' class of equal magnitude, he will have left for himself a monument more lasting than the stately marble shaft. To further this initial effort the Young Men's Bible Class gave an oyster supper at the Waldron Hotel, February 25, 1913, each man taking a boy. Short, to-the-point speeches were made and there was a fine feeling of friendship between "The Oakes" and "The Acorns." The banquet was a genuine success in every way. The only way to have the boys is for each man to look after a boy, love him, and lead him, and to remember that boys need models, and not critics.



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FOR COUGHS AND COLDS

CLARKSDALE METHODISM.

Dear Brother Meek: I am glad to report that things Christian and Methodist are on a better basis, by far, than ever before here in Clarksdale. The fact is there have always been good, true, and loyal men in Clarksdale, though many have thought to the contrary.

When I came to Clarksdale, some three years ago, I soon saw that the great trouble with Clarksdale lay in the fact that many of her citizens had cut God out of account and were living as though there were no superior authority above themselves. Even many church members, who where they had hailed from had been faithful in their support of the institutions of the Church, after coming to Clarksdale, became so submerged in the spirit of worldliness prevalent here, that they apparently forgot the existence of God. Having thus diagnosed the case I could easily understand why Brother Duren's effort to build that \$35,000 church did not succeed. Under the circumstances any man would have failed, or if he had succeeded in building the church, would have left such a debt and so much dissatisfaction, after the first flush of enthusiasm had gone, that the last state of the church would likely have been worse than the first—that is, for some eight or ten years after.

Realizing the above facts I have had but little to say about building that church, and when I have mentioned it, I have done so by impressing the fact that God needed the church to adequately carry on his business here in Clarksdale, rather than by appealing to the pride of our people to get them to build. My supreme effort has been to build up a spiritual church here in Clarksdale, for, whatever worldly-wise men may say to the contrary, that is the supreme need, not only of Clarksdale, but also of every other town or city it has been my pleasure to know anything about. We have also had pastors of other churches who recognized the same need and who worked and prayed for the outpouring of God's Holy Spirit upon our town.

When I came to this people they had been paying a salary of \$1350 to their pastor. Though they made the assessment for my salary but \$1350 the first two years of my stay here, they paid me \$1500 yearly. This year, with an assessment of \$1500, it is the purpose of the board to pay me \$1800, and then next year make this an \$1800 appointment.

Our Sunday school is on the best basis ever known for Clarksdale. The year previous to my coming, there was an average attendance of about 55 at Sunday school. Since then two Sunday schools have been organized out of our Sunday school, which took about 50 of our pupils; still on last Sabbath we had an attendance of 100. Our attendance at the church services and at prayer meeting is also on the increase. On last Sabbath we used, for the first time, an individual communion service presented to our church by our Board of Stewards.

Our Women's societies are doing better work than ever before. The fact is, everything of a religious nature in all the churches of our little city seems to be taking on new life; for renewed interest in things religious is not manifest in the Methodist church alone, but it is apparent in all the churches.

Beginning with the first Sabbath of April, Brother J. B. Culpepper and son will begin a meeting with us. We are praying for and expecting large results from this meeting and we crave

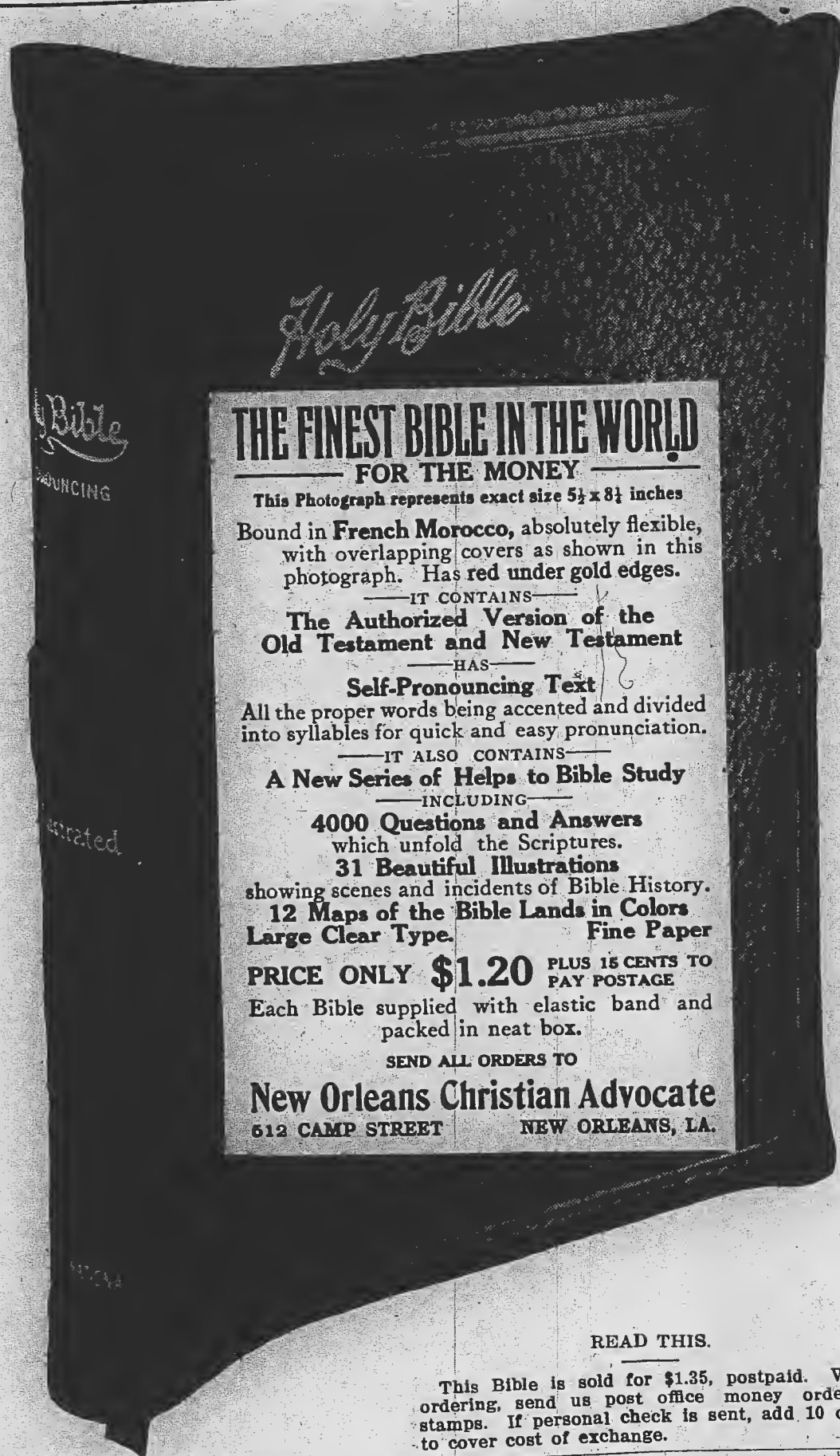
the prayers of all God's people that we may be blessed with a season of spiritual power and refreshing.

JOHN TILLERY LEWIS.
Clarksdale, Miss.

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Since 1820, when Dr. W. F. Gray of Raleigh, N. C., first introduced Gray's Ointment to the public, the use of this truly excellent salve has continued to spread until it is now relieving suffering humanity in nearly every civilized country on the globe. It is now considered by prominent physicians everywhere to be the quickest, surest and safest cure for boils, bruises, burns, carbuncles, cuts, poison oak, old sores, ulcers and skin diseases of every nature, and most efficient in preventing blood poison. Dr. Jas. R. Phelps, Dorchester, Mass., says: "Gray's Ointment is my sheet anchor in cases of carbuncles, unhealthy granulations and blood poison. I use Gray's Ointment in my practice." A free sample of the ointment can be had by anyone addressing Dr. W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn. 25c a box at druggists or direct by mail from the manufacturer.

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At Cruger, Miss., on March 17, 1913,
by Rev. O. P. Armour, Dr. J. C. CON-
GER, of Cruger, and Miss EMILY
CARLTON, of Hauseville.

MRS. VEST FELT LIKE CRYING.

Wallace, Va.—Mrs. Mary Vest, of
this place, says, "I hadn't been very
well for three years, and at last I was
taken bad. I could not stand on my
feet, I had such pains. I ached all
over. I felt like crying all the time.
Mother insisted on my trying Cardui.
Now I feel well, and do nearly all my
housework." No medicine for weak
and ailing women, has been so suc-
cessful as Cardui. It goes to the spot,
relieving pain and distress, and build-
ing up womanly strength, in a way
that will surely please you. Only try it
once.

To be silent, to suffer, to pray, when
we cannot act, is acceptable to God.
A disappointment, an affliction, a
harsh word received and endured as
in His presence, is worth more than a
long prayer.—Feneion.

There are 5000 men who are mem-
bers of Adult Bible Classes in Wash-
ington, D. C.

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NEW ORLEANS CHRISTIAN ADVOCATE

VOL. 60-14.

"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2980.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, APRIL 3, 1913.

CHAS. O. CHALMERS, Publisher.

Editorial

THE WAY TO THE SPIRITUAL HEIGHTS.

One of the most luminous parables spoken by our Lord is that of the Talents. Its main teaching is that every man is endowed with capacity and opportunity for service to God and humanity, and that he is under a law of accountability for the use that he makes of them, from which there is no escape. There is but one way for a person to increase his talents, and that is to "trade with them," to use them in harmony with the divine will. To misdirect them is, in effect, to bury them. Any sort of life that finds its aim and end in self is worse than wasted. Not only are its energies and possibilities irrecoverably lost, but it also leaves the soul at last face to face with the day of reckoning, bankrupt and ruined.

The only life worth living is that which spends its strength for others. Such a career brings the highest attainable satisfaction on earth, ennobles and expands the soul, and fits it for loftier ministries in the sky. Literally true, though hard for human beings to accept, is that paradoxical statement to which the Master more than once gave utterance: "For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it." As some one, in substance, has said, the brightest names in the history of the Christian Church are those who forgot themselves into an earthly immortality. And these also are they who shall be the most exalted and honored among the countless hosts of the redeemed.

DISASTROUS STORMS AND FLOODS.

Within the past two or three weeks disastrous storms and floods have occurred in several States of the Union. The commonwealths most stricken have been Nebraska, Illinois, Ohio, and Indiana; but our own section has by no means escaped. Both Louisiana and Mississippi have been visited by destructive tornadoes which have left ruin and suffering in their paths. The aggregate loss of property over the country will foot up millions of dollars, while the loss of human life, though not as large as was at first indicated, has been sufficient to attract national attention. We deeply sympathize with those who have in any way been touched by these disasters, and it is gratifying to see that many of our people are seeking to render them financial assistance. The beautiful spirit of philanthropy called forth by such misfortunes is, in some measure at least, a compensation for the injuries that they inflict.

But why should there be any such occurrences in a world in which, we are told, there is no such thing as chance? This we cannot know in the present life. Man's intellectual sky is overcast by no darker cloud than the problem of moral and physical evil. Despite all their boasted learning, our philosophers have not been able to pierce it through with a single ray of light. And Revelation enters upon no explanation of this perplexing question. It is left for the future. The

utmost that we can do is to trust in God, believing that the final outcome of all earth's confusion and struggles and tragedies will fully vindicate the divine wisdom. Of one thing we may be sure: nothing can really harm the sincere Christian. Even death can only bring him blessings. Perhaps it is because, with his larger outlook, he sees how comparatively trivial these temporal misfortunes are in the eternal career of his children, that the Heavenly Father does not intervene to avert them.

UNBROTHERLY CRITICISM.

From an editorial in the Baptist Record of March 27, we take the following:

"Last week there appeared in the New Orleans Christian Advocate a notice of 'An Essay on Baptism,' by Rev. Jno. D. Ellis, a Methodist preacher, of Jackson, Miss. Immediately a copy of the book was secured. On the fourth page is found this sentence: 'It is also true that in the two places in the Old Testament where baptizo occurs, it is translated wash at one place (2 Kings 5:14), and affright at Isa. 21:4.' On turning to the first passage referred to, in the King James version and the English Revised and in the American Revised Version we found these words: 'Then went he down and dipped himself seven times in the Jordan.' If a man deliberately misrepresents what the Bible says in this way, how can you believe anything that he says about the Bible? How can a man be tolerated in the ministry who is guilty of saying a thing that anybody who can read at all can disprove by turning to the place referred to and seeing for himself?"

The Editor of the Record is technically correct in the statement that the word "dipped" occurs in 2 Kings 5:14; but three times in the immediate context the word "wash" is used in describing the action that Naaman was to perform in order to be cleansed of the leprosy. The passage as a whole fully sustains Brother Ellis' contention that the idea of ceremonial cleansing or purification was outstanding in that memorable occurrence. His error was an insignificant one, which does not at all affect the strength of his argument. Concerning this passage, the scholarly Dr. Thomas O. Summers, in his work on Baptism (page 224), says: "In 2 Kings 5:14, our translators render the word 'dipped'; but as the action expressed by 'tabal,' 'baptizo,' in the 14th verse, is what Elisha commanded in the 10th verse, by the use of the Hebrew, 'rahats,' 'louo,' to wash, 'Go wash in Jordan seven times and thou shalt be clean,' there is no necessity of supposing that Naaman plunged himself in the river, but, rather made a seven-fold application of the water to his person; and so Jerome understood the text, rendering it, 'lavit in Jordane.'"

But our purpose in referring to this matter is not to take the discussion out of the hands of Brother Ellis. He is abundantly able to take care of himself. Our object in noticing it is to call attention to the unjust character of Brother Lipsey's criticism. We submit that there was nothing in Brother Ellis' inconsequential error, which was manifestly merely an oversight, to warrant our confrere in accusing him of 'deliberate misrepresentation' and of insinuating that he is not fit to be 'tolerated in the ministry.' When

men are designedly trying to mislead others they usually deal in general statements and do not give specific references to which any one may turn in a moment, as Brother Ellis does in his pamphlet. Moreover, his years of service and high character as a Christian minister should have given him exemption from so quick and unbrotherly an impeachment of his motives. Indeed, in view of all the circumstances, the unjust and unkind attack of the Editor of the Record recoils upon himself, and shows that when he made it he was lamentably lacking in that charity that "thinketh no evil." Surely a preacher of one denomination ought to be able to debate with the representative of another even the irritating subject of baptism, without classifying him with untruthful and unprincipled men and reading him out of the kingdom. We are inclined to think it must have been an off-day physically with our gifted college-mate when he penned this unchristian editorial.

WHEREFORE THIS PAPER?

We have lately received a copy of The Dixie Methodist, a paper issued bi-monthly at Milton, Fla., and edited by Rev. J. C. Harrison, a member of the Alabama Conference. The question that naturally arose in our mind when we picked up this journal was, Why should it be published? The Methodists of Florida, who number approximately 35,000, have an official organ, The Florida Christian Advocate, which they carry an assessment of \$2500 to maintain. The Alabama Conference also has an official organ, The Alabama Christian Advocate, which is published at Birmingham, and which is in urgent need of a larger patronage and support. What justification, then, is there for a privately owned and published Methodist paper within the territory of either of these Conference organs?

It is unusual in such cases for the person behind the independent paper to say that he has no purpose to injure the circulation of the authorized church journal, but notwithstanding his disavowal of any such intention, the influence of an additional publication unavoidably has that effect. We dare say that the subscription files of our church periodicals will show that when any kind of a paper is started under Methodist auspices within the territory of one of our Conference organs, it loses patronage in the locality where the new journalistic venture is undertaken.

The truth is, we need some wholesome legislation regulating our general publishing interests. Before a Methodist congregation can build a church, it must go to the quarterly conference and obtain permission. Before a person can establish a Methodist school, he must have the approval of our Boards of Education and the Annual Conference within whose bounds it is to be located. But the field is wide open for any person, upon his own initiative, to start a Methodist paper. Surely we have been running loose in this important department of our work long enough, and it is high time that we were taking steps to remedy the present chaotic condition of things.

MOTHER.

Pale, withered hands, that nearly four-score years
Had wrought for others, soothed the hurt of tears,
Rocked children's cradles, eased the fever's smart,
Dropped balm of love in many an aching heart;
Now, stirless, folded like wan rose leaves pressed
Above the snow and silence of her breast.
In mute appeal they told of labors done,
And well-earned rest that came at set of sun.

From the worn brow the lines of care had swept
As if an angel's kiss, the while she slept,
Had smoothed the cobweb wrinkles quite away,
And given back the peace of childhood's day.
And on the lips the faint smile almost said,
"None knows life's secret but the happy dead."
So gazing where she lay, we knew that pain
And parting could not cleave her soul again.

And we were sure that they who saw her last
In that dim vista which we call the past;
Who never knew her old and laid aside,
Remembering best the maiden and the bride,
Had sprung to greet her with the olden speech,
The dear, sweet names no later lore can teach.
And "welcome home" they cried, and grasped her
hands,
So dwells our mother in the best of lands.

—British Weekly.

MORAL AND RELIGIOUS INSTRUCTION IN
PUBLIC SCHOOLS.

(The information given below has been gathered from authoritative sources, and is, we think, reliable. That which relates to the States of the American Union was furnished by the Education Bureau at Washington, D. C., which obtained it from the various State Superintendents of Public Instruction, to whom should be credited any comments that are made. We shall give in the next issue of the Advocate some information as to the methods employed for imparting moral instruction to students in the schools of other foreign countries. We regard this matter as one of vast and far-reaching importance.—Editor of the Advocate.)

UNITED STATES.

District of Columbia.—Bible read and Lord's Prayer repeated.

Kentucky.—Generally read.

Tennessee.—The Bible is our rock of public safety.

Alabama.—Custom in our schools neither enjoins nor forbids.

Maine.—Bible read in schools for 270 years.

New York.—Read daily for 250 years.

New Hampshire.—Read daily since 1623.

Vermont.—We encourage Bible reading in the schools.

Mississippi.—The Bible is not excluded, and is generally read.

Michigan.—Ditto.

Arkansas.—Read in part of the schools.

Texas.—Read in some schools.

Oregon.—Ditto.

West Virginia.—No law prohibiting Bible-reading.

Florida.—Ditto.

Delaware.—Bible reading universal.

Pennsylvania.—The Scriptures must not be omitted.

New Jersey.—Read in nearly all schools.

Georgia.—The Bible cannot be excluded.

Connecticut.—The Bible has always been read.

Massachusetts.—For 278 years the Bible has been read in the schools. The State law says: "A portion of the Bible must be read daily, without note or oral comment." Many schools repeat the Lord's Prayer.

Maryland.—Read daily in our schools.

South Carolina.—Generally read.

Rhode Island.—Universal custom to read the Scriptures.

Indiana.—The Bible shall not be excluded.

South Dakota.—May be read without sectarian comment.

Virginia.—Read in nearly all schools.

Ohio.—We thoroughly believe in it, as it has a good influence upon our children.

Missouri.—Optional; character-building is an important factor with us.

Nebraska.—Encourage moral culture; generally read.

Kansas.—Read in part of our schools.

Wyoming.—Left to local boards to decide.

Colorado.—Read in some schools.

New York City.—Rule for Bible reading, a custom which has probably been observed for three centuries: "All the schools of this city (New York) . . . shall be opened with a reading of the Holy Scriptures, without note or comment."

West Virginia.—No law to prohibit Bible reading in schools.

North Carolina.—Bible generally read; Lord's Prayer said.

Iowa.—Bible not to be excluded from any school or institution in this State.

North Dakota.—May be read without sectarian comment ten minutes daily.

Philadelphia.—Ten verses of the Bible shall be read daily without note or comment, to the pupils by the principal.

CANADA.

Quebec.—There are Roman Catholic State Schools and Protestant State Schools, each supported out of taxation on their own respective properties and Government grants. The Bible is read compulsorily in Protestant Public Schools.

Ontario.—The Scriptures shall be read daily and systematically; the portions used may be taken from the book of Scripture Selections adopted by the Department for that purpose, or from the Bible, as the Trustees by resolution may direct. The Ten Commandments are repeated once a week.

New Brunswick.—May be read by teachers at opening or close of school; no instruction, simple reading of a chapter without comment.

Saskatchewan.—The local Boards may permit religious instruction in schools.

EUROPE.

Great Britain.—Religious Instruction is regularly given in school hours, and the objection to any children attending such instruction is one of theory, not of practice. Few are withheld from such instruction—a percentage certainly not worth recording.

Under the London School Board religious instruction is given for half an hour every day, but it has been recently resolved that a thorough and detailed examination in Scripture knowledge should be held in each school once in three years, conducted by the Board's Inspectors.

In Birmingham, the original home of purely secular instruction, the Bible was for some years excluded by the Board from their schools, but has since been re-introduced, and is now read daily.

Edinburgh.—Optional; syllabus used, read 30 minutes daily. No conscience clause for teachers, but for scholars.

Glasgow.—Religious Instruction daily; Board provides syllabus. The Ten Commandments and precepts in Book of Proverbs, etc., committed to memory.

Ireland.—Either Douay or Authorized Version is read, and each school furnished with a "Ten Commandments Tablet," to be hung on the wall.

Austria.—Two hours per week are devoted to religious instruction.

Belgium.—Two hours are given to moral instruction per week.

Prussia.—Four hours per week.

Berlin.—Ditto.

Hamburg.—Two hours per week.

Germany.—Banished the Bible from her schools, but has now restored it.

France.—Moral instruction is given for three hours per week.

AFFAIRS AT VANDERBILT UNIVERSITY.

The supplementary lectures this year on the Cole Lectureship Foundation of Vanderbilt University were delivered March 19-22, by Edward J. Banks, a noted archaeologist, whose wide travel and work in the Far East have rendered him well fitted for the lectures he is giving. Dr. Banks illustrates his lectures with pictures, and this secures him the most careful attention and interest on the part of his audience. These lectures were generally attended by those in the University community and outside circles, and were pronounced thoroughly instructive and entertaining. The following subjects were discussed: "Turkey and the Turks," "To the Summit of Mt. Ararat," "Palestine, Old and New," "Bismya, or the Lost City of Ahab," "Assyria and Its Ruins," "The Long-Lost Hittites."

The Cole Lectures proper will be delivered May 3-8, by Dr. G. A. Johnston-Ross of the Union Theological Seminary of New York City, the youngest man that has ever delivered this course at Vanderbilt.

Dr. B. E. Young, Professor of French in Vanderbilt University, is attending a meeting of professors of French of the universities and colleges of the United States, held in New York City. The meeting is to be presided over by Mr. Jusserand, the Ambassador from France, and a number of delegates from France will be present. On Saturday, the 29th, Dr. Young will attend the meeting of the general Federation de L'Alliance Francaise in that city, and at this meeting there will be representatives from all parts of the United States and Canada.

M. Alcee Fortier, a professor in Tulane University and Chevalier de la Legion d'Honneur, lectured Thursday afternoon before the Alliance Francaise of Nashville. Some of the University community had the privilege of hearing the lecture. His subject was the Chateau de Chambord.

There has never been such interest in various literary activities at the University as at the present time. In addition to the Calumet Club, which has been in existence for several years, and which is composed of those who are especially gifted in writing, there have been organized this year the Spectator Club, composed of those who are looking toward journalism as a career, and at least three other clubs for the special study of literature—standard and current. The Hustler and the Observer, student publications, give evidence of the influence of these organizations.

The spring holidays this year will be given April 3-5. During this season, on April 5, comes Concor Day, when from a list of sixteen competitors will be selected eight speakers, four to compete for the Young Medal on April 11, and four to compete for the Founder's Medal in Oratory on May 27.

MRS. M. W. HAGGARD,
Acting Registrar.

Nashville, Tenn.

WHICH IS THE BETTER EXPLANATION?

By Rev. J. H. Holder.

Was Jesus "three days and three nights in the heart of the earth" as he himself stated he would be (Matthew 12-40), or was he there only one day and two nights, according to tradition? This statement has puzzled me much, the Oriental explanation as to the manner of reckoning time notwithstanding. Had there been no other statement but that "he would arise" on the third day, that might seem plausible. But shall we "make void the words of Christ by our traditions?" If Christ's words are to be accepted, that "the Son of Man must be three days and three nights in the heart of the earth," and if he arose on Sunday, the first day after the Jewish Sabbath, then it seems there can be no other conclusion but that he was buried Wednesday, and not Friday. Such seems to be the teaching of the Scriptures.

The Bible neither says that he was crucified Friday, nor that he arose Sunday morning. From

what we are told we know that he arose sometime between sundown Saturday and daybreak Sunday. The women found the tomb empty "very early in the morning" (Luke 24:1; Mark 16:2); Matthew uses the expression "as it began to dawn" (28:1), and John says "when it was yet dark" (20:1). If we count back we shall find ourselves between sunset Wednesday and daybreak Thursday, when, according to Christ's own words, he must have been buried. (Matt. 12:40.)

Our difficulty has arisen from Mark 15:42, where he tells us that Christ was crucified on "the day before the Sabbath." But he does not say what Sabbath. As the Jews had other sabbaths than the weekly Sabbath, we need to enquire further into the matter. We are told (Exodus 12:16; Numb. 28:16-18; Lev. 23:7) that the first and the last days of the Passover were sabbaths. John and other writers tell us Christ was crucified at the time of "the preparation of the Passover" (Matt. 27:62; Mark 15:42; Luke 23:54; John 19:14, 42). Notice the expressions, "the preparation of the Passover," and "the preparation for the Sabbath drew on." It would certainly be no straining of meaning to say the preparation for the Passover Sabbath drew on. We are told that the Passover this year did not fall on the weekly Sabbath, the 15th of Nisan.

Again we read (John 12:1) that he came to Bethany six days before the Passover, and that his "triumphal entry" into Jerusalem was the next day; that tradition asserts was "Palm Sunday." Bethany was a "Sabbath day's journey" from Jerusalem. If the traditional view be correct, he came up to Bethany on the Sabbath, was given a feast on the Sabbath, and entered Jerusalem on the day following the Sabbath, neither one of which suppositions seems to accord with the facts. If he came up to Bethany on Friday there were six days to Thursday, the Passover day, Nisan 15th. (John 12:1.) Friday, six days before, would be the ninth of Nisan, the lamb would be taken up on the tenth of Nisan (Ex. 12:3). Christ's entry into Jerusalem was on that day, which was the Jewish Sabbath (our Saturday). The lamb was to be slain on the 14th, which would be Wednesday, "the day of preparation for the Passover." The Scriptures state that Christ was crucified "on the day of preparation" and three days and three nights "before the resurrection." It therefore seems clear that he came up on Friday, and that six days later he was in the grave, being crucified on the day before; that he lay in the grave three days and three nights (Wednesday night and Thursday, Thursday night and Friday, Friday night and Saturday); and that some time between the close of the day, Saturday at six o'clock, and Sunday morning, Jesus arose from the grave. Read all the accounts with these things in mind, and see how perfectly prophecy and historical fact harmonize. Then, why strain to reconcile apparent discrepancies by the methods of "Orientalism." Okolona, Miss.

A WORD IN REPLY.

By H. Walter Featherstun, D. D.

My Dear Dr. Meek: Your effort in the Advocate of March 13 to show "What the Real Historians Say," is by no means convincing. I have not the time (nor have you the space) to go into a minute examination of the passages which set Mommsen against Gibbon. You did not prove that Mommsen was a truer historian than Gibbon. I believe it was John Stuart Mill who said that in Imperial Rome a male slave had more privileges than his master's wife; for the slave could cultivate his mind, but the wife could not. Really, Doctor, do you know of any literature produced by any woman of Imperial Rome? Please cite me to one great poem or history, or anything that a Roman woman ever wrote. I read that in Rome-ruled Alexandria, at a later time, one woman named Hypatia essayed the role of philosopher, and for her daring forfeited her life at the hands of a mob. In contemporaneous Greece another named

Sappho dared to write poetry; and her name comes down to us almost a synonym for unchastity.

Yes, Doctor, there were SOME "chaste Roman matrons," but what was the Roman standard of chastity? What concept of it must have been held by a people whose god was Jupiter, whose goddess was Venus, and whose literature was so foul that it must be expurgated before it is put into the school rooms of to-day? Do you not know that Jupiter's story is unfit for any family circle? that Venus means vileness? that Horace and Juvenal and even Virgil could not be fully translated in any American school?

Yes, Doctor, there was a time when some Roman women did "lord it over their so-called husbands; but what were they? real wives? Read Sienckewicz and Barrett, and Juvenal unexpurgated (it will be in Latin—it could not be printed in English in this country); read Tertullian and any Latin historian of that age and see. And what were the men?

I challenge PROOF that Rome's moral degradation and downfall came about because her women were in any sense enfranchised. Her bedizened, coarse and unchaste women were the result rather than the cause of her immorality.

No, Doctor, the five statements, with which I close my article, to which you give attention, are not statements merely of my opinions, but they are a challenge for PROOF. Excuse me if I decline to accept the opinions of Mrs. Townsend, or Dr. Bledsoe, or my friend and brother, Dr. Meek, or Prof. Seeley, or Mr. Lecky. I want not OPINIONS, but PROOF. Your reference to woman suffrage in Norway is unfortunate. Increase of divorce there, as I understand it, came before suffrage and not as a result. Other conditions—intemperance of men, for instance—brought about the divorce evil and others. Woman suffrage was resorted to as one of the means to remedy the evils.

But let us not lose sight of the real issue: I insist that the polluted palaces of ancient and pagan Rome, with their coarse and impure worshippers of Zeus and Venus (nor yet the harems of modern Turkey), do not furnish the least argument against the plea of our splendid Southern Methodist women that they be not hindered in their church work by senseless sex restrictions. This is my contention.

CONTRIBUTIONS TO GALLOWAY MEMORIAL FUND.

Rev. T. J. O'Neil, Treasurer of the Conference Endowment Fund, reports to me the following contributions received by him from the charges that observed Galloway Memorial Day, the first Sunday in November, 1912:

Hazlehurst, \$12.29; Wiggins, \$4.02; Bucatunna Circuit, \$2.65; Sageville, \$4.35; Logtown, \$5; Sharon, \$1; McHenry, \$4.05; Collins, \$3.36; Biloxi, \$14.50; Sanford, \$2; Carlisle, \$1.50; Whynot, \$1.60; Independence, \$2.20; Port Gibson, \$10; Poplar Springs, \$18.75; Carson, \$3.26; Laurel, First Church, \$10; Saucier, \$3.20; Johns, \$5; Canton, \$7.46; Shubuta, \$11.50; Gulfport, First Church, \$7.75; Flora, \$6; Meridian, South Side, \$13.64; Coalville, \$3.16; Seminary, \$1.85; Matherville, 60 cents; Lyman, \$2.27; Bay St. Louis, \$2.50; Sumrall, \$4; Morton and Pelahatchie, \$4; Learned, \$2.10; Wesson, \$2; Jackson, Capitol Street, \$300.

The following personal contributions were made: Rev. L. J. Jones, \$1; Mrs. Lou Martin, \$2.50; W. J. Dawson, \$1.

The total amount contributed for 1912 is \$482.56.

The following resolutions were passed at the last meeting of the Joint Board of Finance of the Mississippi Conference:

"Resolved, That this Board hereby endorses the action of our Executive Committee in joining hands with the Trustees of the Conference Endowment Fund in an effort to raise \$25,000 to be known as the Galloway Memorial Fund, the interest of which is to be applied to the benefit of the claimants on this Board.

"Resolved further, That we endorse the action of the Trustees of the Conference Endowment

Fund in the selection of Rev. T. J. O'Neil as Financial Agent of that Fund."

After a brief discussion of the above resolutions on the floor at the last session of the Mississippi Annual Conference, they were unanimously adopted by the Conference.

The Committee in charge of the Galloway Memorial Fund, after consultation with the Agent, hereby announces the fourth Sunday in April as the Galloway Memorial Day for the current year, 1913.

Memorials in honor of our sainted Bishop are being erected in various parts of the Church. We urge now that the entire Conference rally to the collection of this Galloway Memorial Fund by the observance of an annual Galloway Memorial Day. The movement last year was confined to the Sunday schools; but this year we shall ask that both the Sunday schools and churches observe it by a collection. What memorial could so honor the name of Bishop Galloway as the creation of a fund to aid the superannuate preachers who have worn themselves out in the same work to which he dedicated his brilliant talents and his entire life? Brethren, let us hope that the contributions for 1913 will mount up into the thousands.

The Conference Endowment Committee receives interest annually from the following bequests, memorials and gifts, which may be seen in the Annual Conference Minutes as printed annually:

Van Houton bequest	\$1000
P. A. Johnston bequest	500
Henderson bequest	500
C. D. Cecil memorial	1000
W. M. Thornton memorial	1000
J. T. Vickers memorial	1000
E. H. Easterling gift	500
R. B. Downer (real estate)	2000

We believe we owe it to the memory and long-distinguished service rendered by Bishop Galloway to the Mississippi Annual Conference to add to our list of memorials, Bishop Chas. B. Galloway memorial, \$25,000.

We believe that of all the memorials being erected in honor of Bishop Galloway, none would be so pleasing to our sainted Bishop as this one, projected in the interest of our old preachers. Let us make the fourth Sunday in April a great day by taking a great collection in honor of this great Methodist divine. To be strictly accurate, possibly we had best add that the R. B. Downer \$2000 real estate is not at present bearing interest. The grand total holdings of the Board of Trustees of the Mississippi Conference Endowment Fund amounts to \$18,914.09. If we shall add to this a \$25,000 Memorial Fund, our old preachers can be retired upon the sum of \$500 annually. The highest amount now paid them is \$275. J. M. MORSE,

President of the Joint Board of Finance.
NOLAN B. HARMON, Secretary.

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Church News

Bishop W. A. Quayle (Northern Methodist) has a book recently off the press. Its title is "The Climb to God."

The Commencement sermon of Wofford College (Spartanburg, S. C.) will be preached by Bishop E. D. Mouzon, who is one of its Alumni.

Bishop E. R. Hendrix spent Sunday, March 16, in St. Louis, preaching at the University Methodist Church at 11 a. m. and at St. John's Church at the evening hour.

Dr. W. L. Dudley, Dean of the Medical Department of Vanderbilt University, because of his unfavorable physical condition, has been forced to leave off his work.

The Baltimore Annual Conference met in Staunton, Va., on Wednesday, March 26. Besides Bishop Kilgo, who was to preside, Bishop Wilson and Bishop Denny were also slated to be present.

The Southern Methodists of Oklahoma have decided to open an "Assembly" at Sulphur in that State. It is expected that several meetings of interest will be held there during the present year.

The fourth volume of Dr. R. N. Price's "Holston Methodism" has made its appearance. The Midland Methodist says: "It covers the period of the Civil War and Reconstruction, and is interesting to the point of sensational, though it is sober history."

Rev. R. G. Pearson, who formerly was a useful and widely known evangelist of the Cumberland Presbyterian Church, died on March 13. For a number of years Dr. Pearson's health had been such that he could not continue his labors as a revivalist.

Rev. S. B. Turrentine, D. D., has been elected President of the Greensboro (North Carolina) College for Women, to succeed Mrs. Lucy H. Robertson, who had tendered her resignation. Dr. Turrentine will assume the duties of his new office in June.

Ex-President W. H. Taft was one of the speakers at the Livingstone Centenary exercises held in the St. James M. E. Church, South, of Augusta, Ga., on Sunday, March 16. Dr. Nicholas Murray Butler, of Columbia University, was also present and delivered an address.

The Y. M. C. A. Hall at Hendrix College (Conway, Ark.) is being overhauled at a cost of about \$500. The Commencement sermon of this institution will be preached by Rev. Paul H. Linn of St. Louis, Mo., and the evening discourse will be delivered by Rev. L. M. Broyles, of Fort Smith, Ark.

St. Paul's Church, St. Louis, has recently been blessed with a gracious meeting, in which it is reported that there were 110 professions of faith in Christ. This is a good showing for a church located in the South's greatest metropolis where the tides of worldliness and immorality are strong.

Our church at Lafayette, Tenn., was destroyed by fire on Sunday, March 16. The loss was about \$6000, and the insurance was about \$2500. The pastor of this congregation is the Rev. Carroll Varner, who was reared in North Mississippi. It is stated that a new house of worship will be constructed at an early date.

The first number of "The Constructive Quarterly," which Mr. Silas McBee, formerly the editor of the Churchman (New York), has established, will make its appearance this month. As has been stated in the Advocate before, it will be a non-sectarian journal devoted to the discussion

of important religious questions. Both an English and American edition will be issued. The George H. Doran Company, of New York, will be its publishers in the United States.

The Memphis District of the M. E. Church, South, is said to be enjoying a large degree of prosperity. At a recent meeting of the pastors held in the city of Memphis, an increase of 140 in membership was reported for the month preceding, about 60 of them being on profession of faith. Dr. H. B. Johnston, the accomplished leader of our forces in this district, is one of the ablest and most resourceful presiding elders in the Connection.

The Randolph-Macon Woman's College, of Lynchburg, Va., has been placed by the United Commissioner of Education, the New York Board of Education, and the Managers of the Carnegie Foundation in "Class A" in their grouping of American colleges. This institution had nearly 600 young ladies in attendance last year, 436 of whom were from the Southern States, 70 from the Middle West and Far Western States, and 58 from the Eastern and Northern States. This great school is one of the best assets of the Southern Methodist Church.

The Southern Christian Advocate has a way of saving the original poetry sent in during the year and publishing it all in a single edition. Its collection was given to the public in its issue of March 20, and from the amount of it, it would seem that not many of the Methodists of South Carolina are in touch with the Muses. Brother Nettles has very generously notified his brethren of the press that there is no copyright on these verses, and that they may quote them at will. Here is an opportunity for editors who have a contempt for the things that are old and who want to give their readers the latest output of the modern mind.

SEND IN YOUR SUBSCRIPTIONS.

Dear Advocate: Since my last report the following subscriptions to the fund to buy the old Methodist church property in Mansfield for Mansfield College have been received:

W. E. Allen, Monroe\$10.00
S. L. Allen, Monroe 10.00
C. W. Blair 10.00

Total 30.00
Previously reported 382.00

Grand Total 412.00
Balance needed \$588.00

I wish I had some way of impressing our people with the idea that the offer of my church was wholly unselfish in this matter. As Brother Joyner said through the Advocate, the local church had to buy another lot, still owes for it, has been paying interest for years and allowing the College to use the old property, and now offers it for less than half the amount it would bring if put up for sale in the open market. This liberality is almost unprecedented, and if our church can give \$1000 on the property, surely all the Methodists in the State could give the other \$1000! The College is Conference property, and to use local building enterprises as an excuse for not helping, is in effect to refuse to help "connectional" enterprises because of local expenses. No first-class church or individual Methodist can afford to take that position. We are giving our part, with our debt hanging over us, and with interest charges included, incurred in part by holding the property in question for Methodism.

Send in your subscriptions.

THOMAS H. MORRIS.

Mansfield, La.

DR. MOTT BEING URGED TO ACCEPT.

Some days ago it was announced that President Wilson had tendered to Dr. John R. Mott the position of Ambassador to China, and that he had

declined to accept the place. Dr. Mott, who is a Methodist layman, is widely known as a Y. M. C. A. worker, and is regarded by many as the world's greatest missionary leader. His home is at Montclair, N. J., but at present he is in the Orient. Of course, no one but himself can decide whether Mr. Mott ought to accept the important diplomatic post which has been offered him, but certainly the position would give him an opportunity to render a great service to his own country, to the Chinese people, and to the cause of Christianity.

In this connection, the following telegraphic communication, which was sent out from Washington, D. C., on March 26, will doubtless be read with interest:

"A delegation of ministers and American missionaries on furlough from China called on the President to-day, voicing their appreciation of the administration's policy toward China, and especially their thanks for the selection of Mr. Mott. They declared that if Mr. Mott did not accept, they hoped 'a man of his type' would be selected. The President informed the visitors that men of Mr. Mott's type were rare, and that he hoped they would join in sending a cable to Mr. Mott urging him to accept. The President said he realized the influence that the missionaries had had in regenerating China, and looked upon Mr. Mott as a man especially well fitted to serve the purposes of the administration, because of his knowledge of the mission world. The delegation immediately cabled Mr. Mott at Seoul, Korea, and later called upon the Chinese minister."

From the foregoing, it is obvious that President Wilson puts upon Christian missions quite a different estimate from that of Mr. Thomas E. Watson, of Georgia.

DISTRICT CONFERENCE NOTICE.

The Seashore District will convene in conference session at Bay St. Louis, on Wednesday morning, May 14. A preliminary service will be held Tuesday night, with preaching by Rev. W. B. Jones, pastor at Lumberton. Pastors will observe the dates, and arrange protracted meetings accordingly: let us have a full delegation. Send names of those elected, to Rev. T. B. Cottrell, our host at Bay St. Louis. Rev. C. F. Reid, one of the Missionary Secretaries, writes that he will spend a day or more with the conference. He will conduct mission services. W. H. HUNTLEY, Gulfport, Miss.

TO MEMBERS OF THE MINISTERS' RELIEF ASSOCIATION.

North Mississippi Conference.

The Rev. G. H. Jacobs, a faithful member of the Association, passed to his reward on 25th ult. Assessment No. 10 is now due—\$1.00 for each honorary lay member and \$5.00 for each clerical member. Pay it before you forget it.

JOHN C. PARK, Sec. and Treas.

Macon, Miss.

WILL CHAPERONE MUSIC PUPILS.

I have planned to go to the Cincinnati Conservatory of Music early in June to be with my 13-year-old daughter, and I will chaperone gratis any young student or teacher who would like to go for summer study. Address Mrs. Rehekah Ellison-Johnston, Centenary College, Shreveport, La.

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NEW ORLEANS, LA.

Secular News and Comment

By Rev. A. J. Gearheard.

Of the population of the United States, 31,954,325 were born in the South; all of whom but 2,258,851 still reside there.

When Congress convenes next Monday it will have 290 Democratic and 145 Republican members. There will be 158 new members.

The Rockefeller Sanitary Commission last year treated 238,755 cases of the hookworm disease in eleven States of the South, according to the recent report sent out by that Commission.

There are said to be \$115,000,000 on deposit in the United States Treasury, and assets to the amount of \$1,400,000,000. This vast sum of money is now being counted by experts. It will take five months to complete the count.

Prof. J. D. Eggleston, Jr., who served two terms as Superintendent of Education of Virginia, was last week elected to the Presidency of the Virginia Polytechnic Institute. He is a native Virginian and an educator of high rank in the South.

The New York American has compiled figures to show that the rate of divorce in America is seven times greater than it is in Europe. More than 100,000 divorces were granted in the United States last year.

The United States purchased \$15,000,000 more of foreign goods during the month of February this year than during the same month of 1912, and sold to foreign countries \$5,000,000 less of American produced goods.

The faculty of Southern University, a Louisiana State institution for colored students, have issued an ultimatum to Governor Hall to the effect that unless they receive the six months' salary now due them at once, they will close the University and take legal steps to secure the money due them. The Southern University has been in a sea of trouble for several months.

On account of the restrictions placed upon its members by the Roman Catholic Church and other Churches during Lent, which causes many to abstain from eating meat for the forty days preceding Easter Sunday, there was a decline of 25 cents a cwt. in the price of fat cattle. It is estimated that there was a direct loss to farmers in the United States because of this decline of \$1,250,000.

Official figures given out place the daily expenditure of American people on motion picture entertainments at \$500,000. The average daily attendance at the 20,000 picture theaters is said to be 5,000,000, and the average time spent by each person attending is one hour. Thus it is seen that approximately 600 years of human life is literally wasted on this one class of amusements in the United States every day.

Dr. M. H. Thomas, a native of Huntington, Ind., who has been for 15 years in New York City conducting exhaustive experiments in the treatment of appendicitis, has made public an announcement that he has discovered a method whereby the disease may be cured without the use of the knife. From four to six weeks are required to effect his cure. His discovery has received the endorsement of prominent physicians of New York City.

President Woodrow Wilson was the first Chief Executive to use the Bible that was furnished by the Supreme Court of the United States during the inauguration ceremonies since President Harrison. Grover Cleveland used a little red Bible that

was given him when he was a boy by his mother; William McKinley used a huge family Bible that was given him by the Bishops of the African Methodist Church, and Theodore Roosevelt used a Bible that was given him by a special friend in New York.

The first vessel of the Chicago and New Orleans Transportation Company will weigh anchor at La Salle, Ill., on April 30, and begin its maiden voyage through the Lakes-to-the-Gulf waterway channel to New Orleans. The arrival of the first vessel will be the occasion of a celebration in the Crescent City. The cargo aboard this first steamer will be Chicago-made goods, and they will be transported from Chicago to La Salle on barges and be transferred to the steamer, thus making the entire trip by water.

The State of Arkansas has two men who are maintaining offices in Little Rock and trying to exercise the authority of Governor of that State. Last week Governor J. T. Robinson resigned and, there being no Lieutenant Governor, Senator W. F. Oldham, the President of the Senate, succeeded him to the office. The Senate then elected Hon. John M. Futrelle President of the Senate to fill the place made vacant by Mr. Oldham, who had thoughtlessly resigned. The Constitution, which states that the President of the Senate is the Governor of the State in the absence of the Governor, fails to make provision for another Senate President, hence Mr. Futrelle at once declared himself Governor of Arkansas. Such is politics, not statesmanship.

An organization known as the "Association of Commissioners of Agriculture of the Southern States" was effected in New Orleans on March 26. The Association was organized for the purpose of bringing the leading agriculturalists of the South into closer relations in order that better methods of farming and marketing farm products may be enjoyed by the whole South. The organization embraces all the Southern States, including Oklahoma, Missouri, and Kentucky. Its first officers are: W. A. Graham, Raleigh, N. C., President; R. F. Koib, Montgomery, Ala., Vice President, and J. W. Newman, Frankfort, Ky., Secretary-Treasurer. Mr. E. O. Bruner is the Louisiana representative, and Mr. H. E. Biakeslee is the Mississippi representative.

DAVIES ON THE WOMAN—A REPLY.

There lies before me an article entitled "The Woman and the Church," written by Rev. S. J. Davies, which appeared in the Advocate on March 27. The writer attempts to make three points: (1) That women should have official position in the Church from a historic standpoint; (2) from a Scriptural standpoint, and (3) from a standpoint of simple justice and fair dealing.

It is not my purpose to take up each item of his article and combat it, but to notice a few of his allusions to certain passages of Scripture that he cited and see if he uses the Word of God in its true sense, or whether he misconstrues it.

He says that St. John wrote an epistle to an "elect lady" and that, therefore, she must have been an important person in the Church. The opening sentence of the Second Epistle of John is addressed to "the elect lady and her children." If the reference to the lady is an argument in favor of laity rights for women, then the reference to the children is in favor of laity rights for children. He says that the women were made deaconesses and evangelists. A brief reference to Acts 6:2 will convince one that the business or office of a deacon in the days of the Apostolic Church was that of a server of tables. I can see no objection to any woman becoming an artist in that line. The word "evangelist" did not originally have reference to a preacher, but to a bearer of good news. The word evangel means good news, or a gospel.

Again, he says that Paul said that there was

neither male nor female in the Church, and that he antagonized anything that looked like caste. He certainly did not set himself against everything that looked like caste. He urged even slaves to keep their places, and gave specific instructions to masters, rulers, etc. Now what does that phrase, "neither male nor female," have reference to? The same verse says that "there is neither Jew nor Greek, bond nor free." Paul simply stated that there is one condition of salvation and that condition is the same for all classes, races, and sexes. He says, "For ye are all the children of God by faith in Jesus Christ." Read it for yourself in Galatians 3:22-29.

He says that the fact that the Church is called the "bride" of Christ has some significance. So it has, but that significance, rightly understood, is not in favor of the point for which he is contending. If the Church is the bride of Christ, and women should have equal privileges with men in the management of all affairs, both religious and secular, then are we to believe that Christ has no more authority than has the Church? Of course we shall be heirs with him and shall be like him, but he will ever be over his redeemed and will shine forever in resplendent beauty. He will be the object of our adoration, and the bride shall ever fall down before him and give him praise and honor. The Church the bride, and that an argument for laity rights for women! Then the Church is the equal of Christ in every respect, should he given an equal place in the hearts of men, and equal rank with him in the salvation of the world. God forbid! The bride of Christ is dependent upon him. Read Revelation 21, especially the 9th and 10th verses and the 23d verse. The first passage says that Jerusalem—that city beautiful—is the Lamb's wife, and the latter says that Christ is the light thereof.

Once more: Brother Davies believes that by granting women equal privileges with men, the chasm of sexual antagonism will be bridged. I think not. Sexly antagonism will never be bridged by bringing men and women into unrestricted contact with one another. Has the Salvation Army wrought wonders in that line? It has almost unrestricted sex association. Has the Independent Order of Holiness movement calmed the troubled waters of sexly antagonism, or made a great contribution to the morals of the world? There you have unrestricted sex association. Parhamism has the bars laid down, and what has been the result in communities where that sect has made headway? Nothing less than home degradation. The very morals of this age demand the restriction of sex association. Grant such association in the Church, and the world will grant it to the extreme. The Church should lead, not follow, and the more so, when to follow means to incorporate a policy that is a direct menace to home life.

A LOUISIANA PASTOR.

THE NEW ORLEANS Y. M. C. A.

The annual meeting of this organization was held on Thursday evening, March 27. After an impressive address by Prof. M. A. Honline, of the International Y. M. C. A. of New York, an election of officers for the ensuing year was held, with the following results: President, A. T. Terry; Vice President, N. Watts Mattux; Secretary, A. F. Godat; Treasurer, E. S. Ferguson. The report of Mr. Robert Ringer, the Active Secretary, showed that the work during the past year had been, in many respects, gratifying. It was stated at the meeting that \$10,000 will be spent in the near future in improving the property and increasing the facilities of the New Orleans Chapter of the Association. A thousand dollars will be spent upon the gymnasium, and the remainder in rearranging the floor space of the upper stories of the building so as to provide more ample dormitory accommodations, and in a general refurnishing of the lodging department. It is thought that by a judicious adjustment of the available space it will be possible to secure forty-three additional rooms.

CONCERNING THE MEMPHIS METHODIST HOSPITAL.

Dear Brother Meek: The Tri-State Methodist Hospital Commissioners met in Memphis on March 20, and everything connected with that important enterprise was thoroughly discussed and carefully considered during an interesting and prolonged session. The awkward word, "Tri-State," was dropped from the name, and hereafter the institution will be known as The Methodist Hospital. (If members of the Methodist Episcopal Church, South, who propose changing the name of our Church to "The Methodist Episcopal Church in America," really want to change the name, let them propose changing it to "The Methodist Church.")

Brother Ellis has secured \$74,000 in cash and subscriptions. We have a desirable lot on the best residence street in the city. In order that the co-operating Conferences may have a definite amount toward which to work, the Commissioners apportioned to them the sum of \$300,000. The Memphis Conference promptly and generously offered to raise one-half of the whole amount. The North Mississippi Conference is asked to raise \$75,000. The Commissioners from that Conference will at once apportion that amount to the several districts and ask each presiding elder to apportion the amount assigned to his district to the charges which it embraces. Each charge is to be credited with the amount which it has already paid.

Let all take notice that the Commissioners have not assumed to make an assessment. We only suggest that the amount of money, if paid in by the patronizing Conferences during the next two years, will build and equip a better hospital than any in this part of the country. We further request and earnestly urge every charge to accept the apportionment as the minimum amount that it shall raise as a voluntary contribution.

J. R. BINGHAM.

Carrollton, Miss.

IS IT FAIR?

Mr. Editor: In the issue of the Advocate of March 20, there appears a communication from our Conference Board of Missions. It is a communication which is well worth a careful reading. But there is a quotation credited to Dr. John M. Moore, our Home Mission Secretary, which I think deserves attention. The paragraph which contains the quotation is as follows:

"Our assessment for Domestic Missions for 1913 is \$13,200, the same as last year. Of this amount \$3,500 is due the General Board for connectional home missions, the whole assessment on our great Church for the work carried on by our Home Mission Department at Nashville being only \$125,000. Dr. John M. Moore calls attention to the fact that the Southern Presbyterian Church, with about 300,000 members, sets its goal at \$300,000 for home missions, while the Southern Baptist Mission Board has at its disposal \$320,000 or more for general home mission work, and \$465,000 or more for State home mission work."

This makes our contribution look small indeed, and reflects greatly upon our liberality and loyalty. Do these figures properly represent us? If not, should they be so published to the world? In making comparisons, I think ALL the facts should be given, and I am unalterably opposed to depreciating Methodism, even though it be done unintentionally, as I believe was the case in this instance.

The facts in the case are as follows: Last year we raised for Home and Conference Missions \$411,453, and for Church Extension (which is as much home missions as the first item) \$207,229, making a total for Home Mission work of \$618,682. That looks better. But again, these denominations have nothing corresponding with our Conference Claimants' Fund. For this fund we raised last year \$281,159, or a total for the support of our home work of \$899,841, lacking only \$159 of

being \$900,000. This looks much better. Where these denominations concentrate, we scatter. But it is unfair to compare until we have gathered up the fragments.

But now this question: Do we stimulate by discouraging and disparaging? I think not.

B. F. LEWIS.

Crystal Springs, Miss.

"HE IS A FINE PREACHER AND HAS RELIGION."

In the Advocate of March 13, I notice that the above sentence was used by that noble woman, Mrs. Fannie Clark, of Okolona, Miss., in speaking of her pastor, Rev. J. H. Holder. I am writing this short article just to emphasize the last three words in her sentence—"and has religion."

I sometimes fear that the good old-time religion is on the decline. I am of the opinion sometimes that the average congregation has come to admire a preacher, not so much for his genuine religion as for his mental ability, and I am at times led to wonder if some of our preachers, realizing that fact, have not put too much emphasis on their ability to "preach" and not enough on their power, through God, to "save that which is lost." I have been made to blush when I have, in a conversation, heard pastors relate with some degree of pride, how, during their pastorate at certain places, they had built a new church, raised the pastor's salary, and increased the church collections quite materially, and never for once say how many sinners were saved or how the spiritual interests of the church had been built up. I have heard others go over the same field and after everything else had been commented on, as if of necessity, refer to "how many members had been taken in." If the preachers, or some of them, have fallen into this evil (for an evil it must be), let us lay the blame on their members because they have preferred scholarship and fine pulpit ability to genuine religion.

"Give me that old-time religion" is not heard now as it once was. Power with God is not sought as much as power with men. I hope that this little squib may simply make a punctuation point, a period if you please, at the expression "and has religion." In my humble judgment a man who could do no more than to read the Lord's prayer and pronounce the benediction, but who has religion, is to be preferred to the finest pulpit orator and most scholarly gentleman, who is trying to preach the gospel without having "shore nuff" religion. I am one of those who believe that if one has real religion, has been genuinely converted, he ought to be able to point to the time and place when he "passed from darkness into light." If he can not, then I fear that there was not much of the real "passing" done.

I know Brother Holder and can vouch, if it were at all necessary, for what Sister Clark says of him. "He is a fine preacher." I agree with her on that entirely. "And he has religion." I thank the Lord for it. Such a man will always have "power with God."

"Religion is the chief concern,
Of mortals here below."

W. A. BELK.

Holly Springs, Miss.

SOUTHERN SUNDAY SCHOOL AND EPWORTH LEAGUE CONFERENCE.

True to their mission to the young people, the Sunday school and the Epworth League are planning something unusually attractive for August. At the very height of the heated term, and approaching the end of the vacation period, the event will take place. The scene will be laid in a region like that of which the Psalmist sung, as "the highest part of the dust of the world." And added to what the all-loving Father has provided in mountain and meadow and forest and stream, there will be the marvels of beauty and conven-

ience fashioned by the ingenuity of man. The pure air of the uplands will give soothing refreshment to overheated blood, and the pulse-beat will register many a thrill of lofty inspiration.

Lake Junaluska, the home of the Southern Assembly, will begin during the coming summer to afford some of those associations that will be celebrated in song and story fifty years from to-day. First, from June 25th to 29th, the Laymen of Southern Methodism will gather by the Lake in a remarkable Missionary Conference of tremendous proportions. It will be the christening time of the Assembly. Then the great auditorium will become a temple. Then the spacious mansion standing on a bluff overlooking the Lake will become an inn where the saints of the Lord will for a time sojourn in holy fellowship.

It is meet that the children should follow in the steps of their fathers. The hosts of Sunday school and Epworth League workers will take possession of the grounds on August 13. Ten days will be occupied with giving instruction, conducting conferences, and hearing uplifting addresses. Each day will be begun by holding a great assembly for worship. Then three periods will be given to institute features. There will follow an hour with the Bible, under the leadership of some foremost man in our Church, enjoyed in common by all the people. An afternoon of repose and recreation will follow; vespers each evening in the clear twilight of the elevated spaces, and after that a message of truth and of hope from a prophet sent from God, will round out the hours in which men should work.

On the Saturdays, two of the institute periods will be conducted alternately by Sunday school and Epworth League authorities, thus bringing the workers in both organizations to share in the best that the leaders have to offer.

It is too early yet to announce the personnel of the program. The Sunday school will have practically its full staff present, as will also the Epworth League. The program committee is seeking to engage the very strongest men available to speak from the platform and to impart wisdom in council.

Consider that this Conference is to be one of the initial meetings on grounds that are destined to be as famous as Chataqua in New York; that it is for all the Church, from the Carolinas to California, and from Kentucky to the Gulf; that it will be held at a period of the summer when the mountains are especially inviting; that the cost will be reduced to the lowest possible figure, and that the compensation will be incalculably valuable.

Begin to get ready to come to Junaluska Lake in August!

J. M. CULBRETH.

Nashville, Tenn.

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Now brought into closer touch with our store, for on January 1st we commenced our Free Delivery by Parcels Post.

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The Home Circle

FLOSSY'S WAY.

Our little Flossy, through one term of school, observed, without a single break, the rule forbidding her to whisper.

"Oh," said she, in speaking of it afterward to me, "it seemed at first I never could succeed—A whole long term! It did look hard, indeed, but, when I came to think about it, I saw all I had to do was just to try one minute at a time to keep on guard. And after that it wasn't very hard."

I think that Flossy's reasoning would be, for all of us, a good philosophy.

—St. Nicholas.

WELL-NIGH SPOILED.

"Oh, I just love cake, and it's awfully nice!" cried little Dorothy, regarding her chocolate frosted dessert with high approval.

"You should not say you 'love cake,' reproved her mother; "say you 'like' it; and don't say 'awfully'; say 'very.' Don't say 'nice,' but 'good.' And, by the way, the word 'just' should be omitted, and also the 'oh.' Now, my dear, repeat the sentence correctly."

"I like cake; it is very good," repeated Dorothy. "That is much better," said her mother.

But Dorothy was far from being satisfied. "It sounds as if I was speaking of bread," she said, with an air of disgust.—Youth's Companion.

(The above incident illustrates how tame proper language is apt to seem after one has acquired the habit of using slang. A person ought studiously to guard against becoming addicted to such a practice. This desire for strenuous speech also possesses the profane swearer and accounts for his indisposition to express himself in ordinary terms. It is a sort of verbal inebriation.—Editor of the Advocate.)

A VERY PARTICULAR ORANGE.

"I want you to do three things for me, sonny boy."

"Yes, mamma." Dick's face fell a little. He was strapping on his skates. There was a fellow waiting outside for him, too.

"Take the big waste-basket out and empty it, dear, and be sure you don't scatter any trash in the yard."

"Yes, mamma." Dick tried to look cheerful, for mamma was smiling up at him from the sock she was darning, and something in the smile seemed to say: "Dear little lad, I know you are in a hurry, but I need you just a little while."

The big basket was heavy, but he carried it carefully, and there wasn't a mite of trash spilt on the lawn—not even a speck of paper.

"Now get grandpa's newspaper from the front door—the boy left it nearly ten minutes ago—and take it up to his room."

"Yes'm." The little black legs were off in a twinkling, almost as fast as if the skates were under them, and again Dick presented himself and breathlessly awaited orders.

"Now, look in the big bag in the left-hand door of the sideboard and get that very large orange—you can't miss it."

"And what must I do with it, mamma?"

"Eat it, to be sure. What are oranges made for?"

"But you said you wanted me to do three things for you."

"So I did, to be sure. But you see, Dick, when papa brought those oranges home from market, that big one just popped his head out of the bag and said: 'Now, Mrs. Mamma, you see I am much bigger and sweeter than the rest of these fellows, and I am not to be eaten by any ordinary person.' 'Indeed, Mr. Orange, and what sort of a person may eat you?' I answered. 'A very unselfish person,' said Mr. Orange, 'a person who is willing to put off going skating to empty waste

baskets, and doesn't grumble a bit.' So you see, Dick, I think he must have meant my little boy, don't you?"

And Dick just grinned and dug a little dirty finger in the orange to make a sucking place. Somehow mamma always talked that sort of foolishness when he was particularly good, and it certainly made Mr. Orange taste sweet.—Mrs. C. N. Wiley, in Christian Observer.

TOO CHEAP.

A collier came to me at the close of one of my services, and said: "I would like to be a Christian, but I cannot receive what you said to-night."

I asked him why not.

He replied: "I would give anything to believe that God would forgive my sins, but I cannot believe that he will forgive them if I just turn to him. It is too cheap."

I looked at him and said: "My dear friend, have you been working to-day?"

He looked at me, slightly surprised, and said: "Yes, I was down in the pit as usual."

"How did you get out of the pit?" I asked.

"The way I usually do. I got into the cage, and was pulled to the top."

"How much did you pay to come out of the pit?"

He looked at me astonished. "Pay? Of course, I didn't pay anything."

I asked him: "Were you not afraid to trust yourself in the cage? Was it not too cheap?"

"Oh, no!" he said. "It was cheap for me, but it cost the company a lot of money to sink that shaft."

And without another word the truth of that admission broke in upon him, and he saw if he could have salvation "without money and without price," it had cost the infinite God a great price to sink that shaft and rescue lost men.—A Correspondent, in the British Weekly.

THE WORK AT ST. MARK'S HALL.

The monthly meeting of the Woman's City Mission Board, of New Orleans, was held at St. Mark's Hall on Wednesday afternoon, March 26, with a good attendance. The various reports submitted by the workers showed the several enterprises under their direction to be in a healthful and encouraging condition.

Miss Roberta Baker stated that the interest in the cooking and sewing classes is on the increase, and that the workers in the mission had made about 400 visits to the poor during the preceding month. Miss Buckley, the nurse in charge of the clinic, announced that a larger number of patients had been treated than in any equal period of time since that department of the work was started.

One of the new features of St. Mark's is an alumnae class made up of former pupils of the Hall from the stenography, sewing and cooking classes. This class is led by Miss Dorothy Wilmot and Miss Marion Monroe, who have charge of the reading and fancy work at the Wednesday afternoon meetings, held at 4 o'clock.

Mrs. McHugh, president of the Woman's Club connected with St. Mark's, made an interesting report of the club's activities. A penny party will be given for the benefit of the clinic and a reception given to Dr. Kling, who gives his services to the clinic.

Mrs. Jay, said to be 92 years old, donated an embroidered centerpiece she had made in St. Mark's Hall, which will be auctioned off at the next meeting for the benefit of the work.

The chairmen of the committees are: Mrs. H. L. Baker, cooking; Mrs. Munford, sewing; Mrs. Dicks, clinic.

John Paganl, the janitor, and Rev. W. E. Thomas, who leads the religious services, reported encouragingly as to the attendance of men, there being an average of seventy-five every Sunday evening for the services.

Miss Annie Ragland, reported on the music lessons given, and the Board's committee chairmen on work they were directing.

Mrs. Gibson, of Algiers, was elected to take the

place of Mrs. J. B. Parker as recording secretary. Mrs. Parker will resume her old place as corresponding secretary.

The announcement that Miss Margaret Ragland, who has been the head deaconess at St. Mark's Hall for a number of years, will have to give up her work because of ill health, was heard with much regret, and a letter of appreciation and sympathy from the Board was ordered to be sent to her. An effort will be made at once to secure some one to take her place.

A letter was read from the General Board of Missions, which is soon to convene in Dallas, Texas, in which promises were made to give the mission work in New Orleans special consideration. The Woman's City Mission Board obligated itself to pay \$30 a month for the support of one deaconess at St. Mark's Hall, \$40 a month for the support of Mrs. Lily Meekins at the Mary Werieln Mission, and \$10 a month for the relief of the needy. Though already one of the greatest mission fields in the South, with the opening of the Panama Canal and the construction of the new Immigrant Station here, the pressing problems that will confront New Orleans Methodism will assume even larger proportions. It is, therefore, to be hoped that the Church at large will promptly lend our local workers a strong helping hand in their efforts to prepare for the heavy tasks to which they will soon have to address themselves. Nor is it duty alone which here calls to Southern Methodists—they are also challenged by an inspiring opportunity.

A PHYSICIAN WANTED.

The citizens of a growing town of Northwest Louisiana are anxious to have a reliable physician make his home among them. A first-class practice awaits the right man. If any are interested they may communicate with W. F. Rogers, R. F. D. 1, Shreveport, La.

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Editorial.

THE FRUIT OF ATHEISM AND ANARCHY.

It has been stated in the press dispatches that Aleko Schinas, the assassin of King George of Greece, is an atheist and anarchist, and that he was intoxicated when he fired the fatal shot. It is not surprising that a man with such beliefs, filled with strong drink to inflame his passions, showed himself capable of committing so dastardly a crime. Take away from a human being faith in a hereafter and the sense of his accountability to a Higher Power, and what foundation is left for worthy character? What remains to restrain him from yielding to the bad impulses of his nature, or to incite him to noble, self-sacrificing action? What guiding star can he have but the wandering and uncertain one of fancied expediency? Make such a person a slave of King Alcohol, and you have an emissary for evil that hell itself might envy. Any religion is better than no religion. Indeed, without some sort of faith in a future existence in which virtue shall be rewarded and vice punished, earth doubtless would soon become like "the bottomless pit."

THE EDITOR'S FINAL REJOINDER TO DR. FEATHERSTUN.

We shall not tax the patience of our readers by reviewing in full the latest output of Dr. Featherstun's fecund pen, which appears upon another page. As we feared would be the case, though our good friend brought them forward, Mommsen has been sent to the junk heap and poor Gibbon is well-nigh forsaken. In their stead, new fugitive authorities now hold the stage. We do not doubt that these also would be just as readily repudiated, if they were shown not to harmonize with the one and only standard that the Doctor recognizes in the intellectual realm, namely: his own opinions.

We refuse to discuss with our brother the literary productions of woman in the days of Imperial Rome or in any other age. That is a matter which has nothing to do with the question at issue. The Doctor sweepingly affirmed that the Roman women of that period were extremely and well-nigh universally ignorant. Mommsen affirms that quite the contrary was true, and upon his rebuttal we are perfectly willing to rest our case. Our friend will have it that all the women of Imperial Rome were followers of Venus, though Christianity had existed in the Empire for nearly five hundred years, though Christian emperors had sat upon the throne, and though the Christians in the Roman dominions were numbered by the hundreds of thousands and Pliny the Younger referred to the heathen temples as "almost deserted." All the authorities are against him on this point, but what cares this modern Ephraim, joined to his idols, for authorities or logic?

The Doctor says that the increase in divorces in Norway antedated the existence of woman suffrage in that country. But it did not antedate the

woman's rights movement, of which the suffrage question is only a single aspect. The trouble with our literary friend is that he wants to discuss great principles and movements by piecemeal instead of considering them as a whole.

The questions pertaining to the lady-likeness of certain ladies, which our good friend has propounded, we must still decline to discuss. We have not forgotten that, having served as the chaplain of a State Suffragette Convention, our esteemed friend is quite an authority in regard to such matters. We would not be so presumptuous as to contend with him in this field of his pre-eminence and glory. We confess that, with our confused notions of propriety, it is somewhat difficult for us to see the "lady-likeness" of women "hiking" over the country and parading astride of horses up and down the streets of the National Capital in the presence of coarse and jeering multitudes; but, of course, the Doctor, with his superior knowledge and clearer vision as to female doings, can easily discern the grace, beauty, and modesty of such performances.

We feel sure that our readers will be pleased to have us state that the disputation between Doctor Featherstun and the Editor of the Advocate on the woman question is now, for some time at least, at an end. Others are asking for space to discuss this and other issues, and it seems only fair to give them a chance to be heard.

SHALL WE LET THEM OVERTAKE US?

In a recent issue of The Baptist Record (Jackson, Miss.), Rev. W. A. McComb, who is leading the movement among the Baptists of Mississippi to increase by the amount of \$300,000 the endowment of their College at Clinton, wrote as follows:

"Mississippi College was chartered in 1826, and was run as a Presbyterian school for twenty-four years. For sixty-three years it has been owned and operated by the Baptist State Convention as a college for boys. During that time it has done a great work with very inadequate buildings and equipment. Twenty years ago Major Millsaps is reported to have said that the Methodists were fifty years behind the Baptists in their educational work in Mississippi. It was just twenty-one years ago that Millsaps College began its first session. To-day it has buildings and equipment valued at \$50,000 more than Mississippi College. It also has an endowment just three times as large as Mississippi College. When the Mississippi Baptists secure the \$300,000 of endowment for which they are striving, Mississippi College will be on a par in equipment and endowment with Millsaps College."

We have been pleased to note this forward educational movement upon the part of the Baptists of the Magnolia State, and we are gratified to see that of the \$200,000 that they must raise in order to obtain the \$100,000 promised by the Rockefeller Board of Education, more than \$65,000 has already been secured. They have not had a Millsaps to help them in their work, and they are struggling nobly. And that they will succeed in this undertaking, we do not at all doubt.

But while the Baptists are bent upon forging ahead, we regret to say that the Methodists of Mississippi seem too much disposed to stand still. The needs of Millsaps College are large and pressing. Its dormitory facilities are lamentably deficient and there is an urgent demand for expansion in many directions. This centennial year of Mississippi Methodism challenges us to do something worthy of the splendid past of our Church in that State and prophetic of a still more glorious future. But the months are swiftly passing, and little, if anything, is being done to take advantage of this inspirational occasion. If our great sister denomination overtakes us and outstrips us, we shall have only ourselves to blame. The place of leadership rightly belongs to those who worthily seek and win it.

Do not dare to live without some clear intention toward which your living shall be bent. Mean to be something with all your might.—Brooks.

PERSONAL AND OTHER NOTES.

The various Christian denominations of Jackson, Miss., have recently been co-operating in taking a religious census of that city.

A dispatch to the Times-Democrat a few days ago stated that our new church at Grayson, La., has been completed, and that the first service in it was held on Easter Sunday.

Rev. R. O. Brown, our popular pastor in the historic town of Holly Springs, Miss., favored us a few days since with 11 renewals and three new subscriptions to the Advocate. Brother Brown reports his work as moving on nicely. He serves an excellent people.

By request we publish the following notice: "For Sale—a very rare volume of the General Minutes of the M. E. Church, 1773-1828. It contains much valuable original and historical data, not elsewhere found. Apply to Mrs. S. H. Whatley, Rayville, La."

Easter Sunday was a great day at the First Methodist Church of Columbus, Miss. The decorations were beautiful, the congregation was large, and Rev. W. W. Woollard, the pastor, is reported to have preached a sermon of remarkable strength and power.

Brother Wlster D. Bennett, of Cedar Hill, Miss., writes hopefully of the Master's work in his community. He states that the Bethesda Church, to which he belongs, which was placed on the Duck Hill charge last year, is well pleased with the present pastor, Rev. J. D. Wroten.

Rev. J. W. Thompson, of Meadville, Miss., has been the recipient of many kindnesses at the hands of his people, and is pleased with the outlook in his charge. Rev. G. H. Galloway, of Hattiesburg, will be with him in a tent meeting at Bude, which is to commence on April 14.

The Louisiana Sunday School Association will hold its 27th Annual Meeting in Alexandria, April 22-24. An excellent program has been arranged and many noted specialists from both within and out of the State will be on hand. It is to be hoped that there will be a large attendance.

Rev. W. H. Saunders, of the Washington Street Church of Vicksburg, reports his work as progressing favorably. He thinks that the movement to construct a new church will begin in due time. Brother Saunders' success in his present field has been a source of gratification to his many friends.

Rev. Jasper L. Smith, of Gallman, Miss., sends the following message concerning affairs in his charge: "We feel that we are making some progress. We have a choice people to serve. Our prayer meeting here at Gallman is well attended. We were given a most generous 'pounding' a few nights ago."

The work of the Church is prospering in the Seashore District of the Mississippi Conference under the leadership of Dr. W. H. Huntley and his efficient corps of assistants. We have in hand some interesting notes pertaining to affairs in that part of the field which will appear in the next issue of the Advocate.

From a recent issue of the Simpson County News, we take the following: "Rev. J. W. Ramsey, pastor of the Methodist Church at this place (Mendenhall), has accepted an invitation from Prof. Jones to preach the Commencement sermon of the Mendenhall Graded School." It speaks well for a minister when his home people press him into service for such an occasion.

Brother W. E. Upchurch, the Secretary and Treasurer of our Sunday school at Ruston, La., sent us a copy of the record made by that school on Sunday, March 23. The following are the figures: Teachers present, 33; officers, 4; scholars, 372; new pupils, 38; visitors, 41; total attendance, 482; collection, \$89.70. This is, indeed, a fine showing. Brother Upchurch states that Easter was a great day with the Ruston congregation.

Brother W. R. Davis, of Houston, Miss., in a business note to our office, written on the 24th ult., gave the following interesting news item: "We are in the midst of a great meeting at this place. Rev. J. A. Bowen is preaching some splendid sermons. A class of 12 was received yesterday and there are more to join the Church later. All Christians have been greatly revived, and the interest is still growing."

Rev. H. M. Ellis, Field Secretary for the Memphis Methodist Hospital, was expected to spend last Sunday in Greenwood, Miss. We dare say that the Methodists of that growing city showed in a substantial way their interest in the noble enterprise which Brother Ellis is seeking to carry forward. It has long been their habit to do things upon a large and generous scale.

The Young Woman's Christian Association of the Industrial Institute and College, at Columbus, Miss., held its anniversary conference on March 21-23. Among those who were on the program, we noted the names of Mrs. W. W. Scales, Jr., of Starkville, Miss.; Miss Helen Wier, the accomplished granddaughter of Dr. T. C. Wier, of the

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GROWTH IN TEN YEARS OF SOUTHERN METHODIST MISSIONS

	1902	1912	Per Cent Increase
Missionaries and wives.....	220.....	354.....	63
Native preachers.....	251.....	329.....	31
Bible women.....	78.....	204.....	161
Organized Churches.....	292.....	643.....	120
Members.....	11,713.....	29,825.....	155
Increase for year.....	918.....	2,448.....	
Sunday schools.....	372.....	580.....	56
Officers and teachers.....	886.....	2,168.....	144
Pupils.....	10,463.....	31,347.....	199
Colleges, seminaries, and boarding schools.....	27.....	40.....	48
Pupils.....	4,667.....	6,699.....	43
Day schools.....	83.....	97.....	17
Pupils.....	2,769.....	3,463.....	25
Total pupils.....	7,453.....	10,062.....	35
Hospitals, dispensaries.....	8.....	8.....	0
Patients treated.....	26,362.....	59,025.....	124
Total Income.....	\$461,266.....	\$894,777.....	94

The above exhibit in the form of a two-color chart, 28x42 inches in size, together with three other striking missionary charts, may be secured from the Board of Missions, 810 Broadway, Nashville, Tenn. Twenty-five cents in stamps or silver pays for all four. Order to-day.

North Mississippi Conference, and Dr. Thomas Carter, of Nashville, Tenn.

Plans are being perfected for the organization of a City Church Extension Society in New Orleans.

Dr. S. H. Werlein spent Monday and Tuesday of this week in New Orleans and favored our office with a call. He was looking splendidly, and spoke most encouragingly of his work at Alexandria.

Last Sunday was Cradle Roll Day at the McDonoghville Church of this city, and the pastor, Rev. A. J. Gearheard, preached a special sermon to the children. About twenty Cradle Roll Certificates were given out and four infants were baptized.

Rev. W. W. Holmes, the pastor, is holding revival services at Ruston, La., in which he is being assisted by Dr. J. W. Moore, the efficient pastor of First Church of New Orleans. The meeting has been in progress for ten days, and reports from Ruston indicate that much good is being accomplished.

The following brethren, to whom acknowledgment has not been made elsewhere, have sent in two or more subscribers within the past few days: Rev. J. C. Price, Lisbon, La., 6; Rev. G. W. Bachman, Winona, Miss., 3; Rev. W. D. McCullough, Ruleville, Miss., 3; Rev. J. W. Thompson, Meadville, Miss., 2.

Rev. and Mrs. W. D. Wendel of Pontotoc, Miss., have issued invitations to a dinner to be given on Brother Wendel's birthday, next Saturday, April 5th, complimentary to his Official Board. Bishop Murrab is expected to be present, and will remain over the Sabbath to preach for our Pontotoc congregation.

A news dispatch from Saucier, Miss., to the Poyune, dated March 28, stated that our church at that place recently closed the greatest revival that has been held there for many years. Rev. L. F. Alford, the pastor, was assisted by his brother, Rev. J. M. Alford, of Standard, La. There were 17 accessions to the Church.

Under date of March 30, Rev. R. H. Harper, of Natchitoches, La., writes: "The presiding elder, Rev. H. W. May, authorizes me to state in the Advocate that the Preachers' Institute of the Alexandria District, announced to be held in Natchitoches, April 10-11, is postponed, and will be held in connection with the District Conference at Columbia."

Rev. P. O. Lowrey was in New Orleans last Saturday and Sunday, and on Monday morning attended the meeting of the New Orleans Methodist Preachers' Association. He has large plans on foot for the advancement of the Sunday school interests of the Louisiana Conference. Among other things, his plans include another series of District Institutes such as those which were held last week and a State Convention of Methodist Sunday School Workers.

Dr. and Mrs. H. M. Hamill, of Nashville, Tenn., spent last Saturday and Sunday in New Orleans in the interest of our Sunday school work. An institute was conducted at the Rayne Memorial Church Saturday afternoon and night, and a general Sunday school rally was held at the First Methodist Church on Sunday afternoon. Dr. Hamill also preached an able sermon to the Rayne Memorial congregation on Sunday, at 11 a.m. The splendid service which Dr. and Mrs. Hamill have

lately rendered the Sunday school cause in Louisiana is much appreciated.

We are indebted to Dr. Gross Alexander, our brilliant Book Editor, for a copy of his lately issued pamphlet, entitled "The Resurrection of Jesus from the Dead." It is a fresh and suggestive study of that great event in the earthly career of our Lord, and it was a happy thought to give it to the Church at this Easter season. This able discussion appears in the April number of The Methodist Review Quarterly.

We have had on our table for some days the Annual of the Louisiana Conference for the year 1912. It is well edited and arranged, and the mechanical work is of a high order. The pamphlet is adorned with excellent pictures of Dr. C. W. Carter and Dr. S. S. Keener, two Louisiana ministers who passed to the Church Triumphant last year. Dr. F. S. Parker excels as a secretary, as well as in many other things.

President C. M. Chapman, of the Port Gibson Female College, writes: "We are closing one of the most successful sessions of the College. The outlook for the future is good. Rev. C. F. Emery, of Vicksburg, will preach our Commencement sermon, and the annual missionary sermon will be preached by Rev. J. Y. Bowman, of Utica, Miss. Rev. J. S. Purcell, of Rolling Fork, Miss., will deliver the Commencement address."

Rev. H. G. Roberts, who a little more than a year ago transferred from the Mississippi to the North Mississippi Conference, is having a successful pastorate at Crenshaw. Of his work, he says: "We are moving forward. We paid off our church debt of \$1000 last fall, and have now purchased a nice little home for the pastor in a most desirable part of the town." We make grateful acknowledgment to Brother Roberts for a club of 13 subscribers to the Advocate.

We regret to learn that the father of Mrs. W. W. Jones, the wife of our pastor at Carrollton, Miss., was seriously injured in the storm that recently swept across Northeast Mississippi, but are pleased to know that he is at present doing well and that the indications point to a prompt recovery. It was also reported that Sister Jones, who was visiting the home folk, had been hurt, but we are happy to be informed that this report was not true.

Just as we are closing our forms, we are in receipt of the following dispatch from Rev. W. W. Woollard, our pastor at Columbus, Miss.: "Mrs. Tailulah H. Lipscomb, the mother of Rev. T. H. Lipscomb, died last evening, March 31. A saint has gone home to God." Sister Lipscomb was, indeed, a rare woman, who wrought nobly for the Master, and whose influence will long abide. We extend heart-felt sympathy to the bereaved loved ones.

A note from Rev. B. P. Jacob, the presiding elder of the Winona District, brings the sad news of the death of James McCoy, the youngest son of Rev. and Mrs. T. J. Haifaere, which occurred in the parsonage at Kilmichael, Miss., after a week's illness, on March 27. We deeply sympathize with this stricken father and mother in their sore bereavement, and pray that God may have them in his gracious keeping. A memoir, which was received too late for this issue, will appear next week.

Rev. J. W. Ramsey, of Mendenhall, Miss., who is in much demand among the brethren for revival work, writes us as follows: "Please state that I still have one week in August (including

the 5th Sunday) and also a few dates in September and October open for evangelistic engagements. If any of the brethren can use me, I should be pleased to have them let me know. I should like to give the date following the fifth Sunday in August to some pastor on the Gulf coast who needs assistance."

Dr. I. W. Cooper, the accomplished President of Whitworth College, occupied the pulpit of the Louisiana Avenue Methodist Church of this city at both the morning and evening hour last Sunday. It was the Editor's pleasure to hear him at the 11 o'clock service, and the discourse was a charming one, eloquent, spiritual, and really helpful. Dr. Cooper is an able preacher, but even better than his intellectual gifts are his sunny disposition and his warm-hearted brotherliness. He is deservedly one of the most popular and genuinely loved Methodist ministers in this section.

Rev. G. W. Gordon, of Sherman, Miss., in a note to the Editor, says: "At two places on my charge—Chesterville and Belden—the people suffered considerable loss from the cyclone which passed through this section on March 13. Our church at Chesterville, an excellent two-story building, was blown off its pillars and damaged a good deal. We hope to get it fixed at an early date." We regret to hear of the misfortune of the people in these localities, and we trust that a favoring Providence may enable them to recover soon from the disasters which have come upon them.

We are indebted to Rev. E. K. Means, of Arcadia, La., for a copy of the program of his Easter exercises, which was issued in the form of a beautiful pamphlet—by far the most attractive that we have seen this year. The congregations on Easter Sunday were large and attentive, and a good collection was taken for the Ruston Orphanage. Referring to his work, Brother Means says: "I find Arcadia delightfully pleasant, after a pastorate of three months. I am the only resident pastor, and, in consequence, I find plenty to do. The outlook is most encouraging."

Mr. W. E. Gorham, of Jennings, La., sends us the following item of news: "On Tuesday, March 18, Mr. Ellis A. Hoffpauir, the son of Rev. Lastie N. Hoffpauir, of the Louisiana Conference, and Miss Clara Mae Mabry were married in the Methodist Church at Woodsboro, Texas. The groom is employed as one of its bookkeepers by the Calcasieu Trust Company and Savings Bank, of Lake Charles, La., and the bride is the accomplished daughter of Mr. R. M. Mabry, a prominent citizen of Woodsboro, Texas." We extend to the contracting parties our congratulations and best wishes.

Rev. J. B. Fulton, our pastor on the St. Francisville (La.) charge, in a note to this office, says: "Our second quarterly meeting convened at the Star Hill Church, on Saturday, March 22. The congregation was good, and the sermon was excellent. The business session of the conference was an occasion of profit to all who attended. The Easter service the next day was a beautiful and impressive one. We also had a fine Easter service at Wilheim, and an impressive discourse in the evening at St. Francisville." Manifestly Brother Coleman, the able presiding elder of the Baton Rouge District, is magnifying his office, though nothing less was expected of him.

Information has reached us of the death of Rev. G. H. Jacobs, a superannuate member of the North Mississippi Conference, which occurred on March 26. We know none of the particulars of his illness and decease, and we hope that some one familiar with the facts will at once furnish them to the Advocate. Brother Jacobs was admitted into the traveling connection in 1835, and for a number of years rendered faithful service in the itinerancy. We extend our deepest sympathy to the bereaved. (Since writing the above we have received the following message from Rev. T. H. Porter, our pastor at Olive Branch, Miss.: "We buried the remains of Rev. G. H. Jacobs here at Olive Branch on Thursday, the 27th ult. He died in the full triumph of a Christian faith at his home in Memphis, Tenn., on the day preceding.")

The Lake Charles American Press states that the marriage of Mr. John Stockwell and Miss Lou Howell in that city, of which mention was made in last week's Advocate, was an occasion of much interest. The church was beautifully decorated and the attendance was unusually large. The groom was accompanied by Mr. A. M. Mayo, and the bride by her father, Mr. R. P. Howell. The ceremony was performed by the pastor, Rev. K. W. Dodson, who was assisted by Rev. R. H. Wynn, presiding elder of the Lafayette District. The local paper speaks in the highest terms of both the bride and groom. Brother Stockwell has been selected by Bishop Lambuth as the industrial missionary among the band of workers which he is soon to carry to Africa, and he will at once enter upon a course of training at Nashville for his labors in that distant field. A notable feature of the wedding of this happy couple was that it took place on March 19, the anniversary of the birth of David Livingstone, the greatest of African explorers and missionaries.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

The little village of Oloh, Miss., was made sad on Easter morning by the death of Grandmother Collius, as she was called by many. She was about 60 years old and was connected with the Baptist Church for 25 years, during which time she was a consistent member. Because of the absence of her pastor, the writer conducted her funeral service, which was attended by a large number of relatives and friends. She leaves eight sons, three daughters, about thirty grandchildren, and many other relatives to mourn her death. She lived to see all her children grown and eight of them married. Six of the boys and two of the girls are members of the Methodist Church.
 A. H. STEELE.

Mrs. ANNIE M. PUTNAM, daughter of Mr. and Mrs. J. T. HARVEY, was born Nov. 12, 1833, and died March 21, 1913. She joined the Methodist Episcopal Church, South, in 1888, under the preaching of Rev. T. J. O'Neil. She was married to J. L. Putnam on Apr. 27, 1905. It is said of her that from the time of her conversion until her death, she lived a consistent Christian life. She expressed herself just before her death as being very happy and ready to go. She leaves her husband, three children, a father, mother, three brothers, three sisters, and a host of friends to mourn her departure. Surely, they mourn not as those who have no hope.
 Her pastor, J. T. ABNEY.

On March 10 the Angel of Death entered the home of Brother and Sister Gossett and took their little daughter, NELLIE, to dwell in heaven. She was only 5 months and 2 days of age. While she was so young, yet all who knew her were charmed by her beauty and angelic brightness, which ever illumined her sweet face. She was such an affectionate child, and it is so hard for us to be compelled to give up such a jewel. But God, who doeth all things well, will not fail to keep us in mind during this sad hour. To submit to his will at this time is the only thing that we can do to bind up the wounded heart. While little Nellie's death is a great loss to the home, it is a gain to heaven.
 W. F. McCORRY.

Our heart was made sad on the night of March 17, when on our return from Sunday's appointment we were informed of the death of Brother M. M. CRUSE. He was a little past middle age, but had been a sufferer for some time, though we never heard him complain. He was a faithful member of the M. E. Church, South, and was always willing to do anything that he thought would build up his church or the community. He leaves a wife, four daughters, three sons, and a host of relatives and friends to mourn his death. He was the superintendent of the Sunday school and the leader of the choir, and as such will be greatly missed. However, we believe our loss is heaven's gain. May God bless the bereaved ones, and may they be so consecrated to his service that they will meet their departed loved one on the banks of that river where no parting words are spoken.
 A. H. STEELE.

EDWARD LUCIAN COWAN was born in Pass Christian, Harrison County, Miss., Sept. 22, 1833. He was the eldest son of R. G. and Belle Gertrude Adams Cowan. On April 5, 1906, he was happily married to Miss Susie Belle Fullilove. They shared the joys and sorrows of life together until Feb. 10, 1913, when, after many weary months of suffering from a dreadful

malady which had baffled medical skill, he passed away. He stood the storm of life bravely and laid himself down without a murmur to await the final call. He leaves a father, three brothers, four sisters, a wife and child, and a host of friends and loved ones to mourn his death. But they are not without hope. Brother Cowan was a true friend, a modest Christian gentleman, and an acceptable member of the M. E. Church, South. He died in the faith and we know where to find him.
 C. J. STAPP, P. C.

On March 22 the oldest member of the Daleville Church, and one of the oldest Mississippi Methodists, crossed the river, when Sister M. P. MORROW gladly answered the call of her Heavenly Father to come home. She was born in York District, South Carolina, July 28, 1822. She joined the Daleville Methodist Church in 1843. Sadness filled the hearts of a large crowd at Andrews Chapel Sunday, when her body was buried. For many years she had been as a mother to that congregation. There have been few soldiers of the Cross who have been permitted to fight in the Master's cause as long as she. For nearly seventy years she had been a member of our Church and a diligent worker in her community. Although we regret much to lose her and extend our deepest sympathy to her two sons and daughters in their loss of such a mother, and to her two sisters in their bereavement, yet we know that her reward was merited and that she was worthy of a better world.
 W. N. THOMAS.

Brother HOLLIS H. WILLIAMS was born July 31, 1859, near Bethesda Church, in Montgomery County, Miss., where he lived practically all of his life, and died at his father's old homestead on March 13, 1913. His death is mourned by a wife, several children and grandchildren, besides a host of other relatives and friends. Brother Williams was a life-long member of the Church, and had all of its interests at heart. He was always trying to do something that would help some one to a higher life. There was no compromising with him on anything that was not right; for he hated shams and formalities, and believed in pure, Holy Ghost religion—an experimental religion. The church will miss him, but we feel that though he is dead, he yet lives. As a citizen he was patriotic. He always tried to cast a ballot for the man who would best serve the people in office. As a father and husband, he was truly devoted. In his home he seemed to be one of the kindest and most thoughtful men I ever knew. Weep not, fond relatives, for your loss is his gain.
 WISTER D. BENNETT.

For nearly a century the days of the earthly pilgrimage of Mrs. S. A. PERRY continued. She was born at Meden, in West Tennessee, May 17, 1813, and died in the home of her daughter, Mrs. J. S. Whiting, in Coahoma County, Mississippi, March 8, 1913. In early childhood she joined the Methodist Church, and throughout her long life—in young womanhood, as a wife, as a mother, and as a grandmother—she adorned the gospel of Christ, her Savior. It was my privilege to know her, as pastor, in the later years of her life. Her Bible was her constant companion, and even in her last illness it lay upon her bedside. While a great sufferer, she never complained, but was ever cheerful, trustful, and feared no evil, for God was with her. Surrounded by a large concourse of relatives, friends, grandchildren, and her daughters—Mrs. Whiting and Mrs. Campbell—themselves faithful members of the Methodist Church, her body was laid to rest on March 9, appropriate services being conducted by the pastor, Rev. J. W. Ward of Friar's Point. Her spirit has returned to God, who gave it. The memory of the blest is precious.
 T. H. LIPSCOMB.



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Tidings From the Field

Lisbon, La.

Dear Dr. Meek: I am just in from famous old Arizona, the place that has turned out so many boys and girls that have graced our country. The good work there still goes on. We had four delightful services. Dr. J. A. Parker preached our Easter sermon. It was good to sit and listen to such an eminent divine preach.

J. C. PRICE.

Alexandria (La.) District.

Dear Doctor Meek: The outlook on the Alexandria District is bright and hopeful. The District will assess for support of the preachers, about \$1200 more than the assessments of last year. Two of the preachers are living in new parsonages built since Conference—S. L. Riggs at Oakdale, and B. H. Sheppard at Carson. New churches will be built at Oakdale and Colfax. The new church at Natchitoches will be ready for use in a few months. The slogan of the district is a revival in every charge, and an increase in the collections for missionary and benevolent work.

H. W. MAY,
Presiding Elder.

Siden, Miss.

Dear Dr. Meek: I am glad to report that our church here is on the up-grade in every respect. Our mid-week prayer meeting is very well attended, though there is still room for improvement. At the prayer service we study the Sunday school lesson for the ensuing Sunday, and after Brother Armour makes a talk on the lessons, any one desiring to do so has the privilege to ask questions, make suggestions, etc. The meeting is altogether informal. The Sunday school and Epworth Leagues are doing fine work. The young folks take a great deal of interest in them. Brother H. C. Morehead has charge of the Bible Class in the Sunday school and his talks are helpful and instructive. I am sorry to report that he and his most estimable wife have been on the sick list for some time and, therefore, not able to be with us much. However, as the weather improves, we hope to have these servants of God with us every Sabbath. We certainly do miss them. Our congregations are good and Brother Armour gives us earnest and helpful sermons. This is his second year with us and he is growing. His sermons show that he spends much time in preparing them. He visits his people, too. I have heard no one complain that the preacher "does not come to see us."

S.

South Side Church, Corinth, Miss.

I feel that I should write, briefly, something of the work at South Side, Corinth. We have a membership of about 160, and a Sunday school of about 75. The average attendance at Sunday school for the past three months was a little more than 67 per cent. We have a good prayer meeting, composed mostly of the young people. The regular Sunday services are well attended; we don't believe in empty benches up here. The official board is made up of men who love the Church, and they are loyal to their preacher. They are ready to undertake anything that will advance the interests of the Kingdom. It is, indeed, a pleasure to be associated with such men. Financially, this seems to be a banner year with the South Side Church. We make regular monthly contributions to our Orphans' Home at Jackson, Miss., the Sunday school contributes monthly to missions, and at our first quarterly

conference, March 17, pastor's and presiding elder's salaries were reported over one-fourth paid. We use the weekly offering plan. Our women are true and loyal and have an excellent W. M. S. They are doing a grand work. I never saw women more enthusiastic in their work than these. They never knock, either, but they sometimes pound the pastor's family without mercy. They have done this twice already this year. My local preachers—Brothers W. D. and S. Q. Bass, and R. H. Kemp—are men who love the Church, and they are a great help to me. Happy the pastor with such moral support as this! We hope for a great revival this year, and will have a meeting the last of April with Brother W. M. Campbell, of Minter City, to lead us. We are hoping for a great season of refreshing—a genuine revival. Pray for us.

JAS. S. DUKE, P. C.

TO EPWORTH ERA SUBSCRIBERS.

The editors of the Era find themselves called upon to make an unusual apology. The occasion of the apology is the failure of many new subscribers to the Era to receive the March number of the magazine. The explanation is unusual in connection with a religious periodical. The subscription list expanded so rapidly during the month of February that all the calculations of the publishers were totally upset. Not enough copies of the Era were printed to go round. From the time the forms were put on the press until they were taken off the mailing list grew beyond the estimate of copies needed.

The editors exceedingly regret the disappointment that came to so many new friends in not receiving the Era containing the Easter program. But, on the other hand, they feel a justifiable pride in the popularity of the magazine which caused the disappointment, and they are confident that the new subscribers to the journal will have all the keener appreciation of the Era because of this evidence of its increasing acceptability.

F. S. PARKER, Editor.

THE JACKSON (MISS.) DISTRICT CONFERENCE.

The district conference of the Jackson District, Mississippi Conference, will be held at Flora, May 13-16, 1913. The opening sermon will be preached by Rev. R. P. Fikes on Tuesday night, the 13th inst, and the conference proper will convene Wednesday morning at nine o'clock. Wednesday afternoon will be devoted mainly to the consideration of Sunday school and Epworth League work, and Thursday afternoon to Missions.

The following committees are appointed: License to Preach—A. F. Smith, R. E. Rutledge, and O. S. Lewis. Admission on Trial and Readmission—N. B. Harmon, J. D. Ellis, and W. A. Terry. Local Deacons and Elder's Orders—C. N. Gulce, J. B. King, and R. A. Sibley, Jr.

The pastors will please see that the delegates are elected promptly, and send their names, together with the names of local preachers and others entitled to attend, to Rev. G. P. McKeown, Flora, Miss. Let us pray earnestly for the power of the Holy Spirit to rest upon our meeting.

P. D. HARDIN, P. E.
Jackson, Miss., Mar. 27, 1913.

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OUR CALENDAR.

Connectional Meetings.

Board of Education, Dallas, Tex., April
27-30.

Board of Church Extension, Dallas,
Tex., April 30-May 4.

Sunday School Board, Dallas, Tex.,
May 2-4.

Epworth League Board, Dallas, Tex.,
May 4-6.

College of Bishops, Dallas, Tex., May
5-6.

Board of Missions, Dallas, Tex., May
7-11.

Woman's Missionary Council, Bir-
mingham, Ala., April 9-16.

District Conferences.

Newton, Lake, Miss., April 15-18.

Columbus, Pheba, Miss., April 22.

Winona, Belzoni, Miss., May 15-18.

Durant, Sidon, Miss., May 14.

Greenville, Cleveland, Miss., May 22-
25.

Jackson, Flora, Miss., May 13-16.

Brookhaven, Georgetown, Miss., May 6.

Port Gibson, Centerville, April 16-18.

Corinth, Sherman, Miss., June 12-15.

Shreveport, Pleasant Hill, La., June
19-25.

Lafayette, New Iberia, La., May 19-22.

New Orleans, Bogalusa, La., April 17-
18.

Sardis, Como, Miss., April 17-20.

Alexandria, Columbia, La., June 12-15.

Seashore, Bay St. Louis, May 13-17.

General Missionary Conference,

Southern Assembly Grounds, Wayne-
ville, N. C., June 25-29.

WOMAN'S MISSIONARY MEETING.

Mississippi Conference.

Delegates to the annual meeting of
the Woman's Missionary Conference,
which will convene in Hattiesburg on
April 25, will please send names to
Mrs. Emma McGregor, Secretary of
Main Street W. M. S., P. O. Box 225,
Hattiesburg, Miss.

MISSISSIPPI CONFERENCE WOMAN'S MEETING.

The Woman's Missionary Society of
the Mississippi Conference will con-
vene at the Main Street Church of Hat-
tiesburg, on Friday night, April 25,
and will continue in session until April
30. Saturday's sessions will be de-
voted to the Y. P. and Juvenile work,
and all delegates from these societies
will please be there for them. Coun-
cil officers and missionaries will be
present, and the entire meeting is ex-
pected to be helpful and inspiring. It
is hoped that every organization will
send a delegate.

MRS. BESSIE W. LIPSCOMB,

MRS. H. L. McCLOSKEY, President.

Secretary Pro Tem.

EASY MONEY.

The attention of the pastors of the
Methodist Episcopal Church, South,
is respectfully called to the following
short but significant post-card mes-
sage, which explains itself:

"Rev. W. F. McMurtry, D.D., 1025
Brook Street, Louisville, Ky.

"My dear Brother: I mailed the full
amount of our assessment on Church
Extension to Brother Brown, Treas-
urer, to-day. Had very little trouble
to get the money with use of those
charts and folders.

"Yours truly,

"A. G. GAYLE, P. C.,

"Plattin, Mo.

"March 18, 1913."

The office of the Board stands ready
to supply any pastor with charts and
folders, as it did Brother Gayle, and
believes that a judicious use of the
same will secure equally good results
in every pastoral charge in the Church.

W. F. McMURTRY, Secretary.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria District—Second Round.

Selma Apr. 8.

Jena Apr. 6

Trout Apr. 7

Natchitoches Apr. 9

Missionary Institute, at Natchi-
toches Apr. 10, 11

Pineville and Tioga, at Tioga,
Apr. 12, 13

Alexandria Apr. 13, 14

Simsport and Evergreen, at
Marksville Apr. 16

Melville, at Melville Apr. 17

De Ridder Apr. 19, 20

Merryville, at Hopewell Apr. 20, 21

Standard Apr. 26, 27

Provincial, at Oak Grove Apr. 30

Campti, at Clarence May 1, 2

Bunkie, at Chaneyville May 3, 4

Pollock and Rochell, at Eden,
May 10, 11

Glenmora, at Forest Hill May 14, 15

Colfax, at Montgomery May 17, 18

Boyce and LeCompte, at Le-
Compte May 20

Columbia, at Grayson May 24, 25

Opelousas May 28

Oakdale May 30

Bon Ami and Carson May 31, June 1

Harrisonburg June 7, 8

District Conference at Colum-
bia May 12, 15

H. W. May, P. E.

Baton Rouge Dist.—Second Round.

Baker, at Deerford Apr. 5, 6

Plaquemine and New Rhodes,
at Plaquemine Apr. 12, 13

Baton Rouge, First Church Apr. 20, 21

Wm. H. COLEMAN, P. E.

Lafayette Dist.—Second Round.

Rayne Apr. 6

Mermentau, Monday Apr. 7

Franklin Apr. 13

New Iberia Apr. 20

Gueydan Apr. 27

R. H. WYNN, P. E.

Monroe Dist.—Second Round.

West Monroe, at Girard Apr. 5, 6

Tallulah, at T. p. m. Apr. 6

Florence, at Ferriday Apr. 12, 13

Mangham, at Union Apr. 19, 20

Winnsboro, at Boeuf Prairie Apr. 26, 27

Monroe May 4

Farmerville, at Marion May 4, 5

WM. SCHUHLE, P. E.

Ruston District—Second Round.

Haynesville, at Salem Mar. 29, 30

Benton and Plain Dealing, at
Benton Apr. 1

Ashland, at Boyd's Apr. 3

Elmore, at New Prospect Apr. 5, 6

Missionary Institute, at Winn-
field, p. m. Apr. 8, 10

Homer Apr. 12, 13

Gibbsland, at Bethel Apr. 15

Bernice, at Dubach Apr. 18

Lisbon, at Harmony Apr. 19, 20

Ringgold, at Grand Bayou Apr. 22

Ruston Apr. 27

Jonesboro, at Dodson May 10, 11

Winnfield May 11

Haughton, at Castor Sta. May 12

Sibley, at Brushwood May 14

Minden May 17, 18

Simsboro, at Antioch May 24, 25

Cotton Valley, at Spring Hill May 30

Arcadia May 31, June 1

Bienville, at Bear Creek June 7, 8

BRISCOE CARTER, P. E.

Shreveport Dist.—Second Round.

Bayou La Chute, at LaC. Apr. 6, 7

Grand Cane, at Kelthville Apr. 11

Logansport, at L. Apr. 12, 13

Anacoco, at Prospect Apr. 18

Pleasant Hill, at William's
Chapel Apr. 19, 20

Mooringsport and Vivian,
at Vivian Apr. 27, 28


Greenwood, at Keatchie May 3, 4

PAUL M. BROWN, P. E.

THE SEASHORE DISTRICT CON- FERENCE.

The Seashore District Conference
will be held at Bay St. Louis, between
the 13th and 17th of May. The pro-
gram will be printed later.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Second Round.

South McComb at Liberty ..Apr. 5, 6
MagnoliaApr. 12, 13
Fernwood, at KnoxoApr. 19, 20
North Wesson, at N. Wesson,
WednesdayApr. 23,
Wesson, at Wesson, Thurs..Apr. 24,
Buford, at Sandy HookApr. 26, 27
Adams, at Johnston Sta....May 3, 4
ROBT SELBY, P. E.
Brookhaven, Miss.

Hattiesburg Dist.—Second Round.

Ellisville, at MoseleApr. 5, 6
Estabutchle, at Rawl's Spgs.Apr. 7,
Prentiss, at BassfieldApr. 12, 13
SumrallApr. 13, 14
Mt. Olive, at OraApr. 20, 21
Taylorsville, at Fairmont...Apr. 26, 27
Purvis, at MapleMay 4, 5
GEO. H. THOMPSON, P. E.

Jackson Dist.—Second Round.

Camden, at Thomastown...Apr. 5, 6
Eden, at Pleasant Hill....Apr. 12, 13
Deasonville, at Fletcher's
ChapelApr. 19, 20
Yazoo CityApr. 20, 21
Terry, at Spring Ridge....Apr. 26, 27
Fannin, at Holly Bush....May 3, 4
PAUL D. HARDIN, P. E.

Meridian Dist.—Second Round.

Enterprise and Stonewall, at
StonewallApr. 5, 6
Shabuta and Quitman, at Q.Apr. 6, 7
Meridian, CentralApr. 20, 21
Meridian, Southside ..Apr. 20, 21
Scoba, at BinnsvilleApr. 26, 27
Lauderdale, at Marion....May 3, 4
J. T. LEGGETT, P. E.

Newton Dist.—Second Round.

Pachuta, at OrangeApr. 4,
Rose Hill, at R. H.Apr. 5, 6
Laurel, First ChurchApr. 12, 13
Loun, at L.Apr. 18,
Laurel, Sixth StreetApr. 19, 20
Laurel, KingstonApr. 20,
Bay Springs, at Raleigh ...Apr. 24,
H. WALTER FEATHERSTUN, P. E.

Port Gibson Dist.—Second Round.

Nebo, at Oak GroveApr. 5, 6
Wilkinson, at White'sApr. 12, 13
WoodvilleApr. 13, 14
CentervilleApr. 18,
GlosterApr. 19, 20
Natchez, Jefferson St.Apr. 26, 27
AmiteMay 3, 4
T. W. ADAMS, P. E.
Lorman, Miss.

Seashore Dist., Second Round.

Brooklyn and Bond, at Brook-
lyn, WednesdayApr. 2,
Mentorum, at Pine Grove ..Apr. 5, 6
Long BeachApr. 12, 13
Biloxi, WednesdayApr. 16,
McHenry and Wiggins, at
McHenryApr. 19, 20
Moss Point, Wednesday, Apr. 23,
W. H. HUNTLEY, P. E.

NORTH MISSISSIPPI CONFERENCE.

Aberdeen Dist.—Second Round.

TupeloApr. 6, 7
OkolonaApr. 13, 14
Verona, at ChestervilleApr. 18,
Shannon, at Pleasant G....Apr. 19, 20
Prairie, at StrongsApr. 23,
Houlka, at HoulkaApr. 25,
Houston Miss., at Algoma..Apr. 26, 27
PontotocApr. 27, 28
Montpelier, at Palestine ...May 3, 4
JNO. W. BELL, P. E.

Columbus District—Second Round.

MaconApr. 6, 7
StarkvilleApr. 13, 14
Mathiston, at Lagrange ...Apr. 19, 20
Cedar Bluff, at PhebaApr. 22,
Mayhew, at KilgoreApr. 26, 27
Brooksville, at Brooksville May 3, 4
J. E. THOMAS, P. E.

Corinth Dist.—Second Round.

Corinth, First ChurchApr. 5, 6
Myrtle, at Pleasant Grove..Apr. 11,
Hickory Flat, at Ebenezer..Apr. 12, 13
Dumas, at P. ChapelApr. 19,

Ripley and B. M., at Blue
MountainApr. 20, 21
Sherman, at Blue Springs..Apr. 22,
Rienzi, at ThrasherApr. 25,
Booneville Ct., at Black-
landApr. 26, 27
BoonevilleApr. 27, 28
Mooresville, at Oak Hill...May 2,
J. H. MITCHELL, P. E.

Durant District—Second Round.

Sallis, at HurricaneApr. 5, 6
Ackerman, at WeirApr. 6, 7
Chester, at AntiochApr. 8
KosciuskoApr. 9
DurantApr. 10
Valden, at ColumbianaApr. 12, 13
Pickens, at GoodmanApr. 15
Rural Hill, at Plattsburg ..Apr. 19, 20
Louisville, at Flower's Ridge.Apr. 21,
LexingtonApr. 23
High Point, at High Point ..Apr. 26, 27
Hesterville, at New Salem..Apr. 30
W. S. SHIPMAN, P. E.

Greenville District—Second Round.

ClevelandApr. 5, 6
Shelby and Alligator, at All-
igatorApr. 6, 7
Gunnison, at DeesenApr. 13, 14

ClarksdaleApr. 19, 20
Tunica, at Robinsonville...Apr. 20, 21
Lula and Dubbs, at Dubbs..Apr. 27, 28
Friar's PointMay 4, 5
H. S. SPRAGGINS, P. E.

Holly Springs Dist.—Second Round.

Duck Hill, at Bethesda....Apr. 5,
GrenadaApr. 6, 7
Potts Camp, at Cornersville.Apr. 12, 13
Grenada Ct., at Holcomb...Apr. 19, 20
Coffeeville, at Gray Rock...Apr. 21,
Pine Valley, at Bruner's
ChapelApr. 22,
Byhalla, at EmoryApr. 26, 27
Cambridge, at C.May 3, 4
R. A. TUCKER, P. E.

Sardis District—Second Round.

ColdwaterApr. 5, 6
CrenshawApr. 11,
LongtownApr. 12, 13
ArkabutlaApr. 18,
SenatobiaApr. 19, 20
Sardis CircuitApr. 22, 27
EurekaApr. 27, 28
CockrumMay 2, 3
J. W. DORMAN, P. E.

Winona Dist.—Second Round.

Indianola Miss., at Faisonla.Apr. 5, 6

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IndianolaApr. 6, 7
Isola Ct., at IsolaApr. 13, 14
Ruleville, at Doddsville ...Apr. 20, 21
North Carrollton, at Smith's
ChapelApr. 26,
Drew Circuit, at RomeApr. 27,
Slate Springs Ct., at Cross
RoadsMay 2,
BEN P. JACO, P. E.

MRS. POWELL ALMOST DEAD.

Dry Ridge, Ky. — "I could hardly walk across the room," says Mrs. Lydia Powell, of Dry Ridge, "before I tried Cardui. I was so poorly, I was almost dead. Now, I can walk four miles and do my work with much more ease. I praise Cardui for my wonderful cure." Cardui is successful in benefiting sick women, because it is composed of ingredients, that act specifically on the womanly constitution, relieving headache, backache, irregularity, misery and distress. Only a good medicine could show such continual increase in popularity as Cardui has, for the past 50 years. Try Cardui, the woman's tonic.

Woman's Missionary Work

Edited by Mrs. R. F. Harrell, Centerville, Miss.

Conference Press Superintendents:

Louisiana Mrs. A. C. McKinney, Ruston, La.
Mississippi Mrs. H. L. McCleskey, Hazlehurst, Miss.
North Mississippi Mrs. A. C. Yeager, Water Valley, Miss.

All communications for this department should be sent to the Editor at the address given above.

The "Council Daily" is the official organ of the Missionary Council which convenes at Birmingham, Ala., April 9-17. If you have not already sent in your subscription, do so now. You cannot afford to miss this opportunity of keeping in daily touch with this great meeting of ours.

Who Will Speak at the Council Meeting.

Much interest is centering about the public speakers for the Council session. We are fortunate in having secured Bishop Lambuth, recently returned from Africa, and Dr. W. W. Plinson, direct from the Orient. These will occupy the pulpit on Sunday. Bishop McCoy will consecrate the class of deaconesses on Monday night, April 14. Bishop Lambuth will consecrate the foreign missionaries on Tuesday evening, when the subject for discussion will be "The Qualifications for the Foreign Field." Dr. George Detwiler will conduct the devotional studies each day at noon. Those who have enjoyed the pastorate of Dr. Detwiler will know that a treat is in store for the Council members this year. Returned missionaries from the foreign fields will fill one evening, while deaconesses and home mission workers will fill another.—Missionary Bulletin.

The Press Work of the Woman's Missionary Society.

This is now destined to be a great arm of service to woman's work in missions. It does not receive the support it should from the auxiliaries. Not all women have an easy trick with the pen; others do not like to appear in print; still others are indifferent in the matter. It is too much trouble. The Council goes to great expense to organize a Press Bureau and sends out information broadcast which meets a cruel fate. Sometimes it is condemned to be burned—a martyr's fate; sometimes it is consigned to the seclusion of the waste-paper bag. Oftentimes the waters of Lethe pour over it, and it never reaches the missionary meeting. Arrangements have been made by the Council Press Superintendent with the various church papers to allow the women of the patrolling Conferences space in which to print items of interest and importance to their work. If an exchange could be agreed upon among the Press Superintendents, who write for these columns, so that each could see how the others do it, it might stimulate interest. This work requires that which all other church work does: "line upon line; precept upon precept; here a little, there a little." "The continual dripping of water will wear away stone;" so with patient, persistent effort this work will succeed against all odds.—A. C. Y.

Some Facts About Missions.

Last year an average of 400 souls per day were brought into the Church out of heathenism. This is an average of 2800 added every week. Bishop Lambuth recently visited a group of churches in Africa where one out of every ten members is definitely set aside to carry the gospel to others. In the churches in Southern Methodism we set aside for this purpose one in about six thousand.

It took modern missions one hundred years to win the first million converts out of heathenism. The next million was won in twelve years. The next million in six years. The day is coming when we are going to win millions every year; that is, if we measure up to the opportunities which God has given us.

The most aggressive churches and

denominations along all lines are those that do most for missions. "The light that shines farthest shines brightest at home."

"Give of thy sons to bear the message glorious,

Give of thy wealth to speed them on their way;

Pour out thy soul for them in prayer victorious,

And all thou spendest Jesus will repay."

Auxiliary Presidents.

Have you appointed an agent to secure subscriptions to the Council Daily? Time is short; let us act quickly.

Attention, Third Vice Presidents of the Louisiana Conference.

As the first quarter was so far advanced at the time of our Annual Meeting, Mrs. D. C. Worrell, of New Orleans, the newly elected Conference Third Vice President, has asked me to attend to the reports at this time. So you will please send them to me prior to April 1.

In reference to the small number of leaflets sent out each quarter, I will say that if an auxiliary desires to use more than the number sent, it may order the additional number from either the Conference Third Vice President or direct from Miss Head.

If you wish to read a powerful message on stewardship, discussing the features of a standard missionary church, get a copy of "With You Always," by Courtland H. Fenn, from the Laymen's Missionary Movement, 1 Madison Ave., N. Y.; price 20 cents. It might be a good plan to present a copy to your pastor, with a request that he preach a special sermon on Christian Stewardship, if you have not had one during the quarter.

The answer to Question 4, "Have you made an appeal to all the women of your church for an offering of prayer, service, and material support for our woman's work?" will cover a great deal of personal work. In order to stress the power of prayer, and realization that each one of us is possessed with a certain personality which gives us a peculiar access to a certain other one, I have used in my local auxiliary the following plan, which I recommend to others: Make a list of the women of your church and congregation, and ask the faithful members to select one or more from this list for whom they will pray and with whom they will talk on this subject as God gives them utterance. This work should be done privately and tactfully, and ought to prove effective in developing our women, as well as winning the earnest co-operation of those who are now idle.

To those who are using C. H. Adams' "Studies in the Gospel of John," one of the books prescribed in our course of study, I would recommend "St. John, in the Cambridge Bible for Schools and Colleges," by Rev. A. Plummer. Price, \$1.00. It is a condensed and helpful commentary for the study of the text.

With the intensely interesting book, "China's New Day," on our study tables, and that splendid book, "How to Use China's New Day," the number and efficiency of classes should be increased.

MRS. R. H. WYNN.

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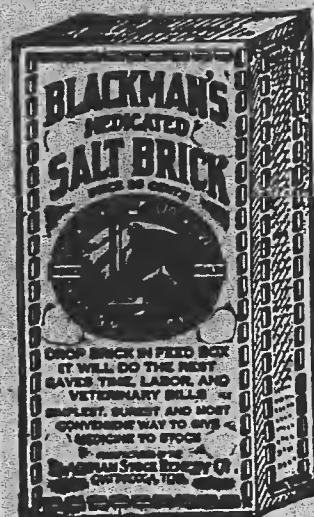
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My wife's cow, of which she is very proud, was recently taken sick. Our veterinary failed to give relief. A friend suggested that I try your Medicated Salt Brick, I did so. The cow has licked it away. The change is more than wonderful. She is getting fat as of yore. Gives 3½ to 4 gallons of milk daily.

FRANK WILBY.

Atlanta, Ga., May 19, 1907.



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If you are interested in farming or gardening, a simple post card request will bring a copy of our new 1913 Seed Catalog and a large packet of selected Big Boston Lettuce Seed Free by return mail. We want you to know **BRUCE'S QUALITY SEED**—the best seed a Southern Planter can use. All varieties, true to name. Send postal to-day. Complete, High Grade Line of Poultry, Poultry Supplies and Incubators.

—BRUCE POULTRY & SEED COMPANY—
NEW ORLEANS, LA.

"It is better to stick to a straight old path than to start on a crooked new one."

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

ROYALINE OIL is a GOOD PAIN MEDICINE as well as a GOOD ANTI-SEPTIC. Its greater strength gives it **GREATER POWER TO Ease Pain.** Inside or outside, man or beast; also makes it go further, and therefore give **LARGER VALUE FOR THE MONEY.** Pleasant, clean, safe, 10c, 25c, 50c. Money back if not satisfactory.

Religion is the best armor in the world, but the worst cloak.—Bunyan.

The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

At Leesville a Home department has been organized, with Mrs. P. L. Ferguson as superintendent; a Cradle Roll, with Mrs. J. G. Palmer as superintendent and Mrs. R. J. Oneil as assistant; and an Elementary department, with Mrs. Avis Jones as superintendent. Miss Mary Mitchell, one of the public school teachers, has been elected leader for the Teacher Training class.

Bishop Atkins makes it a rule to adjourn his cabinet meeting and carry the presiding elders in a body to the Sunday School Anniversary when one is held at one of his Conference sessions. This is a high tribute to the Sunday school work, by one who was a specialist in this line before he became a Bishop. It also indicates how important he deems the presiding elder to be as a Sunday school leader.

The pastor and church officials at Winnfield are now settling on a plan for a new church, which is to have a large auditorium and ample quarters for the Sunday school. The structure will cost about \$15,000, and the pastor believes that they have the best plan to be found. Thus the good work goes on. A modern Sunday school cannot be run in a half-century-sgo "meeting-house."

In the past we have had pastor specialists, preacher specialists, church-building specialists, debt-raising specialists, and many other kinds of specialists, but seldom have we heard of a preacher being sent to a certain place to build up a fine Sunday school, as his specialty. But rare as such cases have been, such a line of leaders are now in demand and the Church must proceed without delay to produce them. Some of our pastors, who are in the same towns with pastors of other churches who have had special training in Sunday school work, have found this out in the school of experience, in seeing others outstrip them in Sunday school growth and efficiency. The colleges where our preachers are educated must make provision for this knowledge and training. The Southern University, at Greensboro, Ala., which is one of the schools that have been considering the matter, has put in a good, practical course on Sunday school work. And since the courts have settled the Vanderbilt University ownership in favor of the Church, it is high time that we were completing the endowment of the Sunday School Chair in the Theological Department of that institution, a work which was begun nearly eight years ago. Thirty per cent of our Children's Day collections go for this purpose.

MISSISSIPPI CONFERENCE NOTES.

By Mr. R. A. Maddox.

Did you get that Teacher Training class and Wesley Adult Bible class organized? One says, yes. That's good! I hear one say, no. What is the matter?

The Carthage, Taylorville, and Sartia charges will be the places visited next by the Field Secretary. Hurry up, country pastors, and get in your application for an engagement.

The Field Secretary was at Sandy Hook on Easter Sunday, and visited the Great Southern Lumber Company's camps. The people in these camps belong to several denominations, and they are out there without preaching of any kind and no Sunday school. The seed for the Master should be sown and Methodism should be planted there.

I notice in a report on home statistics, that 350,000 boys run away from home every year, and 70,000 of them become tramps. What is the cause of this? What is the matter with the homes of to-day? How many of these

run-a-way boys went out of our Sunday schools and churches? Christ said, "Feed my sheep;" and again he said, "Feed my lambs."

Hickory Sunday school has three organized Bible classes, and a Teacher Training class of about a dozen members. The church is divided into Sunday school rooms by means of curtains, which can easily be removed for the preaching service. Mr. O. S. Hopkins, who is cashier of the local bank, is the superintendent, and he uses business sense in his Sunday school as well as in his banking work.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

May we not have 75 new Teacher Training classes at once?

May we not have 100 new organized Teen Age classes during 1913?

Rev. J. H. Felt's class of boys, now numbers 18, and 17 were present on a recent Sunday.

The goal for the Okolona Sunday school is 250. A progressive Adult Class could easily bring about such a result.

Rev. O. P. Armour always has good news along Sunday school lines to report, and each report indicates large improvement.

Rev. J. B. Randolph, Como, has a flourishing Sunday school. Great things will now be expected of him, as he has moved into his splendid new church.

I wonder why all Sunday school folk can't join the "Happy Life League." The only condition of membership is that every member shall endeavor to make one heart happier each day.

Have an extra paper, magazine or Adult Student for the stranger in your Sunday school, and have a man selected to give him a song book at the proper time, opened at the proper page—a little courtesy is of wondrous help.

Dr. Richard Warriner, of our First Church of Corinth, entertained his class of Teen Age boys very delightfully on Thursday night, March 20. Dr. Warriner has 18 fine boys in this class, and they and their "girls" made a merry party. Dr. Warriner takes his boys on a camping trip every summer and this they greatly enjoy.

Every class and Sunday school should belong to the T. I. U. Club—too many already belong to the T. I. D. Club. The T. I. U.s try to make everything in the Church and State a success, and the T. I. D.s are metaphors and literal mill stones around the neck of progress. T. I. U. stands for "Talk it up" and T. I. D. stands for "Talk it down." Each one can place himself.

Mr. Vanderbilt once said, "I'd rather travel with an engineer with a Bible in his pocket than to carry heavy accident insurance. A Bible in the pocket of any man or woman, boy or girl, is a safeguard, an inspiration, and an education." We all agree to this; then why, oh! why don't we carry and use them?

No class is so dull that it usually does not have some acknowledged or potential talent developed in some of the members. Note the success of a class which had a thoroughly equipped stenographer, photographer and electrician. These men said to the teacher and to the superintendent of

Raise All Your Chicks

The number *hatched* doesn't determine the season's profits; it is the number *raised*. Give all chicks

Pratt's White Diarrhea Remedy

to prevent intestinal troubles, and

Pratt's Baby Chick Food

to insure lusty growth. This combination will positively raise more and better chicks.

Remedy: 25c & 50c

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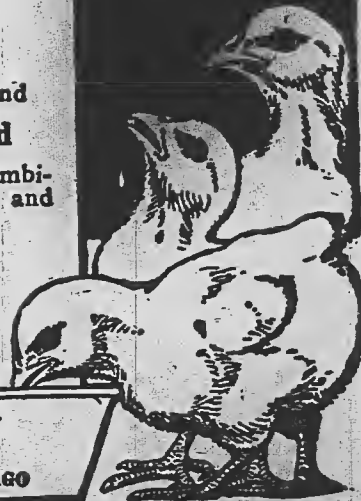
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SEEDS

Plant the best that grow. Get all the Catalogues you want, but don't fail to get Willet's for 1913. It's a beauty. Rock bottom prices on all farm and garden seed, fresh and true to name. Send postal today. WILLET SEED COMPANY, AUGUSTA, GA.

the Sunday School: "Here am I—use me!"

Mr. J. S. Duke, with the assistance of Miss Knapp, the capable Corinth deaconess, has organized a Boys' Club at South Side, known as the B. B.'s. They have a pass-word, initiation, and meet once a week and report the good things each boy has tried to do every day. They take a weekly "hike"; have cleaned off Miss Knapp's new play ground; will plant competing gardens, and will attempt to make simple articles of furniture. Miss Knapp has a Story Hour with the girls, and also has about fifty little lassies in a Girls' Sewing Club.

The down-to-date, progressive superintendent will seek for his secretary a mature person with some business training. Then he will select competent assistants and train them: a corresponding secretary to work in conjunction with the teachers in looking after absentees; another skilled in lettering, blackboard work and chart making; and still another to look after books, maps, charts, pictures, banners, etc. The secretary should learn all the pupils by name and be able to supply prompt and accurate information to every department of the school.

Catarrh

The accompanying illustration shows how Dr. Blosser's Catarrh Remedy reaches all parts of the head, nose, throat and lungs that become affected by catarrh.

This remedy is composed of herbs, leaves, flowers and berries (containing no tobacco or habit-forming drugs) which are smoked in a small clean pipe or made into a cigarette tube. The medicated fumes are inhaled in a perfectly natural way.

A five day's free trial of the remedy, a small pipe and also an illustrated booklet explaining catarrh will be mailed upon request. Simply write a postal card or letter to DR. J. W. BLOSSER, 204 Wabash St., ATLANTA, GA.

Stop Using a Truss

STUART'S PIAPAS-PASS are different from the truss, being medicine applicators made self-adhesive purpose to hold the parts securely in place. No straps, buckles or springs—cannot slip, so cannot chafe or press against the pubic bone. Thousands have successfully treated themselves at home without hindrance and without the most obstinate cases. Soft as velvet—easy to apply—impenetrable. Awarded Gold Medal and Grand Prix. Process of recovery is natural, so no further use for truss. We prove what we say by sending you Trial of Piapas absolutely FREE. Write us TODAY. Address—Piapas Laboratories, Block 618, St. Louis, Mo.



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ENOUGH TO PLANT ONE ACRE

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and low prices on Irish Potatoes, Clover Seed, Alfalfa, Seed Oats, Barley, Rye, Essex Rape, Onion Sets, Garden Seed, Asparagus, Rhubarb, Horse Radish, etc. All leading varieties, highest quality, tested seed. OUR 1913 FARM AND GARDEN GUIDE and Catalogue tells exactly what, how and when to plant all seeds. This year's edition better than ever. Invaluable to farmers, truckers and gardeners. Get your copy at once—Free.

BOLLWINKLE SEED COMPANY,

New Orleans, La.

HOT BISCUIT,

*hot oakes, made with
ROYAL Baking Powder
are delicious, health-
ful and easily made.*

A NOTE FROM RULEVILLE, MISS.

Dear Brother Meek: Our church at Ruleville was totally wrecked by the wind storm of last Thursday night. There was no insurance. Our parsonage also was damaged, but not destroyed. One chimney was blown down, one room was craned some, and the columns of the front gallery were moved at the bottom, leaving them craned. The roof of one room was damaged slightly. None of my family were hurt. Many homes were damaged in the town, and several were badly wrecked. The families were in them, but escaped unhurt. One house was turned over with the family in it, but no one was injured aside from a few scratches and bruises. The property loss from the storm is variously estimated from \$150,000 to \$200,000, but no lives were lost.

On the Sunday night following the storm, which occurred on Thursday night, a fire alarm was given at midnight. A block of brick stores was burned to the ground. In these were a garage, "The Ruleville Record" plant, two millinery stores, a picture show outfit, and a pressing club. All but two autos were saved; 2 trunks and a few goods were saved from the millinery stores, and the pressing club rescued about all its property. All the rest went up in flames. The property loss was anywhere from \$60,000 to \$100,000. The buildings were insured.

The people are busy repairing their homes, stores, lights, telephones, banks, hotels, etc. We hope to replace the old wrecked frame church with a nice brick building as soon as we can get on our feet. We shall need and expect liberal help from our Board of Church Extension.

The Baptist pastor and people tendered us the use of their church on the second and fourth Sundays of each month. So we will have preaching in their church, and Sunday school in the Masonic Hall, by the kindness of our Masonic brethren. The indications are now that we are to have a disastrous flood from the Mississippi. May the good Lord spare us.

I have announced a meeting to begin here on the 4th Sunday in April. Brother L. W. Cain has promised to be with us. W. D. McCULLOUGH.
March 28, 1913.

A TORNADO AT LOUISVILLE, MISS.

Dear Mr. Meek: At 1 a. m. Friday of last week, March 18, a cyclone struck Louisville, Miss., from the west, passing directly to the east. It passed through the residential portion of the town, just one block north of the business street. It was only about 150 yards in width at any place, but it destroyed everything in its path. About fifteen residences, some of the best in town, were wrecked, beside some 30 negro cabins and a like number of barns and outhouses.

The Presbyterian church, U. S. A., and the Catholic church were completely demolished. The Methodist church, which stood just one block south of the storm's path, was moved about eight inches to the east at the front end and badly craned. It is not

safe for services in its present condition, and it will cost perhaps \$100 to put it in repair. We are using the school building for our Sunday school and will occupy the Baptist church for preaching services till our church is ready.

Several persons were slightly injured, and three were seriously hurt—one fatally. Mrs. J. Tabor, living two miles east of town, received injuries from which she died the following Monday. That many were not killed seems miraculous, and while the town is badly damaged—about \$15,000 in property being destroyed—we are grateful to God that it is not worse with us.

Asking an interest in the prayers of the brethren, I am

Yours fraternally,
S. B. MYERS.

A SELECT SUMMER CLUB.

Located high up in the Blue Ridge mountains of North Carolina, one mile west of the picturesque town of Hendersonville, and overlooking that city by some two hundred feet, is what is proving to be one of the South's most popular, attractive and exclusive summer resorts—South Carolina Club, a summer club for select Southerners, organized by a party of progressive South Carolinians.

This Club is truly richly favored with those features which go to make an inviting summer place. A cool, bracing climate, unrivaled view of all the high mountains in the Blue Ridge, a tranquil lake bed fed by bold mountain streams; cool springs; lovely drive and walkways, rhododendron, oak and chestnut groves, and a commodious and inviting Club House. It is also fortunately located within a few minutes trolley ride from the shopping district and railroad station of Hendersonville.

The management of the South Carolina Club has spared no pains to maintain a select club for Southern families of refinement and culture, and the plan upon which it is operated not only accomplishes this, but reduces the living expenses of members to a minimum. Membership can only be obtained through the purchase of a share of stock, which participates in the earnings of the Club and gives the holder the privilege of all Club benefits, as well as meals at the Club House at a very low rate. Excellent cottage sites are reserved for members, and the erection of the building looked after by the management if so desired. Both the Club House and the cottage enjoy all modern conveniences, electric lights, baths, telephones, etc., while the Club grounds are easily and quickly reached from the railroad station and shopping district of Hendersonville, by trolley.

The Club is not an experiment, but a proven success, demonstrated by the fact that the best families from several Southern States have chosen it as their summer homes since it first opened in 1911, and that new members are expected from practically every part of the South the coming season. Full particulars and illustrated booklet may be had free of charge by writing the Secretary and Treasurer, Mr. Howard Caldwell, Columbia, S. C.—Advertisement.

FROM RAYVILLE-DELHI CHARGE, LOUISIANA CONFERENCE.

Plenty of work for the Master on this charge! And the people are will-

ing to do it if they are put at it. Their motto seems to be one used by Mr. Wesley—"At it; all at it; always at it." The brethren of Delhi have furnished their church with modern, sanitary chairs, at a cost of \$206. They will hold their spring revival April 10, with Rev. J. J. Kelly as preacher, and Prof. R. N. Jeffrey as gospel singer.

The Rayville church is making steady progress. The enrollment of the Sunday school has increased 100 per cent since January 1. Dr. and Mrs. Hamill have just closed a fine Sunday School Institute here. The Epworth League is growing every week. The Woman's Society is vigorous and spiritual. They are a real blessing to the community. After having finished the study of "The Church in Open Country," they are deeply interested in "Mormonism—The Islam of America." Rayville will entertain the next Annual Conference of the Woman's Missionary Society, next March. The Conference for Laymen and Preachers, Monroe District, will be held in Rayville, April 3.

Rev. Brisco Carter, presiding elder of the Ruston District, has just closed a seven days' meeting at Rayville. His series of sermons was a practical and devotional exposition of Paul's First Epistle to Timothy. His style is unique, original, and convincing. He drives his Gospel nails and then clinches them. As one said of Bishop Candler's preaching, "What he says, has both teeth and claws—it bites and scratches." Carter knows how to reach the conscience. The church was greatly blessed and aroused. Several applications for church membership were made. Nine children were dedicated to the Lord by baptism. Through the generosity of a layman, doctrinal tracts will be distributed. The outlook for the year is hopeful and encouraging. These people are alert and responsive. A. INMAN TOWNSLEY, Pastor.

BOOKS FOR SALE.

"The South in the Building of the Nation."
"Nelson's Encyclopedia" (Loose leaf).
"History of the American People" (Woodrow Wilson).
"Beacon Lights of History."
"Expositor's Bible."
"Unabridged Dictionary" (India paper).
"Photographic History of the Civil War." All brand new.
REV. L. P. BOGLE, Reidsville, N. C.

This Will Stop Your Cough in a Hurry

Save \$2 by Making This Cough Syrup at Home.

This recipe makes a pint of better cough syrup than you could buy ready made for \$2.50. A few doses usually conquer the most obstinate cough—stops even whooping cough quickly. Simple as it is, no better remedy can be had at any price.

Mix one pint of granulated sugar with ½ pint of warm water, and stir for 2 minutes. Put 2½ ounces of Pinex (fifty cents' worth) in a pint bottle; then add the Sugar Syrup. It has a pleasant taste and lasts a family a long time. Take a teaspoonful every one, two or three hours.

You can feel this take hold of a cough in a way that means business. Has a good tonic effect, braces up the appetite, and is slightly laxative, too, which is helpful. A handy remedy for hoarseness, croup, bronchitis, asthma and all throat and lung troubles.

The effect of pine on the membranes is well known. Pinex is the most valuable concentrated compound of Norwegian white pine extract, and is rich in guaiacol and all the natural healing pine elements. Other preparations will not work in this formula.

This Pinex and Sugar Syrup recipe has attained great popularity throughout the United States and Canada. It has often been imitated, though never successfully. A guaranty of absolute satisfaction, or money promptly refunded, goes with this recipe. Your druggist has Pinex, or will get it for you. If not, send to The Pinex Co., Ft. Wayne, Ind.

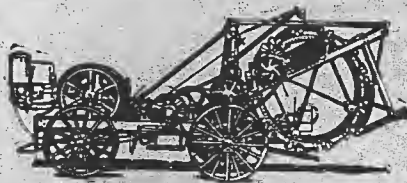
Blood Humors

Commonly cause pimples, boils, hives, eczema or salt rheum, or some other form of eruption; but sometimes they exist in the system, indicated by feelings of weakness, languor, loss of appetite, or general debility, without causing any breaking out.

They are expelled and the whole system is renovated, strengthened and toned by

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Get it today in usual liquid form or chocolate tablets called Sarsatabs.



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You can't afford to let this opportunity slip by. It's your chance to get into an honest, legitimate, profitable business that will net you from \$15 to \$18 a day and keep you busy 9 to 10 months in the year. With The

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you can realize your ambition to get into a good money-making business of your own.

Hundreds of men just like yourself have become independent, prosperous and respected men of weight in their communities through the help of the Buckeye.

The Buckeye digs ditches so much faster and better than slow hand labor methods that you can easily find plenty of work among the farmers in your neighborhood.

You can get a Buckeye with either gasoline or steam power. One man can operate the gasoline, two the steam. Either machine will cut from 100 to 150 rods a day according to soil conditions.

If you want to know more about this machine and the possibilities of the ditching business, sit down and write for catalog 33. It's free.

The Buckeye Traction Ditcher Company, FINDLAY, OHIO.

KANSAS WOMAN HELPLESS.

Lawrence, Kan.—Mr. J. F. Stone, of this city, says, "My wife suffered for ten years from womanly troubles, during two years of which she was totally helpless. She was examined by many physicians, some of whom gave her up to die. Finally she began to take Cardui, and since then has greatly improved in health. The tonic, strengthening, and restorative effects of Cardui, the woman's tonic, on the womanly constitution, are the most valuable qualities of this popular medicine. Cardui acts specifically on the womanly constitution. Half a century of success proves that Cardui will do all that is claimed for it. Try it for your trouble."

FISH

Let us tell you how to catch them where you think there are none. We make the famous Double Muzzle Wire Fish Basket. Greatly improved this year. Write EUREKA FISH NET CO., Grinn, Ga.

LEST WE FORGET

that are demonstrably better than marble or granite and yet less expensive. Used for forty years and stand every test. Write for designs. State approximate cost desired. Work delivered anywhere. Reliable representatives wanted. Monumental Bronze Co. 427-C Howard Ave., Bridgeport, Conn.

NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 60-15.

"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2981.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, APRIL 10, 1913.

CHAS. O. CHALMERS, Publisher.

Editorial

"Despise not little sins:
The gallant ship may sink,
Though only drop by drop
The watery tide it drink."
* * *

The old preachers were wont to dwell upon the wickedness of human nature: it seems to be the disposition of the up-to-date later ones to expatiate upon its goodness. The message of the latter is undoubtedly more pleasing, but the important question is, is it more Scriptural?

We recognize the importance of attractive methods in our Sunday school work, but we are inclined to think that some of the expedients that are being resorted to are, to express it mildly, of questionable value. Having class yells and whistling contests in the house of God is, in our humble judgment, going a bowshot too far. Let us progress, but not at a runaway pace.

It is reported that there has been inaugurated among the employees of one of the big Western railroads what is termed a "cheerfulness campaign." The following is an extract from a statement recently issued by those who are promoting this movement: "A good laugh is better than medicine. Learn how to tell a story. Learn how to keep your troubles to yourself. The world is too busy to care for your ills. Meet every one with a smile. A good-humored man or woman is always welcomed. Above all, give pleasure." This is good advice not only for railroad employees, but for everybody.

We occasionally see in some church paper a discussion as to what is the proper posture of the body in prayer. We confess that we feel comparatively little interest in such disputations. When a person prays the thing of consequence is not whether he stands, or sits, or kneels, but what the attitude of his soul is. True worship is spiritual—it has to do with the inner man. It is not to the spoken words of the lips, but to the undertone of the heart that God listens. When the human spirit bows in humility, penitence, adoration, and supplication before the Heavenly Father, there is no need to stickle about outward forms and ceremonies.

A lady decorator has come to the relief of a disturbed Chicago pastor, who has been troubled with sleeping members in his congregation. The minister feared that he was growing dull and that his sermons were having a somnoient effect; but the decorator declared that the fault is in the color scheme of the church. Here are her words: "How can a person listen to an address when the decorations of the church are inharmonious? The curtains are pink, the cushions red, and the decorations are yellow and blue, and as a result, the emotions of the audience are affected and drowsiness follows. What is needed is a different system of colors." We pass this information along that possibly it may comfort other brethren who have nappers in their pews.

THE DAY FOR REVIVALS NOT PASSED.

We sometimes hear it said that the day for revivals has passed and that this is an era of cultural Christianity. But such a statement has little to support it. Nearly two-thirds of our population are not connected with a religious organization of any kind. How are they to be reached except through evangelistic efforts. Revival meetings have done too much to build up the Church in days ago for men to speak carelessly of them as antiquated and no longer necessary. Put almost any congregation to the test, and you will discover that an overwhelmingly large per cent of those composing it were converted when a series of special services were being conducted.

Nor is there anything in the claim that the Gospel has lost its power and no longer reaches the consciences and stirs the hearts of men. Proclaimed with faith and with a proper note of urgency, it produces results to-day, just as it has always done. The noted evangelist, Billy Sunday, recently closed a seven-weeks' meeting in Columbus, Ohio, in which there were more than 18,000 conversions, and from which the Methodist Churches of that city received nearly 7000 members. It will not do to try to sneer at this great work as superficial and unenduring. After careful investigation and study, the Methodist pastors of Columbus officially gave it their hearty and enthusiastic commendation.

At the recent session of the Holston Conference Bishop Kilgo sounded loud and clear the evangelistic note; others caught it up and began to preach and work earnestly for the salvation of souls, and we are told that revival fires are now blazing throughout that section. God has not forsaken his Church, but is still ready to co-operate with us. Let us strike boldly out in the work of calling sinners to repentance, and he will not fail to send the Holy Spirit to re-enforce us. A sweeping revival is the crying need of Southern Methodism. No argument to prove this is required. When a Church of 1,900,000 members reports an annual gain of approximately 32,000, about 1.6 per cent, or about one new member for every fifty old ones, it is high time that we were falling upon our knees and calling upon the Heavenly Father to help us. It has been said that "God had all there was of General William Booth," and that this was the secret of his marvellous achievements. Would that he had all there is of every Methodist preacher! Speaking to the Baltimore Conference, which has just adjourned, Bishop Wilson uttered the following words which we wish that we could ring, like a trumpet blast, throughout all the borders of our widely extended Connection: "Whatever else you may do, you are a failure if you fail to have the Spirit save souls through you."

THE FADING CRESCENT.

The bow of peace grows brighter in Southern Europe, and the indications are that the cannons will soon cease to roar. After one of

the most memorable sieges in modern history Adrianople has fallen before the Allied Armies; the city of Scutari is hard pressed, and the Turks have been beaten along the Tchataidja lines. Indeed, if the struggle were to continue much longer there is little doubt that even Constantinople would be menaced by the Balkan forces. But the Ottoman Government has appealed to the European Powers to intervene, and already they have taken up the task of mediation. To their entrance upon this role all the States at war with Turkey have given their approval, though Montenegro has declined to obey some of the orders issued by the Powers, and their warships are now blockading her chief port. But unless the unexpected should happen, we look for an early adjustment of the various points in dispute and the cessation of strife. And though Turkey will retain a foothold in Europe, we think there is little doubt that henceforth she will be almost exclusively an Asiatic power. We do not rejoice in the sufferings of her people, but we are glad to see "the fading Crescent beat back to its native East." The cruel oppression of the Moslem Government has long been one of the reproaches of the civilized world, and it is nothing more than retributive justice which has overtaken and humiliated the "unspeakable Turk." It is certainly to be hoped that the Great Powers, which claim to be Christian, will not seek to deprive the States of the Balkan Confederacy of the fruits of their well-won and costly victory.

HISTORIANS CONFIRMED BY THE SPADE.

We have no disposition to prolong in our columns the discussion of the issues raised in the brilliant paper by Dr. Albert Taylor Bledsoe which was recently published in the Advocate; but the following relating to discoveries in the city of Pompeii which was destroyed in the days of Imperial Rome (A. D. 79), and for which we are indebted to "The Christian Guardian" of Toronto, bears so pertinently upon the contentions made in that article that we cannot refrain from letting our readers see it:

"London 'Nature' tells us that the recent excavations of Prof. Spinazzola in Pompeii reveal the fact that the women were stirring things up politically in the city at the time of the great eruption. Evidence accumulates that when the catastrophe overtook the city, Pompeii was in the throes of some political agitation in which the women bore a leading part. The political inscriptions surrounding the bars in the saloons are in some cases signed by women. There are invitations to the voters to vote for feminist candidates. One candidate for office is indicted in a manifesto for opposing the demands of the women employees of the Thermopolion. It seems clear from the wording of the sentences that women did not have the vote, however. We wonder if they smashed windows, and if they had a Lloyd George to blow up."

"There is a pride which apes humility."

MORAL AND RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

II.

AUSTRALIA.

New South Wales State.—The school teacher in school hours gives selected Bible lessons from a book provided for the purpose, but is not allowed to give sectarian teaching. Any minister of religion is entitled in school hours, on days to be arranged with the School Committee, to give children of his own denomination, separated from others, an hour's religious instruction. Any parent may withdraw his child from all religious teaching if he objects to such religious instruction being given. The Scripture lesson text-books have been used in New South Wales schools since 1848. There are a series of set questions in the end of each lesson; also valuable footnotes with a list of words and phrases to be explained.

Queensland.—Scripture lesson books prepared by the Department of Public Instruction are used. Clergymen have the right of entry to teach children of their own persuasion on certain days; a conscience clause is provided.

Tasmania State.—Instruction in sacred history is imparted.

West Australia State.—Scripture lessons are given orally to impress the value of the Scriptures as a basis of moral instruction.

THE EAST.

Japan.—Morals and industry are taught.

India.—The Mysore Government has just adopted a scheme for the introduction of moral and religious instruction in the State Schools and colleges, by which Hindu, Mohammedan, or Christian pupils may be taught in their respective religions, provided their number is not less than twenty in each case.

Egypt.—Nine-tenths of the population of Egypt are Moslem. In Government schools, one hour a day, or five hours a week, are required for studies in the Koran. The teachers are Moslem. Scholars are taught the necessity of religion to man.

Most New Zealand Education Boards approve of the Ten Commandments being displayed on the walls of each class room.

In Ontario and West Australia the Ten Commandments are taught in the State schools.

—Extract from the London Standard.

THE HISTORY OF FRIENDSHIP CHURGE.

By Rev. E. S. Lewis.

That greatest of all our Methodist Historians, Bishop McTear, has declared that whenever the Lord would do a work in the earth, a man is got ready, and that the study of that man and his providential preparation is a fit introduction to the work. Paul declares that "every house is builded by some man." Some less distinguished author than St. Paul has said "The Lord built him a Solomon that Solomon might build him a house." The Temple that crowned Mt. Moriah, pronounced by Tacitus "one of the wonders of the world," and referred to by Josephus as a "mountain of snow," was built of immense white stones, 40 to 60 feet long, while great pillars of Parian marble, 40 feet in length, supported some of the porches. Thirty tons of gold was used in ceiling the Most Holy Place. This Temple was as truly Solomon's monument as is St. Paul's Cathedral the monument of Sir Christopher Wren.

Spurgeon pronounced a very high eulogy on Wesley when he said that when Wesley died "he left behind him two silver spoons in London, two in Bristol, a teapot, and the great Methodist Church." Methodism is not the whole of Wesley's monument. The revival spirit, of which he was the embodiment, was a larger thing than the Methodist Church, though Methodism to-day is a vast empire upon which the sun never goes down. "It is historically certain," says Dr. Fitchett, "that English Deism helped to produce

the French revolution." He further says, "If Wesley had been an English Voltaire, corroding all belief with the acid of his wit, and distilling the gall of his bitter spirit into the blood of the nation, there might have been a 'Reign of Terror' in London as well as in Paris." England escaped a bitter political revolution because she had undergone a spiritual revolution. Wesley did more than any other man to save England from the skepticism and outright athelism which shook to pieces the very foundations of France. Lecky, the eminent historian, bears witness to the same mighty fact. The largest thing Wesley bequeathed to the world, viewed from a perspective of more than a hundred years, was that revival spirit which has made Methodism "a savor of life unto life." No wonder that Methodism was called "Christianity in earnest."

Only in one respect was John Wesley an ordinary man. Like Zaccheus, he was little of stature. He was only five feet, five inches high, and weighed 122 pounds, but great achievements and trusted leadership are not the vested rights of men of large bodies. Goliath fell before David, and the late Mr. Taft before the slender, slenewy leader of democracy.

In the case of the little church in the Southern part of Chiclasaw County, 10 miles south of Houston, Miss., it is not the history of one man that this narrative concerns itself about, but it is the story of three or four good men and their families. They were all what the world would call poor people. There was never a rich man who resided in that community. But if they were poor, they were in every sense respectable:

"Let not ambition mock their useful toil,
Their homely joys and destiny obscure;
Nor grandeur hear with a disdainful smile
The short and simple annals of the poor."

Emerson, America's greatest philosopher, says: "Every revolution was first a thought in some man's mind, and when the same thought occurs to another man, it is the key to that era. Every reform was once a private opinion."

In the latter part of the fifties, Moses D. Foster came with his family to the community where Friendship Church was afterward located. He had lived in Fayette County, Alabama. He was an earnest Methodist exhorter and class leader. He would occasionally invite his few scattered neighbors to come to his house and they would have religious service. His brother, the Rev. A. J. Foster, who was a tower of strength as a local preacher for so many years and who died in Texas recently at the great age of more than four-score years, preached frequently to the scattered settlers, as did also the Rev. Wiley Lewis. The Methodist circuit rider, who like the disciples of old went everywhere preaching the word, found his way to this isolated community, and in 1850 organized the little band into a Methodist Society in the residence of Moses D. Foster, and they called their church Friendship. Rev. J. A. Fife was the preacher in charge. This congregation is one of the many instances in our Methodism which indicate the value and the necessity of the local preacher. Those who laid deep and strong the foundations of Methodism in many of the isolated communities in the early days were oftentimes the consecrated local preachers who served the church with no stipend, save the joy of doing service for the Lord, and the promise of a crown in the far-off time when the redeemed shall walk with Him in white. Though the local preacher is fast joining the ranks of "Lo, the poor Indian," yet he made a very large and a very worthy contribution to the greatness of Methodism in the early days.

In the summer of 1860 the neighbors came together and built a brush arbor, and there followed one of the greatest revivals ever held in that country, when more than fifty persons gave their hearts to God. Revs. Wiley Lewis and A. J. Foster, Sr., did most of the preaching. In 1865, the year which marked the close of the awful struggle between the North and the South, the few who remained after this struggle was

over, came together and erected a large log meeting-house which served them well till 1879, when a neat, frame house was built nearer the center of the community. This log church was the center of the social and religious life of a large community. It served as a schoolhouse for a number of years. From an early day there was a Sunday school there, poorly equipped it may have been, as compared with the requirements of the present day, but it did something in the right direction and was a great blessing to the community. The school was presided over by J. A. Lewis, the writer's father, who for forty gracious years served as superintendent, receiving no compensation therefor, save the consciousness of duty well done. This old church was a commodious affair, built after the ancient pattern, with a box pulpit in the end which was reached by a couple of steps. Such congregations as they had there during the seventies! Such singing, with the all-day accompaniment, and dinner on the ground! Such preaching and such preachers—Gilderoy, Amos Kendall, J. P. Dancer, Wiley Lewis, G. D. Wade, Thos. J. Lowry, W. C. Green, A. C. Allen, and others more or less conspicuous!

In 1879 a nice frame church was erected nearer the center of the growing community. The school house soon followed and found its rightful place hard by. The sacred "God's acre" was just in the rear. This new house was built out of good material and painted white, with green trimmings. At the time this house of worship was erected it was thirty miles to the nearest railroad line. Being thus far in the interior, the little white "church in the wildwood" made a pleasing impression upon the passer-by, especially so upon strangers who did not expect to find so nice a house that far out. This new Friendship was dedicated on the 5th Sunday in April, 1880, by Rev. Wiley Lewis, assisted by his grandson, Rev. T. W. Lewis, who had been licensed to preach only a few months before. Here in the new church the Sunday school flourished; congregations grew till the monthly preaching service was an occasion of signal interest. The entire community, almost to a family, regardless of church affiliations, was gathered into the Sunday school, and everybody came out on preaching day. What tremendous forces for good were generated here! How the leaven of the gospel worked for righteousness and peace and good will! Years passed by and this community was as free from the ills and sorrows of a sordid and selfish world as one could find. That matchless picture drawn by the master hand of the poet, Gray, in his "Elegy in a Country Churchyard" was fairly reproduced by this community, when he said:

"Far from the madding crowd's ignoble strife,
Their sober wishes never learned to stray;
Along the cool sequestered vale of life
They kept the noiseless tenor of their way."

I give here some results in figures which cannot be gainsaid. These results are as marked as the results which follow settlement work in the large cities, and are as noteworthy as the work of Jane Addams in Chicago. These figures constitute an argument in behalf of the Christian religion, and of the Christian Church, and of the Sunday school, that no man can refute. Here is only a partial list of those started right by this church and Sunday school, and who were encouraged by precept and example to walk in the highways of righteousness and truth, and to live so that the world would be richer on their account: Eight preachers of the gospel of Christ have gone out from this church; some of them have achieved distinction, and none of them have ever brought reproach upon the good name of their church; some of these have gone on "to the general assembly and church of the first-born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect." One lawyer, one doctor, sixteen teachers, and a host of others have been sent out by this little church to bless mankind by holding up high ideals, and rendering unselfish

Christlike service. A remarkable fact is that during the forty years of my father's tenure of office as superintendent of the Sunday school, there was not a murder in the community, nor a suicide, nor a divorce. During these forty years no indictment was ever found against any regular member of this Sunday school for any violation of the laws of his country.

In writing a sketch like this it is impossible to mention all the causes that conspired to bring about such rich results, and it is just as impossible to know all the causes. Some things, however, are so patent that you can not mistake them. One of the largest contributing forces to the high moral and religious tone of this community was the splendid character of the man in whose home the church was organized. His good wife is as deserving of honor from the historian's pen as any other. She lived to a ripe old age and served her generation well by the will of God, and "fell on sleep." Her sacred dust sleeps in the little cemetery just in the rear of the church, and with many relatives and friends, she awaits the resurrection trump.

Rev. A. J. Foster, Sr., and Rev. Wiley Lewis did more, perhaps, to establish Christianity in that country than any other two men. All honor to these apostolic men! May God raise up more like them!

And now to those of us who remain on this side the flood, the memory of our early days, the hallowed associations, the lofty examples of virtue and honesty, are a priceless heritage, for the leaders of those days were of heroic mold. I thank God for the simple teachings of those days, that Jesus Christ is the world's only hope and that men ought to serve him and love him. They taught us of heaven, the far-off home of the soul, of the blessed immortality awaiting the finally faithful, and that a life of humble service in the Master's name will surely bring us to the gates of peace where we shall hear the "well done" of our Father. We can join Robert J. Burdette as he sings:

"Somewhere out on the blue seas sailing,
Where the waves dance and spin;
Beyond the reach of my eager hailing,
Over the breakers' din;
Out where the dark storm clouds are lifting,
Out where the blinding fog is drifting,
Out where the treacherous sand is shifting,
My ship is coming in.

"Oh, I have waited till my eyes are aching,
Day after weary day;
Oh, I have hoped till my heart was breaking,
While the long nights ebbd away;
Could I but know where the waves had tossed her,
Could I but know what storms had crossed her,
Could I but know where the winds had lost her,
Out in the twilight gray!

"But though the storms her course have altered,
Surely the port she'll win;
Never my faith in my ship has faltered,
I know she is coming in.
For through the restless ways of her roaming,
Through the mad rush of the wild waves foaming,
Through the white crest of the billows combing,
My ship is coming in.

"Breasting the tides where the gulls are flying,
Swiftly she is coming in.
Shallows, and deeps, and rocks defying,
Bravely she is coming in;
Precious the love she will bring to bless me,
Snowy the arms she will bring to caress me,
In the proud purple of kings she will dress me,
My ship that is coming in.

"White in the sunshine her sails will be gleaming,
See, where my ship comes in;
At mast, bow and peak her colors streaming,
Proudly she is sailing in;
Love, Hope and Joy on here decks are cheering,
Music will welcome her glad appearing,
And my heart will sing at her stately nearing,
When my ship comes in."

WORDS OF LIGHT AND EXPLANATION.

By Rev. Jno. D. Ellis.

The sentence in my "Essay on Baptism," page 4, paragraph 3, which the Editor of the Baptist Record went into spasms over, should read: "It is also true that in the two places in the Old Testament where baptizo occurs, its meaning is wash at one place, 2 Kings 5:14, and affright at Isa. 21:4."

Written "it is translated" instead of "its meaning is," the statement is misleading, but not a "deliberate misrepresentation," as the Baptist Record affirms. The phrase, "It is translated," was used by me several times on the same page, and it is easy to account for its creeping in again. This admission, which is frankly made, most positively does not weaken or destroy a single argument in the "Essay."

I should have preferred, however, for a tract containing so much truth, and so completely destroying the immersion theory, not to have been marred by even anything inconsequential or trivial. In the ones I am now mailing out, the correction is being made, and I feel sure it will be difficult for any one to overturn its arguments. All who have read the tract will admit that I do not discuss either 2 Kings 5:14, or Isa. 21:4, but merely allude to the passages in passing on to my arguments. The passages in the Bible which I discuss, prove that "baptizo" means purification by sprinkling. I started out with the aim to prove that the instances of sprinkling in the Bible are called baptism, and proved it. Thus the Baptist contention that "immersion only is baptism" is destroyed. The Baptist Record casts aside as unworthy of notice the overwhelming evidence of the tract, simply because of a mere slip of the pen, or a typographical error, in the prelude. That was all the comfort the Editor could get out of it, and because of it, he thinks I have no "conscience" at all, and ought not to be "tolerated."

In two of my works on the mode of Baptism—published in the years 1904 and 1902—I show that while the King James Version reads that Naaman dipped himself (Greek "baptizo") he did no such thing for several reasons. This ought to refute the charge that I ignorantly or deliberately wrote "it is translated." I wrote immediately to the Editor of the Record explaining the matter, calling attention to his unchristian spirit and outrageous language, and asking for a little space in his paper to prove that "baptizo" in 2 Kings 5:14 means to wash by sprinkling, but as he may not give or sell the space, I will make a few arguments now.

1. Hebrew scholars tell us that when the prophet told Naaman to "wash seven times in the Jordan" (verse 10), he used a word (rachats) which means to pour, to drip, and never to immerse, dip, or plunge. The Septuagint (Greek Bible) interchanges the Greek word "louo" for "rachats" (Verse 10) which means to wash, lave, or sprinkle the human body or its parts.

Hebrew scholars also affirm that the word "tabal" of verse 14, represented by "baptizo" in the Greek, is translated by "nipto" at Gen. 18:4 where Abraham would have water brought to wash the feet of his celestial visitors; in Gen. 43:30, where Joseph washes his face and orders bread set before his brethren; by "Cheo"—literally to pour—in Job 29:6, and in many other places. In the Bible, and out of it, one may baptize himself without washing all over, and by applying the fluid to certain parts of the body only. (I am frank to admit, however, that it would not be amiss for some folk to wash "all over," especially if it will improve their spirit.)

2. The leprous Naaman came to Elisha to be cured. He was told to go "wash seven times," because he had in mind the law as found in Lev. 14:7, which reads: "Sprinkle upon him that is to be cleansed (washed) from the leprosy, seven times."

This "baptizo" at 2 Kings 5:14 stands for cleansing by sprinkling. The prophet did not tell Naaman to dip seven times; he had no au-

thority to change the divine law. The King James Version reads that Naaman dipped himself seven times, but the prophet told him to wash (rachats—louo), to apply the water seven times to his person; or the part of his body where the leprosy had appeared. Elisha prescribed the legal formula. He sent him to the Jordan for several reasons, not only to test his faith, but to "running water," living water, as the law required.

3. That Naaman did not dip himself is self-evident. He did not do it for the good and sufficient reason that he could not do it—the thing is impossible!

It is true he could have stood on the bank and dived seven times, but such an idea is absurd. Diving is not dipping.

If he waded in and squatted seven times, the "squattin" would not have dipped his feet and legs, when he did the "squattin."

If he jumped up and down seven times, each time jumping clean out of deep water, and falling in again "kerchug," then he was a remarkable jumper. According to the immersion theory "baptizo" at 2 Kings 5:14 of necessity means to dive, squat, or jump up and down, something lexicographers and reasonable people do not admit. The only reasonable conclusion is that Naaman made a seven-fold application of the water to his person. If it could be shown that the law says, "Immerse him in water seven times that is to be cleansed from the leprosy," immersionists would have an argument, but the law says "sprinkle". For this reason, and others, "baptizo" at 2 Kings 5:14 does not mean to dip.

BROTHER MORRIS' EFFORT.

I have been following with interest the effort Brother Morris, of Mansfield, is making to get the Church in the State to purchase the old church property at Mansfield and present it to the College. It will be a pity if his effort fails and the property should fall into other hands. It would mar the college grounds beyond repair; for the fence behind the church (those of the laymen and preachers who have seen the location will understand where the fence was that divided the church from the College) was not on the dividing line. I have never measured it off to see just where it will run, but am told by those who are in a position to know, that the grave of Dr. Thweat, instead of being on the college lot, is on the church lot. So you can see what a slice will go from the campus, and how we will be handicapped, should the property be bought by somebody and a residence backed up in front of the new or annex part of the building, with outhouses and the back yard paraphernalia right under the windows of the annex where the girls room.

Let us all help in this undertaking. We have hardly enough campus as it is, using as we now do all the church lot. How cramped we will be, if we fail to avail ourselves of the generosity of the local church in offering us the property for less than it could be sold for in the open market, as I am reliably informed. In my local bailiwick I am going in to help Brother Morris, and I am calling on all my friends throughout the State to help us in this matter. Friends, please heed this call, and if you possibly can, raise the limit above his call of ten dollars. BRISCOE CARTER.

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NEW ORLEANS, LA.

Church News

Dr. H. C. Morrison, the well known evangelist, who is also the Editor of the Pentecostal Herald, recently assisted Dr. Streeter, the pastor, in an interesting meeting in the historic old John Street Church of New York City.

The Western North Carolina Conference, after a two weeks' campaign in which a series of institutes was conducted, pledged for missions \$15,000 above the assessments. This was \$5000 beyond the goal that the leaders had hoped to reach.

It is stated that Bishop W. A. Candler, who has had charge of our work in Cuba since the close of the Spanish-American War, has visited that country seventeen times. Much of the success that our forces operating there have achieved, has been due to his wise and inspirational leadership.

Bishop H. C. Morrison recently spent a Sunday with Dr. H. G. Davis, our pastor at Miami, Fla., and raised more than \$15,000 for our new church enterprise in that city. The house of worship which Dr. Davis and his progressive flock propose to construct will cost above \$70,000.

The Western Methodist of March 27 says: "There have been twenty bright conversions in Galloway College within the last thirty days. This is the character of work that a church school ought to do." Our contemporary is right. A Christian college should concern itself with heart culture as well as head culture.

The Commencement sermon of the University of Georgia this year will be preached by Dr. W. N. Ainsworth, formerly president of the Wesleyan Female College, but now one of the most efficient pastors in Southern Methodism. We dare say that Dr. Ainsworth will give the university students and the Athenians a message well worth hearing.

It is reported that a new paper, consecrated to the advocacy of laity rights for women in the Southern Methodist Church, will be started in Nashville. If such a journal is established, it is to be hoped that it will be made to stand on its own merits and that the machinery of our Woman's Missionary Societies will not be used to circulate it. (Since writing the above we notice that the first number of this paper has made its appearance.)

Rev. P. C. Fletcher, the pastor of Winnfield Memorial Church of Little Rock, Ark., received a class of 60 into the Church on Easter Sunday. This makes over 80 additions that he has had since Conference, and swells the number of members he has received during the three and a quarter years that he has been the pastor of this congregation to more than 500.

Rev. T. J. Ramsey, formerly of the North Mississippi Conference, but who is now stationed at Batesville, Ark., is having a most successful pastorate in that city. His Sunday school, including the Home Department, has an enrollment of 850. He has a Baraca class of 150, and the Epworth League numbers 130, with an attendance of 75 to 100. Work has also been begun upon a handsome new house of worship which will cost approximately \$40,000.

The Memphis Conference Committee on Evangelism, of which Dr. J. L. Weber is chairman, has arranged for a Conference Revival Rally, which will be held at Brownsville, Tenn., in July, including the third and fourth Sundays. Bishop Kilgo has been engaged as the chief preacher for the occasion. The object of this meeting is both to reach the unsaved in the community where it is conducted, and to enthuse the preachers and send them back to their charges aflame with spiritual life and power. We think that such a gathering is calculated to do a vast amount of good, and we should like to see a similar one held in every

Conference in the Church. The recovery of her former evangelistic spirit is undoubtedly today one of the most urgent needs of Southern Methodism.

Mr. H. A. Hayes, who for some time was the Superintendent of the Children's Home of the Western North Carolina Conference, at Winston Salem, but who recently was succeeded by Rev. H. K. Boyer, has been discovered to have been short in his accounts. It is reported that Mr. Hayes has been pronounced insane by the physicians and that he has been taken to a sanitarium for treatment. Mrs. Hayes and her two sons have issued a public statement, pledging themselves to make good all deficits. Mr. Hayes was several years ago the superintendent of the public schools at West Point, Miss.

Representatives of the Boards of Trustees of the Wesleyan, Andrew, and LaGrange Female Colleges met in Macon, Ga., on March 20, and agreed upon a plan of correlation for these schools. The scheme is to make the Wesleyan the central school, and give it a twenty-year lease of the other two institutions. Andrew College is owned by the South Georgia Conference; LaGrange by the North Georgia Conference, and the Wesleyan by these two bodies and the Florida Conference. These Annual Conferences will have to approve of the action of the Trustees before the proposed plan can be carried into execution.

PRESIDING ELDERS IN CONFERENCE.

The presiding elders of the Mississippi Conference met in the pastor's study of the Capitol Street Methodist Church, Jackson, at 10 a. m., on March 26, 1913, and organized the Presiding Elders' Council of the Mississippi Conference by electing J. T. Leggett Chairman and P. D. Hardin Secretary. A communication was read from W. H. Huntley, the only absentee, expressing regret at not being able to attend. We were gratified to have Bishop W. B. Murrah present, who made some appreciated remarks, giving his hearty endorsement to the meeting.

The purpose of the meeting, as expressed by T. W. Adams and endorsed by the other members, was that we might discuss certain questions which are of vital interest to the entire Conference, thereby securing a clearer understanding among ourselves, that we may be better prepared to lead the forces of righteousness into a mighty campaign for God and his Church.

H. W. Featherstun and R. Selby were appointed a committee to prepare an address to the preachers and laymen of the Conference, urging them to greater evangelistic efforts, and requesting the pastors and presiding elders to preach upon the subject of Tithing during the month of May.

G. H. Thompson and H. W. Featherstun were appointed a committee to consider the advisability of recommending the appointment of an increased number of evangelists to labor within the bounds of our Conference.

It was ordered that the College of Bishops be requested to appoint the date for the meeting of our next Annual Conference not later than the first Wednesday in December.

Attention was called to the needs of the Orphans' Home, and the presiding elders were urged to use their efforts in its behalf. The plan of apportioning to the Conferences and districts the amount necessary to build the Methodist Hospital in Memphis was endorsed, and our co-operation in collecting the same was pledged.

Prof. G. L. Harrell, Conference Leader of the Laymen's Missionary Movement, was present, and addressed the meeting in the interest of his work, calling especial attention to the coming General Missionary Conference to be held at Waynesville, N. C. The advisability of recommending a change in the date of holding the Sea Shore Divinity School so as not to conflict with the Conference at Waynesville was discussed. Rev. R. Selby stated

that the Directors of the Divinity School had considered this matter, and while they would be glad to make the change, yet they find it impracticable to do so. A number of other questions relative to greater efficiency on the part of our ministry were discussed, and the following resolution offered by R. Selby was passed:

"Resolved, That we the presiding elders of the Mississippi Conference agree that we will be scrupulously careful regarding the passage of the character of either local or itinerant preachers where there is manifest indifference regarding debts or moral character involving their efficiency as preachers; and that we hereby pledge ourselves to stand together in this action."

On motion the Council adjourned to meet again at the call of the Chairman. P. D. HARDIN, Secretary.

126 Adams Street, Jackson, Miss.

REV. C. McDONALD DEAD.

A note from Rev. J. T. Abney, of Morton, Miss., informs us that Rev. C. McDonald, an honored superannuate of the Mississippi Conference, passed away at Pelahatchie, Miss., at 1:30 o'clock a. m. on April 1. As was stated in a recent issue of the Advocate, he had been critically ill for some time, and his death was not unexpected. He realized his condition and confronted the future without any fear or misgivings. His obsequies were conducted in the Methodist Church at Pelahatchie in the presence of a large gathering of relatives and friends. The following ministers were present to attest their interest and pay respect to his memory: Dr. J. M. Weems, Dr. H. W. Featherstun, Dr. A. F. Watkins, Rev. J. M. Morse, Rev. A. M. Broadfoot, Rev. C. C. Griffin, Rev. O. S. Lewis, and Rev. J. T. Abney. Brother McDonald had lived a long and useful life, having served in the itinerant ranks with faithfulness and efficiency for many years. He has left behind a worthy and unsullied record, and we doubt not that he has passed to a rich reward. Brother Abney has promised to furnish the Advocate a memoir of the deceased at an early date. We extend sympathy to the bereaved, and pray that they may be comforted and sustained by the Holy Spirit. When our loved ones fall asleep in Jesus, they are only 'lost awhile.' Soon we may overtake them in the glorious land where partings and farewell words are unknown.

TO THE FRIENDS OF GOD'S CAUSE.

The tornado of March 20 destroyed our Methodist and Presbyterian Churches at Sallis, Miss. Both congregations are anxious to rebuild, and will strive to the utmost of their ability to do so. But assistance is urgently needed; so, who will hear our cry and help us? Under such circumstances, this is a most urgent call. Address all communications to Mr. R. W. Simpson, Cashier of the Bank of Sallis. If intended for the Methodists, write on the envelope, "in care of Mrs. Lella C. Brown;" if intended for the Presbyterians, "in care of Mrs. Lizzie Boyd."

MRS. LEILA C. BROWN,
Chairman Solicitation Committee.

NORTH MISSISSIPPI WOMAN'S MEETING.

The First Annual Meeting of the Woman's Missionary Society of the North Mississippi Conference will convene at Grenada, Miss., May 3-7, 1913. The presence of Miss Belle Bennett will add greatly to the interest of the meeting. The names of delegates should be sent promptly to Mrs. Ludie M. Stokes, Grenada, Miss.

MRS. W. W. SCALES, JR.,
President.
MISS MAMIE BUCKLEY,
Recording Secretary.

WILL CHAPERONE MUSIC PUPILS.

I have planned to go to the Cincinnati Conservatory of Music early in June to be with my 13-year-old daughter, and I will chaperone gratis any young student or teacher who would like to go for summer study. Address Mrs. Rebekah Ellison-Johnston, Centenary College, Shreveport, La.

A PHYSICIAN WANTED.

The citizens of a growing town of Northwest Louisiana are anxious to have a reliable physician make his home among them. A first-class practice awaits the right man. If any are interested they may communicate with W. F. Rogers, R. F. D. 1, Shreveport, La.

Secular News and Comment

By Rev. A. J. Gearheard.

There are only 10,384 Federal positions to be filled by executive appointment. Recent statistics place the number of applicants for these places this year at 131,530.

On April 21 the State of Alabama will offer for sale more than 16,000 acres of public school land. This land will be sold to the highest bidder, and the proceeds of the sale will be used in forwarding the educational interests of that State.

Mainz, a city in Germany, voted last week to give \$10,500 for the relief of flood sufferers in the Ohio Valley. The thoughtfulness and benevolent spirit of the Council of that city, thus manifested towards foreigners, are to be much commended.

The game season ended on April 1, and Louisiana sportsmen will now be forced to idle away their time at something else than shooting ducks and quails. A license to hunt in the Pelican State costs \$1, and the income of the State Game Commission from the sale of licenses last year was \$25,000.

The Commission to study the cause and cure of pellagra, which was supported last year by Mr. J. H. McFadden, of Philadelphia, and Col. R. M. Thompson, of New York, at a cost of \$15,000, will continue its work for another year on the same terms. It will take up its headquarters at Spartanburg, S. C.

There have been found less than 100 bodies of persons who perished during the recent floods in Dayton, Ohio. The first news paper reports that more than 3,000 had perished have given way to the statement that the total number of deaths from all causes throughout the entire flood-stricken section was less than 500.

In a column in a Southern newspaper devoted to woman's work there was mention made of eighteen instances in the United States where women were making an effort to obtain positions now mostly filled by men. Two of the instances cited took place in the South—one in New Orleans and the other in Montgomery City, Mo.—and the other sixteen in the North.

Mr. J. P. Morgan died in Rome, Italy, last week. He was rated as the greatest power in the financial life of America. He was not America's richest man, but, on account of his reputation as a safe financier, he was permitted to control more of other people's money than any other American citizen. His own fortune is variously estimated to have been from \$75,000,000 to \$250,000,000.

Mr. W. H. Page, Editor of the World's Work, and a member of the firm, Doubleday, Page & Co., publishers in New York City, has accepted the post of Ambassador to Great Britain. This is by far the most important post in the American diplomatic service, and the South feels honored that one of her sons has been called to fill it. Mr. Page has achieved fame as an author and publisher in New York, but was born and educated in the South.

The Louisiana State Teachers' Association will hold its annual convention in New Orleans on April 17-19. One of the most important questions to come before that body is one that pertains to the organization of a Department of Sex Hygiene and Moral Prophylaxis. That the State educators see the necessity of adopting preventive measures to stay the moral degradation of children is notable, but how such measures can be effectually carried out, with the Bible, man-

kind's highest authority on morals, forbidden even a nominal place in the public schools, is a question. A Department of Moral Prophylaxis without the Bible is not, in our judgment, calculated to accomplish a great deal.

Governor Park Trammell, of Florida, recently sent a message to the Florida State Legislature requesting that body to enact legislation abolishing the present law that demands unanimous verdicts by juries to convict in criminal cases. One by one the time-tried bulwarks of American freedom and safety are being attacked by modern innovators. The very fact that it is hard to convict a criminal renders the liberty of innocent men more secure.

Mrs. Catherine W. McCullough, in an address before the Mississippi Valley Suffrage Association, recently advocated chaperons for lady marchers in parades and workers for "the cause." She cited the fact that "the cause" had been injured by women who were lobbying for woman's rights legislation in Springfield, Ill., sitting on sofas with legislators and permitting themselves to be flirted with. We regret to note that there has been criticism of this character.

Hon. James Hamilton Lewis and Col. Lawrence Y. Sherman were last week elected to the United States Senate from Illinois, the former for the long term and the latter for the short term. Mr. Lewis was born and raised in Savannah, Ga., and began the practice of law there. He went from Georgia to Seattle, Wash., in 1884, and soon rose to fame in the Far West. Ten years ago he moved to Chicago; he has had many public honors conferred upon him, that of the Senatorial toga being the last one.

A DISTINGUISHED CITIZEN AND CHRISTIAN.

Judge Leroy B. Valliant died at Greenville, Mississippi, March 3, 1913, at 2:40 p. m. He had reached the advanced age of nearly seventy-five years, and was in possession of his vigorous mental faculties to the last. His mind was a veritable storehouse of information on many subjects. His career was remarkably "full of glory and honor."

He was born in Alabama, and moved with his parents to Holly Springs, Miss., where they died when he was seven years old. His thirst for knowledge and studious nature had him ready for college at the age of fourteen. He entered the University of Mississippi, and took the four years' course and graduated at the age of eighteen. He entered the Lebanon (Tennessee) Law School, and graduated before he was twenty-one. He went to Greenville, Mississippi; but the West attracted him and, en route to that section, he went by the way of Washington, D. C. After consulting with Hon. Jacob Thompson, of Mississippi, who then was in public life, he accepted a government position in Washington. Being advised that he would have difficulty in reaching Mississippi "if war broke out," which was then inevitable, he returned to Greenville within a year, and helped to organize a company, which became a part of the 22nd Mississippi Regiment, and served as its captain. While in the Army he displayed the courage and fortitude of a true soldier. Ill health, however, disabled him, and he had to relinquish his army duties. From that day until his death he was handicapped by bodily infirmities, yet his march through life was steady, firm and onward. Everybody knew where to find Judge Valliant. He was always "in the middle of the road," with a forward step. His mind was always bent upon duty, and his spiritual eye ever set upon his God. He was a consistent Christian and a Methodist without guile or deviation.

The seventy-five years of his pilgrimage were an object lesson to mankind. He was good to his fellowmen and loved them. And they returned his affection, as was evidenced by the honors which they conferred upon him for thirty years. He was a lawyer of great ability, and a Judge renowned and learned. He rose to the top of the

Home Made

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Royal Baking Powder helps the house-wife to produce at home, quickly and economically, fine and tasty cake, the raised hot-biscuit, puddings, the frosted layer-cake, crisp cookies, crullers, crusts and muffins, with which the ready-made food found at the bake-shop or grocery does not compare.

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bar in Greenville, Mississippi, and served four years as Probate Judge. He moved to St. Louis, Mo., about forty years ago, and was soon elected judge, holding the office for twelve years. He was then elevated to the Supreme Bench of his adopted State and was connected with that tribunal for fourteen years; and during the last four years of his incumbency he was Chief Justice. He was also a Mason of distinction and the highest honors of that fraternity were bestowed upon him. He had been Grand Master of the State of Missouri and was a 32nd Degree Mason.

It was my privilege to know him and love him for fifty years, and it does my heart good to bear testimony to his fidelity to his fellowmen and to his God, to the purity of his character, to the honesty of his purposes, and to the nobility of his soul. He was singularly free from all vanity and all desire for vainglory. He never dallied with duty. He was never reckless with time. His beautiful character resting in its delicate mold was grand to behold. He felt that the surest way to make the world better was to begin with himself, and his actions and aims were set high. His ideals steadily advanced for seventy-five years, and they had reached a sublime height.

The last weeks of his earthly sojourn were in keeping with his nature. He contemplated death without a quiver of fear; without a murmur or complaint; he combatted every inch of the approach of the great enemy who finally won a stubborn victory. Well might he have said: "Oh! death, where is thy sting?" He saw and realized that death was coming, and patiently awaited the end. Quietly, serenely, bravely he viewed the situation. He was prepared to go, but kept his mind in its usual placid state, evidencing a willingness to stay, but no unwillingness to depart. "Thy will be done" was his inspiration in life, and his mainstay in death. Verily, death had no terrors for him!

W.

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NEW ORLEANS, LA.

THE GRACIOUS ANSWER.

By Henry N. Coble.

The way is dark, My Father! Cloud upon cloud
Is gathering thickly o'er my head, and loud
The thunder roar above me. See, I stand
Like one bewildered! Father, take my hand

And through the gloom
Lead safely home

Thy child!

The way is dark, my child! but leads to light.
I would not always have thee walk by sight.
My dealings now thou canst not understand.
I mean it so; but I will take thy hand,

And through the gloom

Lead safely home

My child!

The way is long, My Father! and my soul
Longs for the rest and quiet of the goal:—
While yet I journey through this weary land,
Keep me from wandering. Father, take my hand;

Quickly and straight

Lead to Heaven's gate

Thy child!

The way is long, my child, but it shall be;
Not one step longer than is best for thee;
And thou shalt know, at last, when thou shalt

stand

Safe at thy goal, how I did take thy hand,

And quick and straight

Lead to Heaven's gate

My child!

The path is rough, My Father! many a thorn
Has pierced me, and my weary feet all torn
And bleeding, mark the way. Yet thy command
Bids me press forward. Father, take my hand:

Then safe and blest

Lead up to rest

Thy child!

The path is rough, my child! But oh! how
sweet

Will be the rest, for weary pilgrims meet,
When thou shalt reach the border of that land
To which I lead thee, as I take thy hand;

And safe and blest

With me shall rest

My child!

The cross is heavy, Father! I have borne
It long, and still do bear it. Let my worn
And failing spirit rise to that blest land
Where crowns are given. Father, take my hand;

And reaching down

Lead to the crown

Thy child!

The cross is heavy, child! Yet there was One
Who wore a heavier cross for thee—my Son,
My well-beloved. For him bear thine; and
stand

With him at last; and from thy Father's hand,

Thy cross laid down

Receive a crown.

My child!

—From the Raleigh Christian Advocate.

SEASHORE NOTES.

Many ex-pastors and some readers outside our boundaries will find interest in a short account of present conditions in this field. With the first round come probably the clearest impressions to the new superintendent (he is occasionally vaguely nominated "beloved"—but is he really, genuinely that to the nominators?). My impressions are quite distinct, and they are here offered with the hope of their making helpful reading as well as supplying news.

First Church, Gulfport, is finishing the cathedral temple of the coast. Rising in gray pressed brick, to be trimmed with white stone facings, surmounted by a dome the match to one of great art and beauty in First Church, Houston, Tex.—this structure brings to the city the best and surest evidence of its permanence. Brother Burton is at the helm, painstaking and thorough. His archi-

tect tells him of this being the first church built on real business principles in the architect's long experience. As a monument to his and his people's devotion to Methodism, half a century hence the organ will lead worship for a congregation who will remember to admire the fathers who built for them.

W. W. Moore reports the completion of a neat church at Lyman, and a busy people there. His steady-going qualities have already brought his prospects for a fruitful year to hopeful prophecy from his helpers.

The new pastor at Howison and Saucier, L. F. Alford, is stirring for a fresh parsonage, and has recently concluded a refreshing revival at Saucier. His brother gave efficient assistance. More than a dozen came on profession of their faith into membership.

J. J. Golden begins his pastorate for Brooklyn and Bond. His zeal is noticeable, and he has a people who know much in the principle of loyalty to our Church. They are there to answer when he calls to arms and action.

Out twenty miles or so, unknown to many, are several congregations grouped under the circuit name Mentor—east and southeast from Wiggins. Down strong creeks towards the Pascagoula River, the men of that country have guided logs for years. S. E. Flurry is pastor, and has developed since first I met him, 17 years ago, into a faithful, much respected minister. He begins his fourth year, promising to make it his best.

H. J. Moore is in his second year at McHenry and Wiggins. The former congregation has suffered from depleted forests, and other causes of late years, but they maintain the right spirit toward their church. Wiggins, with growing population, is taking steps to have a parsonage of its own—to complete the plan this year. A brother said he would prefer Brother Moore for his pastor, whether he preached or not, appreciating the sterling character and influence of the minister.

Paul Daniels is in demand from a number of preaching places: Handsboro, Mississippi City, Wesley House, Biloxi (situated in front of the canning business), and other points, one or more of which his energies have developed. We may with reason look for a valuable return from the life of this young pastor.

Connected by the coast trolley with Gulfport, the Biloxi church is close also by token of a fine building which its fine membership through a decade has been bringing to completion. Within a month or so they have ascended into the upper room from the basement (heretofore used), where a pleasing auditorium seats them. All is clean and inviting. This double-storied brick edifice, cement trimmed, shows what Methodism has done in this ancient Spanish city (or settlement). Our influence is fixed and responsibilities now deeply pronounced. W. L. Linfield realizes all this, and is giving the strongest year of his life to his work this year.

R. F. Witt takes up the third year's march at Long Beach, at the head of a very loyal and steadfast people. With his parsonage cleared of burden, he will have reason to feel the pride he will deserve, as his year closes. His members are going to stand with him in what he plans.

Moss Point has opened kind arms to W. M. Sullivan this year. Its people bear a name for careful promptness in all that relates them to their Church. Who has called upon them for assistance without sensing the sympathy and quickness of response to every worthy call? And Brother Sullivan, with sunny spirit and vigor in his service, opens the morning of his second year there.

Americus—Columbus made more than one attempt, trying to locate America. The attempt I made, a blizzardy 7th of February, to find Americus, failed. A. P. Cox, the pastor, did all he could to soothe the disappointment in those coming to hear the "new elder." (He is numerously so called inland, and will close his fourth year's service this year.) He has been kind in his attentions.

W. G. Roberts, notwithstanding his sad losses from fire at Woodville last year, with remarkable cheerfulness took the swing across the Conference,

and calls out "here!" and is ready for duty, at Escatawba. He will do his very best for a great year, and has a good people to serve with him.

Serene, courtly, substance of the Alabama pastorate abiding upon him, L. A. Darsey is finishing a quadrennium at Ocean Springs and Pascagoula. Let me add "saintly," the more meaning and not less descriptive term, for this veteran. It is good to be associated with a brotherly man. Brother Darsey has a people who stand by him, and they will not depend upon their really great harbor, but do good service this year of grace.

David Ulmer! It is a name a writer in fiction would enjoy—not that Ulmer is a fiction in any way whatever. A big, hearty, ex-engineer, with the best energies of his life devoted to the humble service of his loved Church. He is honored by his people, and will bring up a good report.

W. H. HUNTLEY.

Gulfport, Miss., March 28, 1913.

(To be continued.)

LOUISIANA STATE SUNDAY SCHOOL CONVENTION.

The Sunday school workers of the State will gather in their 27th annual convention in Alexandria, April 22-24, and the coming together of these workers will mean a great deal to the Sunday school cause in Louisiana. Meeting annually, this gathering makes the interest and efficiency in Bible study greater; secures better methods for Sunday school management and Bible teaching; tends to link more closely the home with the Church, and to extend the benefits of the Sunday school to every man, woman and child so that they may be won for Christian service. All Sunday schools in the State are invited to send delegates and they will be entertained by the Sunday School workers of Alexandria during their stay at the convention. Mrs. E. H. Henning is chairman of the Committee on Entertainment, to whom all names of those desiring entertainment should be sent. Quite an attractive program, full of interest and value, will be presented. Discussions by persons who have had training on their subjects will be one of the special features of the gathering. Let every Sunday school worker who has the upbuilding of his parish at heart make some special effort to have every Sunday school represented at this State Convention. The railroads, having granted a one-and-a-third fare for the round trip to Alexandria, we are expecting 500 delegates to be present. Mr. J. Shreve Durham will be the International representative, and Rev. John C. Carman, of Colorado; Dr. Chas. T. Alexander and Bishop W. F. Thirkield, of New Orleans, and some fifty other Sunday school workers will have part in the program.

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The Home Circle

BABY'S LOGIC.

To-day I asked my mamma if I could whittle,
Yes, I did.
"O no, my girlie," said she, "you're too little,"
So she did.

But Tom stepped so hard right on my toe,
I cried, I did.
She said, "O, you're too big a girl to cry out so,"
That's what she did.

Why can't I cry if I am little?
Or, if I'm big, why can't I whittle?
—St. Louis Republic.

A CLEVER COOK.

Jack returned from college, where he had won high honors as a student of ancient languages, but he pleaded ignorance one day when his younger sister asked him to translate a sign she had seen at an optician's, which read thus, "Con sultu sabo utyo urey es."

Jack struggled manfully with it for several minutes and gave it up.

"It isn't good Latin," he said. "There are some words in it that are Latin. The others aren't anything. It doesn't make sense."

"That is what I said," replied his sister, "but cook translates it without any trouble. She says it means, 'Consult us about your eyes.'"—Christian Union Herald.

ROSE, BIRD AND BROOK.

"I will not give away my perfume," said the rosebud, holding its pink petals tightly wrapped in their tiny green case. The other roses bloomed, but the selfish bud withered away.

"No, no," said a little bird, "I don't want to sing." But when his brother soared aloft on joyful wings and sang with all his might, the little bird looked sorry and ashamed.

"If I give away all my wavelets, I shall not have enough for myself," said the brook; and it kept all its waters in a hollow place, where it formed a filthy little pool.

A boy who loved a fresh, wide-awake rose, a singing bird, and a leaping brooklet, thought on these things and said, "If I would be loved, I must share with others all that I have."—Kind Words.

THE LAME PLOVER.

It was a beautiful June morning, and Uncle John was obliged to drive out to his farm.

"Would you like to come with me, Toddy?" he asked as the horse was brought round to the door.

"Yes, sir!" Toddy answered. "I just guess I would."

The sun was bright, and the country road was green and sweet with delightful odors, and Toddy made believe in his mind he was a little colt he saw running round in the fields. Uncle John was driving along at a smart trot, when all of a sudden he stopped the horse quickly and cried out:

"Toddy, do you see that?"

And there, right under the pony's feet almost, were a whole family of little plovers.

Toddy was so delighted that he could not speak for a minute.

The tiny birds were just as quiet as could be, for their mother had taught them not to make a noise when any danger came near them. But they were dreadfully frightened, for you see they had been nearly run over.

"You may get out, Toddy, and run along the road for a piece," said Uncle John.

And then Toddy saw that the little plovers were not alone, but that their father and mother were with them. The minute Toddy's feet touched the ground the old birds began to make a fuss. Probably they thought he was a cruel, bad boy that was coming to steal their birdies.

The mother "cheeped," and all her little family followed her into the grass at the roadside, but

the father bird ran along in front of Toddy, back and forth, and seemed to want the little boy to play with him.

Uncle John smiled.

"Try to catch him, Toddy," he said.

Toddy tried, but found it was not an easy thing to do. It was queer, too, for the plover dragged one wing along in the dust and seemed to be quite lame, but just as soon as the little boy would get near the bird and think he could put his hand on it, he would find it was a little ahead of him all the time.

He followed it along the road for three or four minutes, Uncle John driving slowly after him, till all of a sudden, when the father plover thought the mother bird had had time to get their wee family through the fence into the field and to hide them safely in the long grass, he rose straight up into the air, and away he flew back to them before Toddy had time to think.

"Wasn't it too bad to fool a little boy like that?" Uncle John said, as Toddy climbed back into the buggy. "You see, the father bird was only pretending he was lame so you would think you could catch him, and then while you were chasing him, he knew the mother plover would be hiding the little ones. If you were to go back now you couldn't find them anywhere."

"Oh," said Toddy, "but I wouldn't have hurt them. Why did they want to hide from me?"

"Well, you see," said Uncle John, "they didn't know you had an Aunt Anna, who has taught you to be kind to every living thing."

"That's so," said Toddy, soberly, and he wondered if he would ever know as much as Uncle John did.—Elizabeth C. Buckham, in Youth's Companion.

HOW TO BE HAPPY.

Great principles are involved in being happy, but these aside, here are a few little suggestions that may help some reader:

1. Form the habit of doing something for somebody every day. This will enlarge your knowledge of human conditions and increase your capacity for happiness.
2. Look for something cheery every day if nothing more than a flower to see, a good word to hear, a bright thought to consider. Such acquisitions will enrich your mentality.
3. Add a mite to memory's store. Commit to heart a fine motto, a radiant text, a beautiful verse, or a helpful phrase, if not more than three words. Some day when you are ill or lonely or sad or dying, these memorized passages will come back to you like whispers of peace from heaven's throne.—Michigan Christian Advocate.

WHEN MAN IS STRONGEST.

It might be reasonably argued that since a man's muscles develop greatly with use, the older he grew the stronger he would become, but such is not the case.

Not long ago experiments were made with some 800 men to show that the muscles of the average man go through their stages of successive increase and decline and that whether he uses them much or little does not seem to make much difference.

It was found that the average boy has a lifting power of 280 pounds. By his twentieth year, if his development is normal, his power should be increased so that he could easily exert a lifting power of 320, while his maximum power is generally reached in his thirtieth year and is 365 pounds. After that it begins to decline, falling off eight pounds by the time he is forty. From forty to fifty the decrease is more rapid, the average lifting power at fifty being 330, only a little greater than at twenty. After fifty the decrease is so rapid and so varied that any accurate average is nearly impossible.—Chicago Tribune.

"It was the saying of a learned man that he got more knowledge by his prayers than by all his studies."

PORT GIBSON FEMALE COLLEGE DOING WELL.

Dear Dr. Meek: Please inform the public that it was the Mississippi levee and not the Port Gibson Female College that broke, and that this break was last year. Put this in a lime-light column, as the rumor that our college is losing out is not true. It is agreed that it was never in better condition as far as work is concerned, nor is it losing any ground in the hearts of the people. Our girls are from Illinois to the Coast, and all parts of the State, and are doing well. A visitor, who is a member of our Conference, was here the other day and said that we have as high an average of girls as he has ever seen anywhere.

Our concert band has been on the road and made good, and will go out again soon. As long as we feel our brethren approve it, we will allow our girls the diamond of dramatic art, with music and song. These concerts are uplifting and entertaining.

Our financial agent will be in the field all the year. The present session will close one of the most important years in the history of the college.

Yours truly,

C. M. CHAPMAN, President.

Port Gibson, Miss., April 1, 1913.

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Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. T. W. Adams.

North Mississippi Conference—Rev. W. W. Woolard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial.

THE LYNCHING EVIL.

The following are said to be the lynching statistics of the United States for the past twenty-eight years:

"1885, 84; 1886, 138; 1887, 122; 1888, 142; 1889, 176; 1890, 127; 1891, 192; 1892, 255; 1893, 200; 1894, 190; 1895, 171; 1896, 131; 1897, 106; 1898, 127; 1899, 107; 1900, 115; 1901, 135; 1902, 96; 1903, 104; 1904, 87; 1905, 66; 1906, 60; 1907, 63; 1908, 100; 1909, 87; 1910, 74; 1911, 71; 1912, 64. The number of lynchings in the various States in 1912 were as follows: Alabama, 8; Arkansas, 1; Florida, 5; Georgia, 11; Louisiana, 8; Mississippi, 6; Montana, 1; North Carolina, 1; North Dakota, 1; Oregon, 1; Oklahoma, 1; South Carolina, 7; Tennessee, 5; Texas, 3; Virginia, 1; West Virginia, 1; Wyoming, 1. Cases of race rioting or killing by mobs are not included in the list. Of the total number 60 were blacks and 4 whites, three of the former being women. The crimes for which they were killed were as follows: Murder, 34; rape, 10; murderous assault, 6; complicity in murder, arson, insults to white women, 3 each; attempted rape, 2; assault and robbery, 2 each; race prejudice, refusal to pay note, and unnamed cause, 1 each."

It is gratifying and encouraging to note that there has been a general, though not a steady, decrease within the last quarter of a century in the number of victims of mob violence in our country. We only wish that the reduction had been upon a more uniform and decisive scale. Indeed, there ought to be no such occurrences at all. They are a positive reproach to us as an enlightened and Christian people. We are fully aware that crimes are sometimes perpetrated which are unspeakably horrible and which outrage the nobler instincts and feelings of humanity; but in such cases severe and summary punishment should be administered by the State, and not by private individuals wrought up into a pitch of frenzy. Is it said that the courts are too slow and uncertain? Then let us make them swifter and more dependable. We have the right of self-government, and if our methods of judicial procedure are not what they ought to be, the fault is our own. It might possibly be well to have in every State judges with special jurisdiction who, when crimes of an extremely aggravated character are committed, could go at once to the scene and try the accused parties without delay. It is true that a trial under such circumstances might not harmonize with fine-spun theories as to calm and deliberate justice, but it would be vastly better than no trial at all.

In our opinion, the lack of public confidence in our courts—the slowness with which they move and the uncertainty that even-handed justice will be dealt out—is largely responsible for the disposition of the people to take the punishment of those whom they adjudge to be criminals into their own hands. But it is also true that as citizens we are too fiery and high-strung. We need to cultivate the spirit of orderly self-control, which is a source of strength to a community as well as to an individual. A mercurial and excitable population is not of the best type. The English people who have built up an empire and civilization that have been called the miracle of history are noted for their composure and steadiness of character. They are not panicky, nor do they quickly lose their heads in the face of disturbing or exasperating circumstances.

It is noticeable, (and we greatly regret to observe it) that a large majority of the lynchings of 1912 occurred in the Southern States. Of the question as to why this was true, we shall not now undertake anything like a full discussion.

It is, however, quite suggestive that of the 64 persons who were illegally put to death, 60 of them were black. This would indicate that race prejudice was an influential factor in the making of this bad record. We would in no sense condone such lawlessness upon the part of our people (on the contrary, we deeply deplore it); but, at the same time, it is due them to say that their situation in living side by side with a dissimilar race which they formerly held in slavery is more trying than that of their fellow-citizens of other sections. It is doubtful if the Northern people under like conditions would do any better. Indeed, where they have been put to the test they have shown in some respects even greater hostility to the colored man than the people of the South. It is well known that there are towns and villages in some of the commonwealths across the Ohio in which a Negro is not allowed to live, and we read only a few days ago of one being hanged to a telephone pole and his clothing set on fire in far-away Montana for having killed a sheriff in that State.

We do not desire in what we have said in this connection to be understood as intimating that there is any less culpability in lynching a black man than a white man. All human life is sacred, and it should never be taken by an individual except to protect life, or by organized society except when acting in a legal manner for its own preservation. It would seem that the very ignorance and helplessness of the Negro ought with a Christian people to plead in his behalf and mitigate his guilt as compared with a white person who, with a larger intelligence and better training, has committed the same crime. We do not believe in the least social intermingling of the two races; we believe that it is best for each of them that its integrity should be strictly maintained, and, under present conditions at least, we believe it is best for the Negro to keep out of politics; but the protection of his person and property should be as securely guaranteed under the law as that of any other citizen beneath our flag. More than once we heard the great Senator J. Z. George, of Mississippi, who as an authority on the race problem had no superior in the nation, make, in substance, this very statement. It is clearly the duty of every good citizen to do what he can to suppress the spirit of lawlessness amongst us, that this reproach against our fair section may be wiped out.

In conclusion, we will say that we do not believe that the maulin sentiment that decries the infliction of severe penalties for grave crimes will help to cure the lynching evil, but that, on the other hand, it will tend to foster and encourage it. The abolishment of capital punishment would, in our opinion, exert a hurtful influence. What we need in the United States to-day is to make every person who lives on our soil understand that if he commits a crime he will be certainly, adequately, and promptly punished, as is the case in Great Britain. And when this is done we may expect to see criminal violations of the law become vastly less frequent and mob violence reduced to a minimum.

DR. LEE IN NEW ORLEANS.

Dr. J. W. Lee, the pastor of St. John's Church of St. Louis, was in New Orleans Wednesday and Thursday of last week, and, while here, delivered two brilliant lectures to large and appreciative audiences—one at the First Methodist Church, and the other at Parker Memorial. The latter, which we had the great pleasure of hearing, was on "The Value of Life," and we dare say that none who heard that informing and impressive utterance will soon forget it. Distinguished as a scholar, author, platform speaker, and minister, Dr. Lee is one of the celebrities of Southern Methodism—a star of the first magnitude. He does not make any attempt at oratory; there is scarcely a superfluous word in any of his sentences; neither his presence nor voice is remarkable; yet by the power of truth, simply stated, by the eloquence of thought, he grips and holds an audience as but few men can. And, best of all, he is genial, approachable, and brotherly—unspoiled by the honors which have been heaped upon him. Though he is still vigorous physically, we could discover that time had left its marks upon him since we saw him at the Millsaps Commencement at Jackson, Miss., several years ago. From a human standpoint, it is a pity that such men have to grow old; especially so, since we do not seem to be producing many of such caliber in these latter days. We pray that Dr. Lee may long be spared to bless the Church and the world with his wealth of learning and extraordinary powers.

OUR COLUMNS HAVE ALWAYS BEEN OPEN.

At the recent session of the Louisiana Conference the following resolution concerning faulty rights for women was passed: "In order that the fullest publicity may be had, and that the Com-

mittee of Investigation herein called for may have all the information available, we request our Conference organ, the New Orleans Christian Advocate, to open its columns to those who may desire to discuss this question in a calm, judicious, and non-personal manner."

With this action of the Louisiana Conference we are in hearty sympathy, though it was unnecessary, unless it was intended to give some indication as to the kind of discussion that is desired. We have never refused any Methodist in our patronizing territory the right to be heard on the question of faulty rights for women, and have had no thought of doing so. The only copy that we have excluded has been syndicate matter which was prepared and sent out for campaign purposes by persons outside of the Conferences that our paper serves. We have not deemed it proper to make the New Orleans Advocate a vehicle for an organized propaganda of such character. Indeed, it has been our rule, except in the case of official statements made by some board or constituted authority of the Church, to reject duplicate matter bearing on any subject. We have sought to fill our paper with original articles, instead of making it a mere echo or counterpart of some other organ. And to this policy we shall continue to adhere.

Any Methodist in Louisiana or Mississippi wishing to write (we do not desire clippings) on the subject of woman's rights in the Church will find our columns open to him, as they have always been. Of course, the space that we can devote to such a purpose is limited, but it will be impartially divided between those who hold opposing views. Upon one thing, however, we shall rigidly insist: the discussion must be kept upon an elevated plane.

PERSONAL AND OTHER NOTES.

Rev. J. H. Mitchell, the presiding elder, has announced that the Corinth District Conference will be held at Sherman Miss., June 12-15. Bishop W. B. Murrah will preside.

Bishop J. H. McCoy's recent visit to Mississippi to dedicate churches at Calhoun City and Pittsboro was much appreciated. He is a great favorite with the pastors and people of the North Mississippi Conference. Indeed, he seems, without effort, to win the hearts of those to whom he ministers wherever he goes.

Rev. Martin Hebert has recently assisted the Rev. J. H. Hoffpaur in a meeting at Pecan Island, La., which resulted in 15 additions to the Church on profession of faith, and in securing 5 subscribers to the Advocate. There were a number of bright conversions.

The Baton Rouge District Conference will be held at Wilson, La., June 5-8. With so alert and active a presiding elder as Rev. W. H. Coleman to arrange for this gathering and direct its proceedings, we dare say that it will prove to be a most interesting and profitable one.

Rev. A. M. Bennett, our pastor on the Pleasant Hill (Miss.) charge, is meeting with gratifying success in his labors. He does not forget the Advocate amid his many duties, as is attested by the fact that he sent us a club of 5 subscribers on the 2nd inst. He serves a worthy and appreciative people.

Our long-time friend, Rev. S. A. Brown, of Booneville, Miss., favored us with a nice list of subscribers from his charge last week. As is usual with him, Brother Brown is proving himself to be "a workman that needeth not to be ashamed" in his present field. He has uncommon gifts as a preacher.

Rev. T. W. Adams, the accomplished presiding elder of the Port Gibson District, is not unmindful of the Conference organ in his rounds. He sent us some subscriptions a few days since. Brother Adams is both an excellent preacher and an able administrator, and he is magnifying his responsible office.

The campaign to extend the circulation of the Advocate, which Brother J. M. Morse, the efficient pastor of our Capitol Street Church of Jackson, Miss., has been conducting, has added several names to our mailing list. We are grateful to him for the good service which he has rendered the Conference organ.

On Easter Sunday, Rev. C. D. Atkinson, of Crowley, La., received 47 members into the Church, a large percentage of them coming from the Sunday school. Ninety per cent of the Sunday school pupils of this growing charge are members of the Church. We congratulate Brother Atkinson upon the large measure of success which continues to attend his labors.

The Times-Post, of Houston, Miss., pronounces the revival meeting recently conducted at that place by Rev. R. P. Nebbett, the pastor, and Rev. J. A. Bowen, Conference evangelist of the North Alabama Conference, one of the best held in that community in many years. When we last heard

there had been 48 additions to the Methodist Church, many of them on profession of faith. We are much pleased to chronicle this good news.

It should be kept in mind that the forms of one side of our paper are closed Monday at noon, and that of the other side Tuesday at noon. We cannot guarantee to get in notices which reach us later than early Tuesday morning.

Rev. F. N. Sweeney, in a note to the Advocate office, says: "The people of Wilson remembered us again on April 1, with a good 'pounding.' We greatly appreciate their kindness. May the blessings of God rest upon them."

See this notice from Mrs. T. B. Clifford, of McComb City, Miss., concerning the Annual Meeting of the Woman's Missionary Society of the Mississippi Conference which appears upon another page. It bears upon a matter of much importance.

The Epworth Leaguers of the Carrollton Avenue Church will give a musicale at their church on Tuesday evening, April 15, at 8 p. m., with musicians of other congregations assisting. The Methodists of the city and the general public are cordially invited. Refreshments will be served.

Rev. B. T. Currie, of Edenton, La., writes that he has just closed a successful meeting at Lee Landing, near Pontchartroula, La., in which there were seven accessions to the M. E. Church, South. A fuller account will appear in the next issue of the Advocate.

Rev. John Paul, of Meridian, Miss., writes: "Please say in your notes that if any one of our pastors expects to be away from his work during the summer months, I am prepared to recommend as a supply a minister who is an elder in our Church, and who has done successful work as a pastor both in city and country charges."

Dr. J. W. Beeson reports another excellent revival meeting at the Meridian (Miss.) Colleges. It lasted ten days, and was conducted by Rev. C. W. Ruth, a noted evangelist of Indianapolis, Ind., of whom Dr. Beeson says: "Ruth is a fine preacher, logical, clear, convincing, and full of life and humor. He wins young people."

A Bogue Chitto (Miss.) correspondent sent us this latter part of last week, without giving the date, the following noteworthy item: "Married—at the Methodist parsonage in Bogue Chitto, Miss., Mr. Joseph M. Berry and Miss Lizzie Foreman, the daughter of Rev. and Mrs. J. H. Foreman, Rev. Robert Selby officiating." We extend congratulations and best wishes.

The Monroe District Conference will meet at Bastrop, La., on June 3. Rev. Wm. Schuhle, the resourceful presiding elder, is planning to make the occasion a memorable one. A writer from that section states that all the pastors are keeping busy in the Master's service, and that, as yet, they seem to be little disturbed by the news of the approaching high water.

A correspondent from Northwest Louisiana says: "Both the pastors and laymen in attendance were greatly stirred by the addresses of Mr. Vick Fulton, the Louisiana Conference Lay Leader, at the Missionary Institute held at Monroe on April 3. Brother Fulton is bubbling over with facts, figures, and fire on the subject of missions. He is a blessing wherever he goes."

Rev. W. J. Wood, of Sweatman, Miss., is delighted with his present field of labor. He declares that the Methodists not only at that place, but throughout the Mars Hill charge, are equal to the best to be found anywhere. He thinks that the indications point to a good year. We extend thanks to Brother Wood for being mindful of the Advocate in his rounds.

Miss Ethel Kirkwood, a member of the Epworth Church of New Orleans, and a successful teacher in the New Orleans public schools, has been granted permission to conduct a kindergarten school at the Seashore Camp Ground next summer. Miss Kirkwood is a kindergarten expert, and will no doubt conduct an excellent school.

We learn that Rev. C. V. Breithaupt is now speeding over his Terrebonne and Lafourche territory on a motor cycle. He appreciates very much the contributions that were made for its purchase. These are modern inventions made to contribute to the spread of the gospel. Who knows but that in the near future we may have gospel sirships?

We regret to be informed that Rev. J. G. Snelling, pastor of the Carrollton Avenue Church of this city, has for the past few days been quite unwell, but are pleased to state that at this writing he is considerably better. Brother Snelling filled his pulpit last Sunday at 11 a. m., but at the evening hour was relieved by Dr. J. T. Sawyer, who preached an interesting and helpful sermon.

Methodism is flourishing in Lake Charles, La., where Rev. K. W. Dodson is the acceptable pastor. Thirty-nine persons were recently received into the Church. A new pipe organ is due to be installed about May 1. The action of two Ep-

worth Leaguers of this church—Mr. and Mrs. John Stockwell—in offering themselves for service in Africa, is stated to have quickened greatly the interest of the entire congregation in missions.

Mrs. W. L. Doss, wife of Rev. W. L. Doss, Jr., pastor of the Epworth Church of New Orleans, underwent a serious operation at the Presbyterian Hospital last week. We are glad to state, however, that she stood the operation well and is now thought to be on the road to recovery. Brother Doss is also on the sick list, being confined at home with an attack of measles.

We are pleased to learn that the work of erecting a church at Picayune, Miss., is now going forward. This structure, when completed and furnished, will cost about \$2000. Much credit for this enterprise is due to our energetic young pastor on the Carriere and Picayune charge, Rev. H. P. Lewis, Jr. We make grateful acknowledgement to Brother Lewis for a club of six subscribers to the Advocate which was received a few days ago.

Mrs. J. M. Henry, the Secretary, requests us to make the following announcement: "The wives of the Methodist ministers of New Orleans, who compose the M. M. W. Club, will hold their regular monthly meeting on April 17, at the home of Mrs. Gearheard in McDonoghville. All of our preachers' wives, living in the city and any who may be visiting here, are most cordially invited to attend."

Dr. Theodore Copeland, of St. Louis, writes as follows: "The New Orleans Advocate of March 27 made me say that the St. Louis District Conference was to be held in Washington, Mo. This is a mistake. It will be held in my church in this city—Cabanne—this month. What I meant to say was that Bishop Hoss would go to Washington to spend a few days this month (he is there now)."

We make grateful acknowledgement to Rev. W. W. Perry, of Haynesville, La., for 13 additional subscriptions sent on March 31. This makes 40 subscriptions that Brother Perry has secured since the Annual Conference. All the echoes that reach this office from the Haynesville charge indicate that this stirring pastor is doing a fine work and that he is held in high appreciation by his people.

It was a beautiful testimonial of appreciation upon the part of the Methodists of Charleyville, La., to erect a monument over the grave of the late Rev. H. O. White, who last year fell on sleep while serving as their pastor. In honoring this faithful itinerant, the members of this worthy flock have reflected much credit upon themselves. See Brother Lowrey's reference to this commendable action in his Sunday school notes of this week.

A card from Sister T. S. Randle, of Brundage, Texas, states that she and Brother Randle are pleased with the Lone Star State, but that they greatly miss their friends in Louisiana. We regret to learn that the condition of Brother Randle's health is still such as to interfere with his work, and we earnestly hope that he may soon recover sufficiently to take up his "loved employ" with his former vigor.

In forwarding a list of seven names for our subscription files, Rev. O. S. Lewis, our gifted young pastor in the historic town of Brandon, Miss., adds the following item of interest: "Our revival meeting is to begin here on April 7, and will continue at least ten days. My three brothers in the Mississippi Conference are to assist in the work. We are expecting a gracious season of spiritual refreshing. The prayers of the brethren are desired in behalf of this meeting."

Dr. J. M. Henry, the presiding elder, is planning to hold one well-attended quarterly conference. He has asked all the pastors of churches in New Orleans to bring their official members to First Church on a date to be announced later, and he will hold the second quarterly conference of each charge at the same time. The secretaries of the several quarterly conferences will, of course, keep the records of each charge separately. Dr. Henry believes that a joint quarterly conference will stimulate increased interest among the official members of all the New Orleans churches.

The Jacksonian, of Jackson, Tenn., of April 6, announces that Rev. H. G. Hawkins, who since last fall has been the Acting Associate President of the Memphis Conference Female Institute, was at a recent meeting of the Board of Trust chosen President of that institution. The Jacksonian further says: "Dr. Hawkins came to Jackson with the highest recommendations and has lived up to them since he has been at the head of the College. The Trustees are thoroughly pleased with the service which he has rendered." We are gratified, but not surprised, to know that this worthy son of Mississippi is keeping up his fine reputation in his new field.

Gov. and Mrs. G. D. Shands have recently again taken up their residence in New Orleans, being located at number 500 Walnut Street. They have

placed their membership in the Rayne Memorial Church. Their son-in-law and daughter, Dr. and Mrs. P. H. Saunders, and their family are now also living in the Crescent City. Mississippi is much the poorer for having lost these choice citizens, and Louisiana is most fortunate in having them added to her population.

Dr. Felix R. Hill, Jr., preached a strong and helpful sermon to a fine audience at the Rayne Memorial Church of this city last Sunday at 11 a. m., after which the Sacrament of the Lord's Supper was administered to a large number of communicants. Dr. Hill is a student and a thinker, and he also has a most pleasing and impressive manner of presenting his thoughts to an audience. It is a genuine pleasure to listen to a minister who is so entirely free from any sort of pulpit artificiality.

We are indebted to the following brethren, to whom acknowledgement has not been made elsewhere, for two or more subscribers recently sent in: Rev. T. E. Gregory, Tyro, Miss., 6; Rev. Charles E. Downer, Foxworth, Miss., 5; Rev. W. L. Blackwell, Hermanville, Miss., 5; Rev. J. M. Brown, Haughton, La., 7; Rev. W. M. Langley, Valden, Miss., 4; Rev. T. H. Porter, Olive Branch, Miss., 5; Rev. J. T. Abney, Morton, Miss., 5; J. T. McCafferty, Eupora, Miss., 6.

"The Methodist Hand Book" for the current year is now off the press. It is an indispensable compendium of useful information on Southern Methodist matters which no intelligent pastor or layman can afford to be without. Send 25 cents to Rev. G. W. Bachman at Winona, Miss., or to Smith & Lamar, Nashville, Tenn., or Dallas, Texas, and procure a copy. Read the statement of the faithful colporteur of the two Mississippi Conferences which appears in this issue of the Advocate.

Rev. B. P. Jacob, the capable presiding elder of the Winona District, in a personal letter to the Editor written on March 29, among other things, says: "I enjoyed my visit to Greenwood, Miss., last Sunday and Monday. I doubt if Brother Cunningham ever more completely plunged himself into the activities of a charge than he has done in that progressive and growing city. He is going thoroughly into every phase of church life and work. And his efforts are meeting with fine results."

The Rev. A. Inman Townsley, of Rayville, La., writes as follows: "The second quarterly conference of my charge, which was recently held by the presiding elder, Rev. Wm. Schuhle, was characterized by a note of deep spirituality. The love feast conducted was a blessing to all. Boys and girls, and young men and young women, mingled their voices with aged saints in personal testimony and in old-time hymns. The financial reports showed everything paid in full at the end of every month."

Rev. R. W. Tucker reports an upward trend of things at Leesville, La., where he is the esteemed shepherd of our flock, but the status of the work there is yet far short of what he hopes to see it. Both as a preacher and pastor, Brother Tucker ranks with the best in the Louisiana Conference, and the Leesville Methodists are fortunate in having secured him as their spiritual leader. Along with the other causes committed to his hands, Brother Tucker is taking care of the interests of the Conference organ.

We were favored on last Thursday with a call from Mr. N. D. Ivey, a son of Dr. T. N. Ivey, the accomplished Editor of the Nashville Christian Advocate, who is now a resident of New Orleans. Mr. Ivey was formerly connected with the Hearst newspapers of New York City, but is now the general representative of the Simms-Beauvais Advertising Agency, which has its home office in this city, and which is located in the Canal-Louisiana Bank building. We were delighted to form the acquaintance of this interesting young son of the Old North State.

Our worthy young friend, Rev. T. M. Bradley, of Rosedale, Miss., obliged us by sending in some names for our subscription files a few days since. We were pleased to note in his letter that the health of Brother H. D. Chaney, who has long been one of the truest and most useful of our laymen in the Mississippi Delta, has improved. The congregations at both Rosedale and Hillhouse are reported to be excellent, and the finances are in full up to date. Brother Bradley was recently elected Chaplain of the Masonic Grand Lodge of Mississippi—an honor worthily bestowed.

In a business letter to the Advocate office, which brought us a club of 7 subscribers, Rev. C. J. Stapp, of New Augusta, Miss., makes the following reference to his work: "This is my second year on this charge. A most cordial reception was given me upon my return from the Conference at Hazlehurst, and everything is moving along harmoniously. Our congregations are good, and signs of progress are not wanting. Many nice presents have found their way to the parsonage during this Easter-tide. These people know how to treat a pastor."

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

On March 14, 1913, the death angel saddened the home of Mr. and Mrs. Ransom G. Ashford by claiming their darling baby to adorn our Father's throne. EDNA CORIN was twenty months and one day old. She left a mother, father, two half brothers, one sister, two grandmothers, one grandfather, and a host of uncles and aunts. Weep not, dear ones, for little Edna has gone to make the way more bright for our coming. She is not dead, but sleepeth. Her presence and her babyish prattle are sorely missed, but she is safe in the loving arms of Jesus. May we all live more closely to each other and to our Father in Heaven. May the Lord Jesus Christ be with us, guard and direct us through life, and, when our work on earth is done, gather us all home to rejoice forever more!

GRANDMA HART AND AUNTIE.

JAMES MCCOY HALFACRE was born at Kilmlachal, Miss., Feb. 5, 1911, and died there March 27, 1913. He was the youngest son of Rev. and Mrs. T. J. Halfacre. The little fellow was seized with a violent attack of catarrhal pneumonia and suffered very much for one week. Able and attentive physicians did all they could, while friends and loving parents lost no opportunity of tenderest watch-care, but none of these could preserve the life of this very bright and promising child. So on March 28, we dressed his precious body in white and placed it in a beautiful white casket, carried it to church, and held service over it in the presence of hundreds of friends, and then laid it to rest on the bosom of mother earth, beneath a mound covered with lovely flowers, to await the power of the resurrection through Jesus Christ. While on earth his life was a light and treasure in the home; now his spirit is one of God's jewels, and shall be a star to call father, mother, brothers and sisters up higher. BEN P. JACO.

Winona, Miss., March 29, 1913.

Mrs. MINNIE ETHELIA McLELLAN, daughter of Mr. John A. and Mrs. Sarah Hamilton, was born near Black Hawk, Miss., Oct. 8, 1869. From her earliest infancy she was surrounded by Christian influences, both in the home of her parents and in the community, and as a result, when quite young she was converted and joined the M. E. Church, South. She attended school at Acona and Black Hawk, and later was a student in Grenada Female College and in the Memphis Conference Female Institute at Jackson, Tenn., graduating at the latter institution. On January 20, 1891, she was married to Mr. R. F. McLellan, then of Holmes County, but who later moved to Philipp, in the Yazoo Delta, which was the home of the family at the time of her decease. Of this union three children were born, none of whom are living. At the time she was stricken with illness the deceased was visiting her sister, Mrs. Stella McLellan, of West, Miss., but was carried to Durant, where it was thought that better medical treatment would be available. All that skillful physicians and loving hands could do, was done, but nothing could arrest the progress of the dread disease, and after battling for life for about a week, she fell into the last long sleep on Aug. 19, 1912. Having been a disciple of Jesus practically all her days, and having lived above reproach, she was not afraid to die. She told the grief-stricken loved ones around her good-bye and bade them to meet her in heaven, stating that she felt that the first one to greet her upon her arrival there would be her mother. Thank God for a religion that can make peaceful the

dying bed and give to fading eyes a glorious vision of the heavenly home and familiar faces waiting at the pearly gates! After appropriate obsequies, the remains were laid to rest at Durant, Miss., on the day succeeding her death. Besides her husband, Mrs. McLellan is survived by one brother, Mr. W. A. Hamilton, of Pine Bluff, Ark., and six sisters—Mrs. J. W. Porter and Mrs. Laura Vance, of Grenada, Miss.; Mrs. B. T. Herbert, of Belzoni, Miss.; Mrs. Mattie McRae, of Doddsville, Miss.; Mrs. Lella Walton, of Acona, Miss., and Mrs. Stella McLellan, of West, Miss. May the Holy Spirit help each of them to be faithful, that the family may at last be an unbroken one in the Father's house on high. A COUSIN.

Mrs. IDA B. JONES, wife of W. B. Jones, departed this life on March 10, 1913, aged 39 years and 14 days. She united with the M. E. Church, South, early in life; was married to Mr. W. B. Jones on August 17, 1902, and moved to Red Banks, Miss., in 1903, where she resided until called home. She had no children of her own, but became a good mother to her husband's three children by his first wife. The youngest girl preceded her to her rest nearly three years. The son was taking a course in pharmacy in Atlanta, Ga., and was preparing for his final examination, which was but 11 days off, and in order to get his diploma could not leave his class. He was, therefore, absent at the time of his mother's death. He sent messages of sympathy to his father and of love to her during her last illness. The remaining daughter, Mrs. Jeffries, of Memphis, Tenn., hastened to her bedside and nursed her as devotedly as any daughter could have done. The deceased leaves a devoted husband, a step-son and daughter, two grandchildren, a father, a mother, and several brothers and sisters to mourn their loss. To the bereaved husband we would say, grieve not for your loved one, for she has gone to rest. Be consoled in knowing that you did all you could for her; that her sufferings are over, and that she will be waiting for you on the golden shore. May God's grace sustain you in your sore trial. To the son and daughter, we would say, your mother has set you an example; follow it and meet her in heaven. The following poem was selected by her sorrowing husband, as appropriate to her closing days:

"Feeble and slow thy once light foot-step grew;
Thy wasting cheeks put on death's pallid hue;
Thy thin hand to mine more weakly clung;
Each word spoken fell fainter from thy tongue.
I knew that we must part—no power could save
Thy quiet goodness from an early grave.
Those eyes grown dull, though kind each glance they cast,
Thy voice—alas! thou could'st not speak—
All told thy doom; I felt it at my heart;
The shaft had struck—I knew that we must part.

"And we have parted, dear one; thou art gone!
Gone in thine innocence, meek, suffering one.
Thy weary spirit breathed itself to sleep
So peacefully, it seemed a sin to weep.
To those fond watchers who around thee stood,
And felt e'en then that God was good.
Then like tired breezes did thou sink to rest,
Nor did one pang the awful chance confess;
Death stole in softness o'er that lovely face,
And touched each feature with a new-born grace.
On cheek and brow unearthly beauty lay,
And told that life's poor cares had passed away.

In my last hour, be Heaven so kind to me!
I ask no more than this: to die like thee."
A FRIEND.



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Tidings From the Field

Benoit, Miss.

We have a good people to serve on the Benoit and Beulah Circuit—as good as can be found anywhere. They have been especially good to us. Our congregations have been large. We have a nice home at Benoit and all denominations take an interest in us. We could not love any people more. We have only two Sunday schools and one prayer meeting, but hope to have more soon. If the water would let us alone and quit inundating our fertile fields, we would all be busy and happy. We are praying for a real spiritual revival meeting on our charge. Pray for us.
E. M. SHAW, P. C.

Jennings, La.

Dear Dr. Meek: It is very encouraging the way our work here is moving along. The Sunday school has doubled in numbers and interest. Brother Mitchell makes a good sterling superintendent and is making improvements on several lines that will cause greater interest in the school. Our congregations are fine and increasing all the time. A good choir has been organized under the leadership of Mrs. M. C. Holt and Dr. Morgan Smith, who are pushing the music and singing to the top. We have organized our ladies into a live Woman's Missionary Society, with Mrs. Morgan Smith as its president. She is very zealous in pushing the work of the Society. There is a parsonage fund started, and if we see our way clear during the year, there will be a parsonage erected. The church has long needed one. When we moved here a house was rented by the Board of Stewards, and \$125 worth of furniture was bought by them and placed in it, so when we moved in, it seemed like a real parsonage. Eight new members have been added to the Church. We had an old-fashioned pounding last week, which brought in coffee, sugar, meats and lots of other things too numerous to mention, but which are in evidence in the larder yet. Well, Doctor, these things make us love our people better. They are a good, big-hearted and loyal Methodist people. We are expecting great things this year, the Lord being our helper. LASTIEN, HOFFPAUIR, P. C.

Calhoun City, Miss.

Sunday, March 23, was a great day with Calhoun City charge. Bishop McCoy's sermon at the eleven o'clock hour was a masterpiece from every standpoint. His oratory, logic, and profound knowledge of the Holy Bible, together with his beauty of language, made his sermon one of the ablest I have ever heard in my life. All classes declared it to be, by far, the greatest sermon ever delivered in Calhoun City. In thought and pathos it was sublime. From the beginning of the sermon till the end there was a death-like stillness and heaven-born attention, and the great Bishop "piled" climax on climax, till we were made to cry out, "My God! I wish I could preach." I count it one of the great pleasures and profits of my life to have had Bishop McCoy in my home with my family. I am a better man, and I shall strive to be a more painstaking Bible student and press forward to the highest in the scale of efficiency, after having heard this masterly sermon.

In the afternoon of the same day, the Bishop, Rev. J. W. Bell, our pre-

siding elder, Brother Zack Powell, and myself rode six miles to Pittsboro, Miss., where Bishop McCoy preached another great sermon and dedicated the church. Our beloved presiding elder, Brother Bell, was with us in all of the services of the day, and, at night, preached an able and instructive sermon to a large congregation. Our hearts and home are always open to Brother Bell. He is a great and good man, whose counsel is always safe. We regret very much that we did not have all the former pastors with us. Only one of them, Brother W. A. Bowlin, came, and we were glad to have him. In raising money for and working on our parsonage, we are going forward by leaps and bounds. The Lord is with us, and we expect to have the best year of our life.

Yours in his name,

J. E. GAULT, Pastor.

FROM THE COLPORTER.

I have just returned from visiting among friends in the Delta at Dublin and Tutwiler, where was my field of labor in 1864-65, when there were but few settlements and most of the country was a waste, howling wilderness.

The third Sunday in March I had the privilege of preaching for Dr. Price and his people at Cherry Hill, the oldest church in all the region between old McNutt and where Clarksdale is now located. None of the old parishioners or friends were present—most of them are gone to their eternal abode; but some of their children remain, who, with others, are maintaining the church in good style and are building up a fine community. After a delightful week with them, by request of Brother Price, who was sick, I went to Tutwiler for him and preached on Easter Sunday. We had a good morning service, but were rained out in the evening. The church there is in a growing and prosperous state. They need a new house of worship, which they purpose building in the near future. They were kind and hospitable to the visiting brother and showed their appreciation of his work by supplying themselves with many books. Here, as also at Cherry Hill, several sets of the Methodist Library, Jones' History of Methodism in Mississippi, The Little Hymn Book, and various others were taken.

In passing through Greenwood, I had delightful entertainment in the good parsonage home of Brother J. E. Cunningham and family, and was glad, but not surprised, to find that they are well received and are hopeful for a good year.

We are glad to say that Dr. Ivey's "Southern Methodist Hand Book for 1913" is ready; the price is 25 cents postpaid. Of course every preacher and layman who would be up-to-date in the knowledge of the current work and status of his Church wants this indispensable book. Send us your order at once. It is going rapidly.

G. W. BACHMAN.

Winona, Miss., March 27, 1913.

ATTENTION, PREACHERS OF THE CORINTH DISTRICT.

Please write me as soon as possible the names of all members of the District Conference from your charge, and who among them expects to attend. Do not fail to do this. The District Conference will meet on June 12 to 15. Help us to make it a great occasion. Bishop W. B. Murrah will preside.

Fraternally,
G. W. GORDON.

Sherman, Miss.

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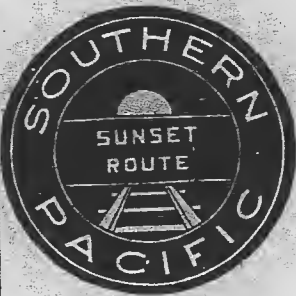
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WHOSE SERVANT?

By E. B. Partin, M. D.

Whose servant am I? Am I serving the Lord and doing those things that please him, earnestly endeavoring daily to let my influence be for the building up of the kingdom of Christ, and for the good of my neighbor; or am I a servant of the evil one, drifting with the ways of the worldly-minded, being overcome of evil, instead of overcoming evil with good and letting my influence be for that which may cause some one to stumble and fall when it should be such as to cause the coming of the Kingdom of Heaven in his heart? These are questions that should be of more concern to each one of us, than anything else we could possibly think of.

The Apostle Paul says (Rom. 6:16): "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey; whether of sin unto death, or obedience unto righteousness?" We can not serve two masters. We are servants of one and free from the other. There is no middle ground. "Ye can not serve God and Mammon," said the Savior. Happy is the man who has chosen to be a servant of the Lord, and who is trying to do those things which please him in everything, and which will be helpful to his neighbor. To such, the words of the Apostle (Rom. 6:22) are addressed: "But now being made free from sin and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

A GRACIOUS REVIVAL AT ORA, MISS.

On Monday night, March 24, we began our revival at Ora. The meeting continued through Tuesday night, April 2. Rev. J. V. Bennett, of Monticello, did the preaching. For nine days he preached searching and convincing sermons. He is a true pastor-evangelist. His words are not minced, but are hurled forth expressing rugged and sympathetic truths. He is a workable helper. We visited, talked, sang and prayed with the people.

The church was built up and many professed conversion. There were 31 accessions to the Church—29 to the Methodist, and 2 to the Baptist. I baptized a number of fathers and mothers and several precious children on Tuesday night. Some of the most substantial people in the town were converted and came into our church.

While the preaching was an important feature, yet it was not the only effective agency. The united effort among the Baptists, Presbyterians, and Methodists was beautiful.

Then, too, the godly life of Dr. W. W. Davis, who is our steward, and the Company's physician, has a most wholesome effect upon the town. His constant fidelity to the best and unswerving and intelligent loyalty to Christ and the Church is a mighty good sermon. Many of the Lord's chosen dwell in this little mill town. Brother J. C. Chambers aided us by his sermon, presence, and prayers.

All glory to God the Father, God the Son, and God the Holy Ghost. Amen. J. LOYD DECELL, Pastor. April 4, 1913.

SAUCIER AND HOWISON.

Dear Dr. Meek: I wish to enlarge on the clipping in last week's Advocate relative to our meeting at Saucier. I believe it was a providential meeting, as it was not planned or announced until a few days before it began; then it rained us out for three days; but the Lord was with us from the first service. The preaching was plain, Scriptural, and evangelical. Our congregations, on account of rain and mud, were not large, yet a signal victory for the Lord was won. The meeting lasted eight days. At its close we had a great service. The following are some of the visible results: A quickening of the spiritual life in the Church, several family al-

tars being erected; the Epworth League and Sunday school were blessed; a prayer circle was organized, and 17 were received into the Church. This makes 24 additions that we have had since Conference. We had our second quarterly conference on the 22nd of March. The reports were encouraging. On Sunday night last we had with us the Hon. T. M. Evans, of Gulfport, our District Lay Leader, who gave us a strong address on the Laymen's work in the Church. We have some fine people to serve and a model Board of Stewards who keep things in a good condition from a financial standpoint. To God be all the glory. LOUIS F. ALFORD.

A NOTE FROM BROTHER COLEMAN.

Dear Brother Meek: Please state in the Advocate that the Baton Rouge District Conference will be held in Wilson, La., June 5-8.

We have in the Baton Rouge District a corps of earnest, diligent, efficient pastors, and I am finding in every charge a number of faithful laymen; and notwithstanding a general spirit of material discouragement and financial depression, we are praying for, working for, and expecting a year of genuine revival that shall not only bring a spiritual awakening, but also that spirit of optimism that all our people so much need at this time. Pray for us. We are trying to increase the circulation of the Advocate, recognizing it as one of the potent factors in our work.

Fraternally yours,
WM. H. COLEMAN.
Hammond, La.

A GOOD MEETING AT ACKERMAN.

My Dear Brother Meek: We closed a good meeting here last Wednesday night. I began regular services on Sunday, March 23, preaching morning and evening. On Wednesday morning Brother V. C. Curtis reached me and did the preaching for us. He earnestly presented the gospel of our risen Lord with great force, marked clearness, and with drawing persuasiveness. His faithful labors with us were effective and highly appreciated. Nearly all church members of the town were quickened by the visit of the Holy Spirit, refreshed by a conscious presence of our God, and gladly renewed their covenant with the Lord of Hosts. We had five accessions on profession of faith. I regard it as a revival worth while.

Our people are enjoying our new church. Curtis says that it is the best for the money he has seen. He is a wise man and a close observer. The ample, convenient and well-arranged building is a pride and inspiration to the people. Most cordially yours,
J. M. WYATT.

Ackerman, Miss., April 4.

THE SAILORS' REST.

The following is the statistical report of the work at the Sailors' Rest at Gulfport, Miss., for the quarter ending March 31:

Visits of sailors to the reading room, 2740; number attending religious services, 830; number attending concerts and socials, 602; invitation cards distributed, 720; visits to ships, 166; magazines distributed, 1075; papers, 2204; books and tracts, 6210; Gospels, 238; comfort bags, 251; letters received, 95; letters written, 54.

W. T. GRIFFIN, Superintendent.

NOTICE.

To the Pastors of the Brookhaven District.

Dear Brethren: Please send to me at once the names of all delegates to the District Conference to be held at Georgetown, Miss., on May 6th, and the names of all the local preachers. It is especially desired that all delegates and preachers be present on the

first day, May 6, as the N. O. G. N. north-bound morning train will be held at Wanilla until the arrival of the east-bound Mississippi Central train, provided not less than twenty passengers to Georgetown be assured. Those going to the Conference via the Mississippi Central Railroad after the 6th will have to wait at Wanilla from 9:50 a.m. until about 1:10 p.m. A full attendance is desired; and let us pray for and expect great things of the Lord. Cordially, J. V. BENNETT. Monticello, Miss.

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MARRIAGES.

On the public highway, near Irlene, Miss., on Feb. 23, 1913, by Rev. R. I. Collins, Mr. EARL GREER and Miss MARY LEE WHITE.

At the M. E. Church, South, at Alva, Miss., on March 23, 1913, at 7:30 p. m., by Rev. W. J. Wood, Mr. ERNEST E. KASTORFF and Miss GLADYS LEWIS.

At the residence of the bride's father, Mr. J. M. Maxwell, at Cockrum, on January 1, 1913, by Rev. R. I. Collins, CHALMERS WILLIAMS, of Watson, Miss., and Miss HELEN MAXWELL.

At the home of the bride's father, S. G. McElroy, near Cockrum, Miss., on Jan. 26, 1913, by Rev. R. I. Collins, Mr. R. S. WALKER, of Independence, Miss., and Miss NANNIE McELROY.

RESOLUTIONS OF RESPECT.

(Adopted by the Woman's Home Mission Society of the Washington Street M. E. Church, South, of Vicksburg, Miss.)

Whereas, the good Lord has seen fit to call to her eternal reward, in the many-mansioned house above, Mrs. Sophie J. Lindsey, the grandmother of Mrs. Daisy Cook, one of our much esteemed members, therefore be it Resolved:

1. That this Society extends to Mrs. Cook and her family our heart-felt sympathy in their sore bereavement, and pledge to them our prayers to the good Father that he may replenish their hearts by the ministries of his grace, as constantly as she ministered to her loved ones. We fully believe that, in the end, she will hear the words, "Well done," "thou hast been faithful," and "inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

2. That a copy of these resolutions be spread on our minutes and a copy be sent to the family, and that they be published in the town papers.

Mrs. W. H. Saunders, Mrs. H. C. Green, Miss Elsie Tucker, Committee.

ATTENTION.

To the First Vice-Presidents of the Woman's Missionary Society of the Mississippi Conference, and Junior League Superintendents.

Saturday, April 26, of the Mississippi Woman's Missionary Conference, at Hattiesburg, will be devoted to the Young People's and Children's work. A demonstration of the correlation of the Junior League and Juvenile Missionary Society will be given; also a "Missionary School Program" bringing out the most important items of children's work. All managers of children's work, both in Leagues and Missionary Societies, are specially urged to be present on that day. Please send the names of your delegates to Mrs. Emma McGregor, P. O. Box 225, Hattiesburg, Miss. "The Young Christian Worker" will be on display in a novel way.

MRS. T. B. CLIFFORD, First Vice-President Miss Conf.

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OUR CALENDAR.

Connectional Meetings.

Board of Education, Dallas, Tex., April 27-30.
Board of Church Extension, Dallas, Tex., April 30-May 4.
Sunday School Board, Dallas, Tex., May 2-4.
Epworth League Board, Dallas, Tex., May 4-6.
College of Bishops, Dallas, Tex., May 5-6.
Board of Missions, Dallas, Tex., May 7-11.
Woman's Missionary Council, Birmingham, Ala., April 9-16.

District Conferences.

Newton, Lake, Miss., April 15-18.
Columbus, Pheba, Miss., April 22.
Winona, Belzoni, Miss., May 15-18.
Durant, Sison, Miss., May 14.
Greenville, Cleveland, Miss., May 22-25.
Jackson, Flora, Miss., May 13-16.
Brookhaven, Georgetown, Miss., May 6.
Port Gibson, Centerville, April 16-18.
Corinth, Sherman, Miss., June 12-15.
Shreveport, Pleasant Hill, La., June 19-25.
Lafayette, New Iberia, La., May 19-22.
New Orleans, Bogalusa, La., April 17-18.
Sardis, Como, Miss., April 17-20.
Alexandria, Columbia, La., June 12-15.
Seashore, Bay St. Louis, May 13-17.

General Missionary Conference, Southern Assembly Grounds, Waynesville, N. C., June 25-29.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Second Round.
Magnolia Apr. 12, 13
Fernwood, at Knoxo Apr. 19, 20
North Wesson, at N. Wesson, Wednesday Apr. 23,
Wesson, at Wesson, Thurs. Apr. 24,
Buford, at Sandy Hook Apr. 26, 27
Adams, at Johnston Sta. May 3, 4
Monticello, at Georgetown. May 8,
ROBT SELBY, P. E.
Brookhaven, Miss.

Hattiesburg Dist.—Second Round.

Prentiss, at Bassfield Apr. 12, 13
Sumrall Apr. 13, 14
Mt. Olive, at Ora Apr. 20, 21
Taylorville, at Fairmont. Apr. 26, 27
Purvis, at Maple May 4, 5
Summerland, at Soso May 7,
Oloh, at Oak Grove May 10,
GEO. H. THOMPSON, P. E.

Jackson Dist.—Second Round.

Eden, at Pleasant Hill. Apr. 12, 13
Deasonville, at Fletcher's Chapel Apr. 19, 20
Yazoo City Apr. 20, 21
Terry, at Spring Ridge. Apr. 26, 27
Fannin, at Holly Bush. May 3, 4
Madison, at Pocahontas May 9,
Satartia, at Mt. Olivett. May 10, 11
PAUL D. HARDIN, P. E.

Meridian Dist.—Second Round.

Meridian, Central Apr. 20, 21
Meridian, Southside Apr. 20, 21
Scobba, at Binnsville Apr. 26, 27
De Soto, at Cooper's Well. May 2, 3
Lauderdale, at Marlon. May 3, 4
Meridian, East End May 11, 12
Meridian Fifth St. May 11, 12
J. T. LEGGETT, P. E.

Newton Dist.—Second Round.

Laurel, First Church Apr. 12, 13
Loulm, at L. Apr. 18,
Laurel, Sixth Street Apr. 19, 20
Laurel, Kingston Apr. 20,
Bay Springs, at Raleigh Apr. 24,
Decatur and Union, at D. May 10, 11
H. WALTER FEATHERSTUN, P. E.

Port Gibson Dist.—Second Round.

Wilkinson, at White's Apr. 12, 13
Woodville Apr. 13, 14
Centerville Apr. 18,
Gloster Apr. 19, 20
Natchez, Jefferson St. Apr. 26, 27
Amite May 3, 4
T. W. ADAMS, P. E.
Lorman, Miss.

Seashore Dist.—Second Round.

Brooklyn and Bond, at Brooklyn, Wednesday Apr. 2,
Mentorum, at Pine Grove Apr. 5, 6
Long Beach Apr. 12, 13
Blloxl, Wednesday Apr. 16,
McHenry and Wiggins, at McHenry Apr. 19, 20
Moss Point, Wednesday, Apr. 23,
Hub and Oakvale, at Hub Apr. 26, 27
Lumberton, Monday Apr. 28
Columbia May 3, 4
Poplarville, Friday May 9
Carriere and Picayune May 10, 11
District Conference at Bay St. Louis, with service and The Communion Tuesday night, 13th sessions to continue through the 16th.

Bay St. Louis May 17, 18
Pascagoula and Ocean Springs, at Ocean Springs May 20
Derby, at Byrd's Chapel May 24, 25
Coalville, at Fayard's Chapl May 28
Escatawba, at Orange Grove, Saturday before June 1

Logtown June 4
Americus, at Big Point June 7, 8
Wolf River, at Whittington. June 13
Mississippi City and Handsboro, at Mississippi City. June 14, 15
Vanceleave, at Red Hill June 18
W. H. HUNTLEY, P. E.

NORTH MISSISSIPPI CONFERENCE.

Aberdeen Dist.—Second Round.

Okolona Apr. 13, 14
Verona, at Chesterville Apr. 18,
Shannon, at Pleasant G. Apr. 19, 20
Prairie, at Strongs Apr. 23,
Houlka, at Houlka Apr. 25,
Houston Miss., at Algoma. Apr. 26, 27
Pontotoc Apr. 27, 28
Montpelier, at Palestine May 3, 4
Amory and Nettleton May 10, 11
JNO. W. BELL, P. E.

Columbus District—Second Round.

Starkville Apr. 13, 14
Mathlston, at Lagrange Apr. 19, 20
Cedar Bluff, at Pheba Apr. 22
Mayhew, at Kilgore Apr. 26, 27
Brookville, at Brookville May 3, 4
Crawford, at Crawford May 4, 5
Sturgis, at Mt. Airy May 10, 11
J. E. THOMAS, P. E.

Corinth Dist.—Second Round.

Hickory Flat, at Ebenezer. Apr. 12, 13
Dumas, at P. Chapel Apr. 19,
Rirley and B. M., at Blue Mountain Apr. 20, 21
Sherman, at Blue Springs. Apr. 22,
Rienzi, at Thrasher Apr. 25,
Booneville Ct., at Blackland Apr. 26, 27
Booneville Apr. 27, 28
Mooresville, at Oak Hill. May 2,
Kossuth, at Wesley Chapel May 3, 4
Mantachie, at Oak Grove May 9,
Guntown and Baldwin, at Pleasant Valley May 10, 11
J. H. MITCHELL, P. E.

Durant District—Second Round.

Valden, at Columblana Apr. 12, 13
Pickens, at Goodman Apr. 15
Rural Hill, at Plattsburg Apr. 19, 20
Louisville, at Flower's Ridge. Apr. 21,
Lexington Apr. 23
High Point, at High Point. Apr. 26, 27
Hesterville, at New Salem. Apr. 30
W. S. SHIPMAN, P. E.

Greenville District—Second Round.

Gunnison, at Deeson Apr. 13, 14
Clarksdale Apr. 19, 20

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Tunica, at Robinsonville. Apr. 20, 21
Lula and Dubbs, at Dubbs. Apr. 27, 28
Friar's Point May 4, 5
H. S. SPRAGGINS, P. E.

Holly Springs Dist.—Second Round.

Potts Camp, at Cornersville. Apr. 12, 13
Grenada Ct., at Holcomb. Apr. 19, 20
Coffeeville, at Gray Rock. Apr. 21,
Pine Valley, at Bruner's Chapel Apr. 22,
Byhalla, at Emory Apr. 26, 27
Cambridge, at C. May 3, 4
Taylor, at Pleasant Ridge. May 5,
Paris, at Markette May 6,
Abbeville, at Union Hill May 10, 11
R. A. TUCKER, P. E.

Sardis District—Second Round.

Crenshaw Apr. 11,
Longtown Apr. 12, 13
Arkabutla Apr. 18,
Senatobia Apr. 19, 20
Sardis Circuit Apr. 22, 27
Eureka Apr. 27, 28
Cockrum May 2, 3
Wall Hill May 10, 11
J. W. DORMAN, P. E.

Winona Dist.—Second Round.

Isola Ct., at Isola Apr. 13, 14
Ruleville, at Dadds ville Apr. 20, 21
North Carrollton, at Smith's Chapel Apr. 26,
Drew Circuit, at Rome Apr. 27,
Slate Springs Ct., at Cross Roads May 2,
Branch May 3,
Eupora and Maben, at M. May 4, 5
Schlater, at Schlater May 10, 11
BEN P. JACO, P. E.

LOUISIANA CONFERENCE.

Alexandria District—Second Round.

Plneville and Tioga, at Tioga, Apr. 12, 13
Alexandria Apr. 13, 14
Simsport and Evergreen, at Marksville Apr. 16
Melville, at Melville Apr. 17
De Ridder Apr. 19, 20
Merryville, at Hopewell Apr. 20, 21
Standard Apr. 26, 27
Provincal, at Oak Grove. Apr. 30
Campitl, at Clarence May 1, 2
Bunkle, at Chaneyville May 3, 4
Pollock and Rochell, at Eden, May 10, 11
District Conference at Columbia June 12, 15
H. W. May, P. E.

Baton Rouge Dist.—Second Round.

Plaquemine and New Rhodes, at Plaquemine Apr. 12, 13
Baton Rouge, First Church. Apr. 20, 21
Hammond May 6,
Tickfaw, at James' Chapel. May 9,
Pine Grove, at May 10, 11
Wm. H. COLEMAN, P. E.

Lafayette Dist.—Second Round.

Franklin Apr. 13,
New Iberia Apr. 20,
Gueydan Apr. 27,
Morgan City May 3, 4
Patterson May 4, 5
Indian Bayou May 6, 7
Jeanerette May 10, 11
Houma May 17, 18
Evangeline Ct., at White's Chapel May 24, 25
Arcadia Ct., at Church Point May 31, June 1
Jennings June 7, 8
Lake Arthur June 14, 15
Bell City, at Hayes June 21, 22
Vermillion Ct., at Perry June 28, 29
The Lafayette District Conference will begin with a sermon by Rev. H. N. Harrison on Monday, May 19, at 8 p.m., and will close at noon on Thursday, May 22. The preachers in charge and other members of the Conference will please arrange to be present at the opening and remain until the close.
R. H. WYNN, P. E.

OLD LADY'S SAGE ADVICE.

Knoxville, Tenn.—Mrs. Mamie Towe, of 102 W. Main Street, this city, says: "If you had seen me before I began to take Cardui, you would not think I was the same person. Six doctors failed to do me good, and my friends thought I would die. I could hardly get out of bed or walk a step. At last an old lady advised me to take Cardui, and now I can go most anywhere." All ailing women need Cardui, as a gentle, refreshing tonic, especially adapted to their peculiar ailments. It is a reliable, vegetable remedy, successfully used for over 50 years. You ought to try it.

Monroe Dist.—Second Round.

Florence, at Ferriday. Apr. 12, 13
Mangham, at Union. Apr. 19, 20
Winnboro, at Boeuf Prairie. Apr. 26, 27
Monroe May 4,
Farmerville, at Marion. May 4, 5
Gilbert, at Wisner. May 10, 11
WM. SCHUHLE, P. E.

Ruston District—Second Round.

Homer Apr. 12, 13
Gibbsland, at Bethel Apr. 15
Bernice, at Dubach Apr. 18
Lisbon, at Harmony Apr. 19, 20
Ringgold, at Grand Bayou Apr. 22
Ruston Apr. 27
Jonesboro, at Dodson May 10, 11
BRISCOE CARTER, P. E.

Shreveport Dist.—Second Round.

Grand Cane, at Keithville. Apr. 11,
Logansport, at L. Apr. 12, 13
Anacoco, at Prospect Apr. 18,
Pleasant Hill, at William's Chapel Apr. 19, 20
Mooringsport and Vivian, at Vivian Apr. 27, 28
Greenwood, at Keatchie. May 3, 4
Mansfield May 7,
PAUL M. BROWN, P. E.



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Woman's Missionary Work

Edited by Mrs. R. F. Harrell, Centerville, Miss.

Conference Press Superintendents:

Louisiana Mrs. A. C. McKinney, Ruston, La.
Mississippi Mrs. H. L. McCleskey, Hazlehurst, Miss.
North Mississippi Mrs. A. C. Yeager, Water Valley, Miss.

All communications for this department should be sent to the Editor at the address given above.

Notes from the North Mississippi Conference.

The following items pertaining to our work in the North Mississippi Conference were culled from the monthly Bulletin issued by Mrs. A. C. Yeager of Water Valley:

The pastor's wife at Lambert, Mrs. E. H. Row, has done a splendid work at that place; she has organized an adult missionary society with 26 members, and a Junior society with 20 members, the first children's organization in that place. It would be fine to have many such interested workers.

The fact that Mrs. Bennett intends to be at the Annual Meeting at Grenada should be an inducement to every auxiliary to send a delegate. It is such an inspiration to see and hear this great and good woman and feel that she is "our very own." She has largely made us what we are, her hand having welded the union between the Home and Foreign Missionary interests.

A letter from Mrs. J. J. Rogers, of Tupelo, gives an account of fine work in their "Reading Circle." They had studied two books of the prescribed course, and only twenty-two copies of the Voice were taken in a united membership of 130. She adopted the plan of using the Voice as a text book and now 61 copies are taken. The ladies enjoy the study and are developing into fine students under her methods. They intend to raise their pledge of \$200 for the foreign work and hope to raise that of \$100 for the home work.

The Press Superintendent of the Carrollton Adult (united) Society reports a list of 23 renewals to the Voice; study books, "Uplift of China," ordered for the Study Class; expect to send delegate to Grenada; are going to remodel and enlarge their church, but do not propose to withhold their pledge of scholarship dues. At the March meeting, a committee was appointed to meet with a like committee from other denominations in the community, to plan home mission work in their own town.

The Helen Finlay Scholarship at the Scarritt Bible and Training School has been receiving small donations for the past three years from the Foreign Department of the North Mississippi Missionary Society, which is trying to complete it. Quite recently a check was received from Mrs. M. V. Jones of Highlandale for \$35. Sixty-five dollars will complete the scholarship. Would it not be fine if some other woman of means, or a number of women, each giving a small amount, would finish it, and let our Foreign Department go to Annual Meeting, the proud possessor of a scholarship which would then be open to some girl who wants to prepare for the foreign field?

A Message from Our Louisiana Conference Secretaries.

The annual meeting of our Conference Society, held at Baton Rouge, March 11-13, was the best meeting we have had yet. In order to get the work of the committees to the auxiliaries before the minutes can be edited the secretaries were authorized to have printed the items needing early attention—these to be sent to each auxiliary for the April meeting. Let us as one give our best effort to carry out these recommendations, endeavoring by continued prayer and faithful works to reach the goal set.

The resolution referring to the Mormon practices passed upon by the Conference Missionary Society is of utmost importance to every woman in

our State. There are several Mormon settlements within our borders and an attempt is being made to make this State one of the strongholds of that sect. The only way to blot out this evil is by national legislation. Get signatures from your church and forward them to the legislators from your district, asking them to petition the Congress of the United States to legislate against this evil.

The Finance Committee recommended that the apportionment of the pledges for the Foreign Department of \$2,400, and for the Home Department of \$2,025 be made by districts, and that the District Secretaries apportion the amount for each district to the auxiliaries. By districts these pledges are as follows:

District—	Foreign	Home
Alexandria	\$ 200	\$ 200
Baton Rouge	175	100
Lafayette	225	225
Monroe	100	100
New Orleans	400	200
Ruston	300	200
Shreveport	1000	1000
	\$2400	\$2025

The foreign pledge is to pay on missionaries' salaries, and the home pledge for St. Mark's Hall and our French Mission.

The Literature and Press Committee recommended that all literature formerly sent out by the Conference Corresponding Secretaries be sent to the Conference Press Superintendent, for quarterly distribution to the District Secretary, who in turn will send to the auxiliary presidents monthly.

MRS. W. T. CUNNINGHAM,
Cor. Sec. Home Dept.,
MRS. A. P. HOLT,
Cor. Sec. For'n Dept.

A Correction.

In Advocate of March 20th appears: "Fourth Quarter's Report, Mississippi Conference." It should have been: "First Vice President's Fourth Quarter's Report, Mississippi Conference." We also stated in Advocate of March 27, that 10 Baby Rolls out of 32 and 11 Juniors out of 32 had sent money to the Conference Treasurer during the fourth quarter. It should have been to the Home Mission Treasurer, as the Mississippi Conference has two separate treasurers.

Conditions in China as told by Centenary's (Winston-Salem, N. C.) Missionary.

The following extracts are from a letter written by Charles W. Rankin of Soochow, China:

"Trying to be as observant as possible of conditions here, I have been much impressed by the wisdom of the course pursued by our Board of Missions. The Chinese city is dirty and unsanitary. The houses of the middle and lower classes, as I am informed, are dark, uncomfortable, not clean, and are equally as unsanitary and unhealthy as homes, as the streets are as streets. Their mode of handling and preparing their food and their water supply are rich sources of disease and epidemics. When I came on the University campus I was struck with the beauty of the grounds and the attractiveness of the buildings and equipment. With small expense everything is kept clean, neat and trim. The contrast, therefore, between the Christian methods and the old Chinese ways are instantly and forcefully brought home to the Chinese student as soon as he enters the campus

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gate. Outside and all around the University are the dirt and repulsion of the old Chinese customs, with over half a million people in the midst of it. Inside the gate are beauty and cleanliness and substantial buildings. The very bringing of the visiting Chinese onto the campus—those who do not attend the school—must exert a powerful educational influence. And when the boys come from all the surrounding territory and spend from one to eight years under the influence of University surroundings, it is impossible but that they should go away dissatisfied with their old ways and determined to change them.

"Just across from the University is the Laura Haygood Memorial School for girls, under the management of Miss Pyle. They have about ninety girls this year. Adjoining Miss Pyle's school is the Woman's Hospital, under the management of Dr. Margaret Polk, who is doing a splendid work. Adjoining this hospital on the west, is one of the oldest institutions here, the General Hospital, under the care and directions of Drs. Park and Snell. This hospital does a wonderful work. It is always crowded, not to its capacity only, but to its limitations.

"Then there is the splendid school for girls and industrial work for women and kindergarten—all under Miss Atkinson's management. She has built up a system which reaches and gives instruction to about 275 women in the industrial work, in addition to

the girls. The Sunday school at Miss Atkinson's place, having in attendance almost wholly those from the plants of Miss Atkinson and Miss Farant, had present 546 last Sunday (Dec. 8). The system in the Sunday school was equal to that of any American Sunday school I ever saw.

"There is also Miss Rogers' splendid work among the women, and the kindergarten work of Miss Park and Miss Anderson, carried on by them with the help only of Dr. Park and his wife.

"This is a great day for China. There may be changes unforeseen and unexpected; but there will never again be the old China of centuries past. Her people are awake. The voting last week in the elections with reference to the new government was quiet, orderly, and enthusiastic. It was a wonderful sight to see the thousands of men pouring in a constant stream into the polling place to exercise that sovereign right for the first time. Some day—not far hence—they will astonish the world more than they did when the republic was put in place of the monarchy."

The Council Daily.

Remember the "Council Daily" is only 25 cents, and that you should send your subscription to Mrs. A. L. Marshall, 510 Broadway, Nashville, Tenn.

The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

Prof. A. W. Breeder, principal of the Gibland High School, has been elected missionary superintendent of the Sunday school at that place, and has entered upon his work with enthusiasm.

Rev. J. F. Foster has organized a new Sunday school at Grabow, the site of the recent labor troubles among the timber workmen of West Louisiana, and maintains a regular preaching service there. We are informed that the Sunday school is of a union nature.

At the beginning of the summer season, we suggest that some of our pastors run a regular revival for increasing the efficiency and enrollment of their Sunday schools. In addition to ministerial help, laymen could be used. The Field Secretary would be glad to help plan such a meeting.

As far as the records are known, the Sunday school at Mansfield had the largest attendance ever recorded on Easter Sunday, there being 170 present. Following the Sunday school session, the pupils of Mrs. Logan's Primary department rendered a well prepared program in connection with the regular Easter services in the church.

A feature in a recent Sunday school program that we enjoyed was the whistling of "Old Black Joe" by the boys and girls, first together, and then separately, and to our surprise the girls ran the boys a very close race for the best whistlers. With the piano leading, this was quite a pleasant diversion, and was thoroughly enjoyed by young and old alike.

One of the interesting things about our Mt. Vernon Place Methodist Church in Washington, D. C., is the class of foreigners taught there on Sunday afternoons by consecrated Sunday school workers. The classes are small, some only having one pupil, which argues well for the teacher who is willing to give a whole recitation period to so small a class. Here is a practical way of doing mission work at our very door, and the door is already "open."

At Charleyville, where Rev. H. O. White died and was buried, the church has erected a monument over his grave, bearing the inscription: "Erected in loving remembrance by the members of his church." This is a worthy tribute to one of the most faithful pastors of Louisiana Methodism. Brother C. M. Noble, our leading layman at this place, has recently been appointed to fill the vacancy on our Sunday School Board from the Monroe District caused by the death since Conference of Prof. T. J. Petty.

In a letter inclosing a check to pay a subscription to make out a needed amount for the Monroe District Sunday School Institute Fund, Rev. Robt. Randle said: "I enjoyed the services very much, and not a little because they were our own. Let me commend your perseverance, and may God's blessings be upon you." Of course, this is refreshing to a "son Timothy" from one with so honorable a record of studious and faithful ministerial integrity, and we thank Brother Randle both for the liberal contribution and for his fatherly benediction.

Mr. J. H. Thatcher, who recently became the superintendent of the Mansfield Sunday school, starts off (1) by buying and reading the best books on the Modern Sunday School; (2) by dropping business long enough to attend every session of the recent institute at Mansfield, and (3) by calling a council of his Sunday school workers. And one of his individual inventions is an Executive Committee of his Council, whose members are to be his chief counsellors, and who are to aid in arranging a program for the regular council meetings. We commend such a program to all superintendents.

A MOTHERS' DEPARTMENT MEETING.

After canvassing for six weeks for the Mothers' Department of our Sunday school, we organized on February 27 with a membership of 55, and with 35 of that number present. The superintendent of the Sunday school was present for the opening exercises and gave the Mothers a hearty welcome as a new department of the Sunday school. After the opening song, Bible lesson, and prayer, the superintendent of the department explained the object of the organization and the obligations of its members. It was decided to have the monthly meeting on the fourth Thursday of each month at 2 o'clock, at the church. Our pastor, Brother Snelling, then gave an address on "The Religious Training of our Children," which suggested an outline of the necessary features of a sound religious training. Mrs. Charles Ervin read an article entitled "Cheerful Religion," and was followed by Mrs. Snelling, on the topic, "At What Age and How Shall I Teach My Child to Pray?" She gave us a splendid talk on this subject. By the courtesy of Mrs. Thos. McCormack, one of our members, the ladies had three group pictures made—under the palm-tree on the lawn—and then dainty refreshments of sandwiches and coffee were served by two of our number, Mrs. D. C. Worrell and Mrs. J. Cohen. The mothers lingered a while to meet one another and get acquainted. One of the features of the meeting was our auxiliary of young ladies, who looked after the babies and the children while the meeting was going on.

MRS. J. H. CARTER.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

"The supreme need of the average Sunday school teacher is not a method of work, but a motive for work."

Rev. W. C. Carlisle took Adult Bible Class Day to organize his adult forces and means to keep them well in line. All his work is in good order.

One pastor in a small charge, Rev. Anderson Bennett, is developing manhood and womanhood in his locality by investing in good books for boys and girls and using them as a circulating library.

A suggestion-box is a useful accessory to class work. Let any pupil who has a suggestion to offer drop it into the box, as the days go by, and many really good things will be secured in that way.

A critical Frenchman says that what ails France is that she has lost her soul. "What shall it profit America if she gain the whole world—commercially, industrially, financially—and lose her soul?"

"Perhaps the most fundamental mistake we make in the training of our children, so far as the effect upon character is concerned, is in setting before them the idea that religious training is a thing distinct from other education."

The Cllshy Class, at West Point, had 92 present on a recent Sunday; it also has its new piano paid for. Mr. Fisher, Chairman of the Membership Committee, is doing a great work. The superintendent and pastor in this city feel that the entire school is in a splendid and growing condition.

Sweatman has three good live Sunday schools and will start another soon. A great Rally is being planned for July 4th, with good speakers and a day full of the really uplifting things.

Rev. H. G. Henderson wrote that his Sunday school superintendent would observe Adult Bible Class Day, and we feel sure it was a great success.

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A LETTER FROM REV. H. P. LEWIS, SR.

Dear Brother Meek: For the past two weeks I have been visiting my son, H. P. L., Jr., at Carriere, Miss. I have preached for him here, and at McNeil and Placune, which are two other appointments on his charge. I shall (D. V.) preach here again next Sunday, April 6. My health is fine, appetite good, and I sleep well.

I preached at Byrd's Chapel on April 1, which was my 77th birthday, to a large and attentive congregation. I was pastor there 54 years ago, and presiding elder there 45 years ago. It was there I licensed Brother L. Carley to preach in 1869. It was there I baptized 37 children during a quarterly meeting occasion 44 years ago. There were people present to hear me last Tuesday who heard me in 1859.

At Byrd's Chapel they have a live prayer meeting and Sunday school, both of which are well attended. Brother R. A. Breeland, their pastor, is doing a good work and is a popular preacher and pastor.

I spent a pleasant night with Brother Peter Harvey, one of the leading members of Byrd's Chapel. His father was killed by the Copeland clan of robbers more than 65 years ago. I received his step-father, Elijah Byrd, into the Church 55 years ago, my first year in the ministry. About 100 joined the Church under my ministry that year.

H. P. LEWIS, SR.

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The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c.

A VISIT TO A FORMER FIELD.

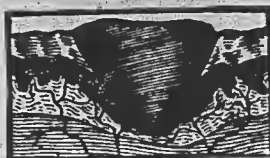
This scribe had the privilege a few days since of preaching to a remnant of a congregation of persons to whom he ministered thirty-six years ago. A few of the older people still occupy their places in the sanctuary, but most of them have passed over the stream of time; while those who were young then are now getting old, many of them following in the footsteps of their fathers, working for God and humanity. It was an inspiration to speak to these descendants of my former congregation, on a topic suggested by Job 21:15—"God and Prayer."

I am within the bounds of the Lisbon Circuit, and I find the people in hearty co-operation with Brother Price, the new pastor, but not forgetful of Brother J. B. Williams, who for four years so faithfully and with great profit ministered to them in holy things. To me, it was always a source of pleasure to follow a man of whom the people were fond of speaking in expressions of love; and I suppose it is so with Brother Price.

My wife and I are waiting here with a son (who is a lover of the Advocate and a steward in the Church) for spring to open before starting on a long hoped for visit to loved ones whom we have not seen for a quarter of a century. Though I cannot read what is written on this paper, I trust that you may be able to do so.

J. A. PARKER.

Arizona, La., April 2, 1913.



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Right from that moment the corn becomes comfortable. No pain, no soreness, no discomfort. The way is gentle and results are sure.

Then the B & B wax begins to loosen the corn, and in 48 hours the whole corn comes out. Don't pare corns. Don't apply liquids. Don't use ancient methods in these scientific days.

The chemist who invented Blue-jay studied forever in this simple, modern way. Try it on one corn.

A in the picture is the soft B & B wax. It loosens the corn.
B stops the pain and keeps the wax from spreading.
C wraps around the toe. It is narrowed to be comfortable.
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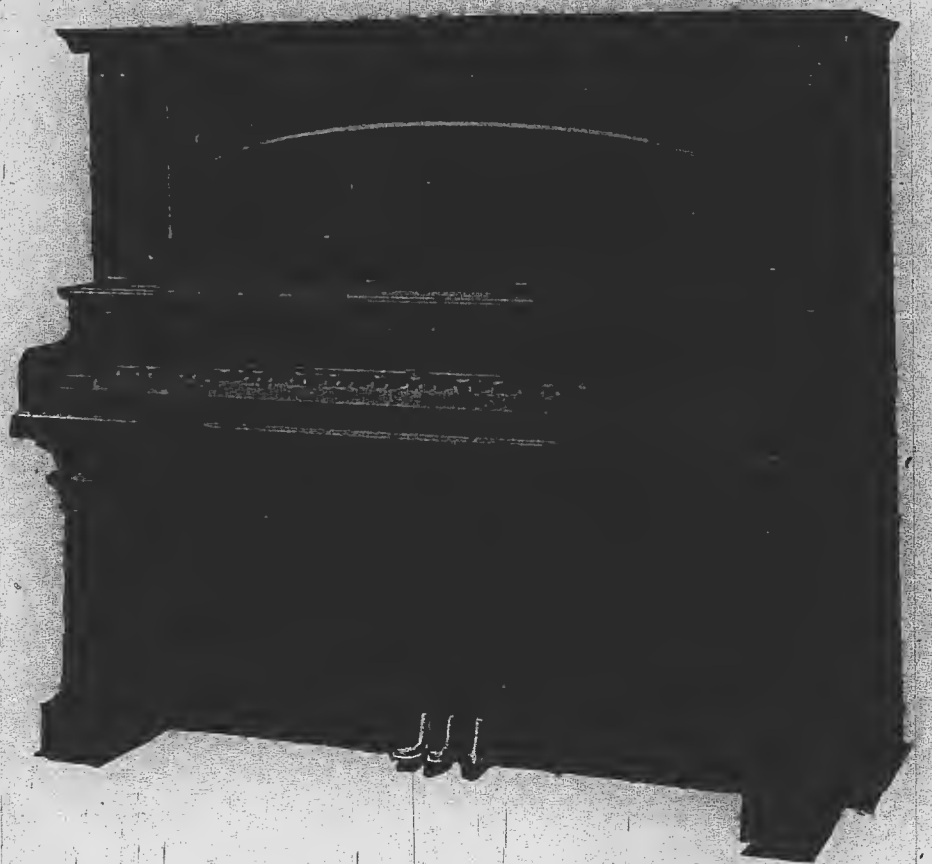
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NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 60—No. 16.

"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2982.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, APRIL 17, 1913.

CHAS. O. CHALMERS, Publisher.

Editorial

To become an editor is 'to take up arms against a sea' of errors, and to be often overwhelmed by them.

A current writer begins an article with the query, "Are you a negative or a positive?" This is a good question for every church member to ask himself.

The Midland Methodist pertinently says: "It is hard to have a revival in a church in which the family altars are broken down in the homes of its members."

The proper place for a self-seeking or position-seeking preacher is the mourner's bench. Ambition for a conspicuous or an easy-going career is the Delilah which has shorn many a minister of his spiritual strength and stained his character.

Those who talk so much of new methods of work need not fancy that they have a monopoly in that field. Satan himself is a past-master when it comes to new expedients. Read the following as an illustration of his resourcefulness in meeting changed conditions: "In one State where it has been made against the law to give a free lunch with every drink, the saloonists have reversed their method and now give a free drink with every purchased lunch."

It has frequently been affirmed that there is no connection between the woman suffrage movement and that to secure laity rights for women in the Churches. But notice how the New Orleans Era Club referred to one of its announced speakers in the Times-Democrat a few days ago: "Mrs. Mary E. Cragie, of Brooklyn, New York, Chairman of the CHURCH WORK COMMITTEE OF THE NATIONAL WOMAN'S SUFFRAGE ASSOCIATION," etc. This lets out the secret and shows whence came the unhappy agitation that is now disturbing the peace of our religious bodies. Henceforth let no person who would be truthful deny that the two movements are in reality one. It is never creditable for a child to try to repudiate its parentage.

THE VOICE THAT THE WORLD HEARS.

We are inclined to think that self-deception is by no means rare. It is not unusual to find a person who seems to imagine that he is quite consecrated, but who is largely dominated by some subtle form of worldliness. It is sometimes both amusing and pitiable to hear a man making high claims to personal disinterestedness and a passion for unselfish service, when it is perfectly patent to others that he is actuated by wholly different purposes. To know one's self thoroughly is no easy task. The estimate that an individual's associates form of him is often more correct than his own; they seldom fail to take accurately one's moral measure. This explains why some men, whose

lives are above reproach as to their outward conduct, have so little religious influence. Back of all their pretensions (in which they themselves may possibly believe), the people discover a lack of genuineness—the regnancy of wrong motives—the absence of that which David said God desires, "truth in the inward parts." However much it may seem to be drowned by the prattle of the physical tongue, the 'still small voice' of one's true character speaks, and the world hears it.

A SCHOLAR'S VERDICT AFTER FORTY YEARS OF INVESTIGATION.

Mr. Edward Alexander Guy, who is reputed to have been a great scholar, passed away a few days since in New York City. The story of his life, as given in the secular papers, is a most interesting one. He is reported to have graduated with honors at Miami University in 1867, after which he studied theology at Princeton, and later in a seminary in Geneva, Switzerland. While there he conceived the idea that the King James Version of the Scriptures was not a literal translation, and that it probably abounded in errors. Having been left independently rich by his mother, he determined to devote his life to a study of all the extant ancient documents that might aid in securing an exact and unaltered text of the original Sacred Writings. This course of study took him to the most famous libraries of the world. He spent a number of years in London at the British Museum, where the Codex Alexandrinus is kept. He then went to Paris, where, in the Royal Library, he found and studied the Codex Ephraem; thence he went to Rome and in the Vatican Library examined the Codex Vaticanus, and finally to St. Petersburg, where in the library of that city he pored over the Codex Sinaiticus. These four manuscripts, coming down from the early centuries of the Christian Era, show the Bible as it existed soon after apostolic days. (None of them was accessible when the King James translation was made in 1611.) Nor did Mr. Guy, as he prosecuted his work, fail to give attention to other ancient papers of less note; nothing he could find that was thought to be calculated to throw any light upon the problems with which he was wrestling, was overlooked. For forty years he addressed himself to this laborious research, and his final conclusion as announced by his brother, Mr. William E. Guy, who is the executor of his estate, is that the King James Version of the Holy Scriptures is substantially correct throughout, containing no errors of consequence.

Our readers will be interested to know that Mr. Guy is said to have made provision in his will for the publication of a book in which will be set forth the results of his life of assiduous and painstaking study. It is stated that in this volume there will be four translations in parallel columns: first, the Codex Sinaiticus (considered the best of the Codices); second, the Modern Greek Translation; third, the King James Version; and fourth, Mr. Guy's Version. The last two will be in Eng-

lish. This publication will be quite expensive, and will not be expected to be a paying one, since it will interest only scholars. It is claimed that no printing house in the United States has the type necessary to do this work, and that it will have to be done abroad.

We have not written of this matter because we are a stickler for any particular translation of the Bible, though we confess that for beauty and impressiveness of language we think the King James Version far surpasses any other. Nor, in our judgment, is it likely soon to be displaced in the popular esteem by any of the later publications. Yet the other versions have their value. They serve pretty much the function of a good commentary, not infrequently making clear obscure passages in other renditions of the Divine Word. The chief and important lesson to be learned from Mr. Guy's reported experience is that the Scriptures have been wonderfully and accurately preserved, and that they are thoroughly trustworthy and authoritative as they have come down to us from the fathers. The gentlemen who have been making so much noise over so-called new truths that they have discovered by going back to the original sources of authority have in reality little of value to offer us. The Revelation that God made to man has not been allowed to perish from the earth; it contains no admixtures of error such as to vitiate or impair it, and its essential teachings are easily understood. True, it is the world's noblest piece of literature, and the keenest intellects may study it for a lifetime, and yet find beauties that charm and problems that challenge; but these things do not affect the fundamental conditions of human salvation, any more than new discoveries in the realm of higher mathematics can alter the multiplication table or the binomial theorem. No hidden cipher within the Book of Inspiration, or Rosetta Stone without, will ever give a new interpretation to its principal message. It has been variously attacked, but "nevertheless the foundation of God standeth sure." The way into the kingdom has been one in all the ages, and will continue unchanged until the end of time.

BISHOP KILGO'S ADVICE.

The Baltimore Southern Methodist of April 3, refers to Bishop Kilgo's presidency over the Baltimore Annual Conference as follows:

"Bishop Kilgo emphasized the evangelistic note in all his utterances, urging the preachers to keep in touch with the Spirit as the source of all power, and to look for conversions not only at the regular services, but also when engaged in the work of pastoral visiting."

Manifestly our North Carolina Chief Pastor knows what Zion needs. And if his golden advice were heeded, Southern Methodism, with its present superior equipment, would doubtless soon be flourishing as never before in its history.

Every absurdity has a companion to defend it.—Goldsmith.

THE CHURCH NOT FOR ENTERTAINMENT BUT FOR EDIFICATION.

By Bishop W. A. Candler.

President Woodrow Wilson is the master of an uncommonly clear style in writing and speaking. The clarity of his style grows out of the clearness of his thinking; and he thinks clearly on moral and religious matters as well as upon economic and political subjects.

Recently he was reported as saying the following wise words about turning churches into places of entertainment instead of holding them as houses of worship designed for the achievement of spiritual ends:

"When we say that the way to get young people to the church is to make the Church interesting, I am afraid that we too often mean that the way to do it is to make it entertaining. Did you ever know the theater to be a successful means of governing conduct? Did you ever know the most excellent concert or series of concerts to be the means of revolutionizing a life? Did you ever know any amount of entertainment to go further than hold for the hour that it lasted? If you mean to draw young people by entertainment, you have only one excuse for it, and that is to follow up the entertainment with something that is not entertaining, but which grips the heart like the touch of a hand. I dare say there is some excuse for alluring persons to a place where good will be done them, but I think it would be a great deal better to simply let them understand that the church is a place where life is dispensed, and if they want life, they must come to that place."

This is a most timely utterance, which both preachers and people will do well to lay to heart. There is a rather general impression abroad that the pulpit of to-day speaks with less authority than did the pulpit of the past, and that the Churches have lost power over men. If this impression is justified by the facts in the case, we need not go further than the widespread disposition to use the churches for purposes of entertainment to find an explanation of the diminished influence of the preachers and the Christian organization. When the pulpit enters the field of entertainment and bids for the patronage of amusement-loving people, it cannot speak with authority, but it must speak to please; and a world-pleasing preacher or Church can never exert a spiritual influence over men. On the contrary, such a Church or pulpit is treated querulously and whimsically by its pleasure-seeking patrons, who will neither dance when it pipes nor mourn when it laments. The command of the Lord to the apostles was, "Go, stand and speak in the temple to the people all the words of this life;" and this is the will of God concerning the men in all ages who claim to be ambassadors of Christ. The pulpit is no place for merely entertaining lectures and addresses—no, not even for worthy and elevating discourses on literary, scientific, or social questions. However useful and proper such discussions may be at other times and places, they are utterly out of place in the Church of God upon the day set apart for worshipping our heavenly Father and drawing religious refreshment from the fountain of spiritual life. The gospel of Christ by its very nature does not admit of treatment for ends of entertainment; it is too solemn and serious for such uses. To undertake to amuse or divert with the gospel of a crucified Redeemer is to do something worse than committing a blunder—it amounts almost, if not quite, to profanity.

Even men of the world feel that a Church is to be censured which seeks to gain the patronage of the world by playing the part of a purveyor of amusements. When the Church ceases to speak with authority and begins to court the favor of men rather than to call them to repentance, it loses the respect of all sensible people and provokes their derision.

The comic periodical called "Judge" cannot set up a just claim to a religious character, but recently that paper satirized the amusement-mak-

ing church in the following piece of broad and bitter ridicule:

"The Church of the Near Future.

"The Rev. E. Lycurgus Gabb will preach Sunday morning, at 10:30, on the topic, The Progress of the War on Tuberculosis. His evening topic will be The Best Seller in Recent Fiction. The topic of the weekly prayer meeting will be Peter the Great, illustrated by fine moving pictures. There will also be a moving picture show in the church on Monday evening."

"On Tuesday evening the Athletic Association of the church will have a prize drill and a contest for a silver cup, in which the young men of a sister church will take part. A good time is expected."

"On Wednesday evening there will be an interesting and exciting basketball contest in the gym of the church, followed by a supper, to be paid for by the losing team."

"On Thursday evening two teams will each try to do the other up in a bowling contest, which promises to pack the bowling alley of the church to the limit. After the contest, some of the experts in the swimming line will do some fancy swimming stunts in the church swimming pool."

"On Friday evening the young people of the church will have a ragtag and hoh-tail social, which promises to be a very hilarious affair. A prize will be given to the person attending in the most ridiculous costume."

"On Saturday night there will be a baked-bean supper, to be followed by a pleasing entertainment."

"It is in this way that the church is opening its doors every day in the week and seeking to create Christian character among its adherents. Let the good work go on."

Some may regard it as highly improper to transfer this bit of coarse derision of the churches from the pages of "Judge" to this column, and may consider blameworthy any seeming approval by copying it. But the very extravagance of the thing may serve as a warning against a prevalent tendency in the Church which has gone already to disgusting and dangerous lengths.

Recently the press dispatches reported the case of a church in Chicago which had opened "a dance hall in the parish house to compete with the vicious institutions of this character that comprise such a problem in Chicago." This church which has gone into the dance-hall business was described in the secular press as "a most fashionable church," whatever that may mean. To apply the word "fashionable" to a church smacks of a spirit, however, that one might expect to manifest itself in routs and hails; but it suggests nothing akin to the spirit of the Church whose birth and growth are recorded in the Acts of the Apostles.

If such a question be not too profane for Christian people to frame, let us ask how it would look in the Book of Acts if we read there the statement that Paul opened a dance hall in the city of Corinth to compete with the "vicious institutions" which made the moral problems of that dissolute commercial metropolis which flourished and festered in the first century?

But the great Apostle to the Gentiles cannot be conceived of as a preacher resorting to such degraded and degrading methods to catch the patronage of a lost world. He has left us a description of the means upon which he relied to redeem Corinth from its foul sins. In his first Epistle to the Corinthians he says, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. * * * And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. That your faith should not stand in the wisdom of men, but in the power of God." (1 Corinthians 2:1-5.) What would a man with a program and purpose of that sort think of a proposal that

he should enter the field of competition with alluring dance halls?

The truth is, the Church of God cannot hope to compete with worldly institutions in offering such attractions. If one undertakes the business of amusing people, he must prepare to change the play-bills often, and with each change he must make the next bill a little more sensational than the last, until at last he reaches a point at which he dare not go further in that direction and cannot go backward. It is then his patrons turn away from him, and go elsewhere to seek some new thing. The theater exists under this irresistible law of degeneration, and this fact explains the oft-repeated cry, "Let us reform the theater." The vain proposal has been made again and again for more than a thousand years. In every age of its history all men have agreed that the theater should be reformed, but nobody has ever been able to reform it. Like mortal man, "It never is, but always to be blessed."

But if the theater, operating the business of amusing people, cannot withstand the inevitable gravitation to evil, how can a Church hope to escape degeneration when it undertakes to compete with the playhouse or the dance hall? The proposition is as senseless as it is sinful.

The one business, and the exclusive business, of the Church is to produce and promote spiritual life among men, to make converts and edify believers. It has wandered from its work when it undertakes to engage in the business of diverting people. It cannot without discrediting itself beg the world for its patronage, and it never dishonors itself more than when it offers men the premium of an amusement in order to get them to subscribe to its support. Our Lord is reproached when his Church offers to give a theater ticket or dance hall privileges to any one who will accept them. O the shame of so much as thinking of such a wretched proposal!

IS IT WHAT WE NEED?

By Rev. S. H. Werlein, D. D.

Rev. J. M. Moore, D. D., Secretary of the Department of Home Missions, informs the public that he was requested by the Board of Missions to prepare a Little Hymn Book composed of a selection of hymns from the Methodist Hymnal. He states that the object is to provide a book "to meet a recognized need in our country and village churches"—for "communities where the learning of hymns has been neglected and where the singing of the few that are familiar, by reason of repetition, is monotonous and dull, if not dreary, while the singing of gospel songs, many of which are frivolous and fantastic, has become the established usage." His selections embrace "one hundred and sixty-five hymns and thirty-five spiritual songs which have been thoroughly tested in the experiences of God's people," etc.—This is his justification for editing and publishing this book. Any one acquainted with the hymnology of the Church will notice at once that he selected the oldest and most familiar tunes, with the exception of about forty-five which will be to most Methodist congregations new; while the forty-five unfamiliar ones contain some of the best melodies in the Church Hymnal, a number of them are inferior to others which might have been selected. It is doubtful whether a Methodist congregation can be found in any part of the country which is not perfectly familiar with the majority of the numbers Dr. Moore has chosen. Indeed, I doubt not but that most of these songs can be found in the gospel song books which Dr. Moore seems to condemn. These latter books have the advantage of the Little Hymn Book in that they are quite as cheaply sold and contain airs and melodies which are in many instances exceedingly pretty, animated, and quite as devotional as those that are favored with Dr. Moore's imprimatur.

Country people, and, indeed, all Methodist people, should be encouraged to use the new hymns as well as the old ones. What we need is not

revised or abridged hymnals, but the publication of the Methodist Hymnal prepared by the joint commission, at the lowest possible price. This book should be placed in the hands, of our people in cheap form, and the unfamiliar tunes, many of them exceptionally fine, should be taught our people. Congregations that shall be encouraged to purchase the Little Hymn Book will naturally see no reason why they should use the Standard Hymnal. Thus they will be indirectly and unintentionally encouraged to remain in ignorance of the great excellence of the Hymn Book which the Church has provided.

In all our congregations there are persons who resent the substitution of new tunes to old familiar words. They look upon it as almost a sacrilege. From a sentimental standpoint the old melodies are very dear, but from an artistic standpoint many of them have become stale and wearisome. Why any one should discourage the use of the finest melodies, the most uplifting musical compositions, is inexplicable except on the ground of the absence of musical taste and discernment. Music progresses as well as science, literature and theology. Many songs which were very popular fifty years ago are out of print now, and we can almost detect the age of any one who persists in this day in singing these out-worn effusions. I do not say that many of the old songs are not beautiful and worthy of immortality—many of them can never be excelled—but that is no reason why people should refuse to sing new songs which evince the finest creative power. While some people associate with the old hymns some of the happiest experiences of their life, there are others who were brought into the Kingdom during the singing of some of the newest and freshest songs which should be in common use among all Christians. There is such a thing as a singing rut. We all know something about the prayer rut. To people who enjoy music the singing rut is tedious and almost excruciating.

Music is educative. Our Church Hymnal has been of incalculable benefit to our people in tuning up their singing. It has delivered many from a sense of utter surfeit with old songs and has invested the song service with an entirely new interest. Some of these songs, new and unfamiliar to our own people, have been used by other Christian bodies for centuries. They come to some of us with the freshness of a new creation. Thus we become sharers of the musical triumphs of some of the greatest musical geniuses. Some of the Churches that have existed for centuries employed musical artists to enrich the musical part of their service, and the use of their best melodies improves and stimulates the musical taste and culture of our people. There was a day when the songs we used were peculiarly Methodist. Few other denominations used them, and our fathers seemed to steer clear of the songs used by other Churches. We ought to be grateful that that day is passing away. I am as averse to certain hymns being stamped Methodist as to a certain kind of garb advertising the wearer as a Methodist. Church music should be ecumenical.

For practical purposes there should be a course of music taught in the theological seminaries. I have noticed that where two melodies are adapted to well-known hymns, the tune is generally selected which is the more familiar. The new tune may be far more musical, but the older one is chosen "because the people can sing it." As a general thing the preachers themselves exclude the less known compositions, and so from age to age and from generation to generation the music-loving people have been forced to hear over and over the limited repertoire of songs with which we are all familiar. What wonder that the singing in some of the more ambitious churches attracts people who otherwise would attend our churches? I would plead for better music in our churches and deprecate any device that will discourage the largest familiarity with our Methodist Hymnal. If Dr. Moore and the Board of Missions desire to effect some signal

improvement in the singing of our people, let them use their influence in cheapening the publication of our standard Hymnal.

Alexandria, La.

SUNDAY SCHOOL STATISTICS.

By Rev. E. B. Chappell, D.D., Sunday School Editor

The Sunday school record of the Methodist Episcopal Church, South, for the last year, as shown by our recently published General Minutes, is in one important respect sadly disappointing. The net increase in enrollment, which ought to have been at least 100,000, was in reality a little less than 15,000. Some of the Conferences made substantial gains. The North Georgia Conference led with a gain of 6,677. Next to this came the South Carolina Conference with a gain of 4,452. Little West-Virginia took third place with a gain of 3,006. Other Conferences showing an increase of a thousand or more are: North Carolina, 2,434; Tennessee, 2,369; Louisiana, 2,302; South Georgia, 2,230; Alabama, 1,468; St. Louis, 1,370; White River, 1,339; Mississippi, 1,310; Louisville, 1,309; West Oklahoma, 1,149; West Texas, 1,112; Kentucky, 1,041, and Florida, 1,017. The following had increases of less than 1000: Arkansas, Brazil, Cuba, China, Columbia, German Mission, East Oklahoma, Holston, Mexican Border, New Mexico, Northwest Texas, South Brazil, and Virginia. In loss the Little Rock Conference comes first with a decrease of 5,272. Western North Carolina is a close second with a decrease of 5,241. Other Conferences showing losses of one thousand or more are Central Texas, 4,651; Japan, 2,968; Texas, 2,530; Memphis, 2,140; and Illinois, 1,047. Those showing a loss of less than a thousand are Baltimore, Central Mexican Mission, Denver, East Columbia, Korea, Los Angeles, Missouri, Montana, North Alabama, North Mississippi, North Texas, Northwest Mexican Mission, Pacific, and Southwest Missouri.

Out of nine Conferences in the foreign mission field, four show a loss in Sunday school enrollment, while Brazil, China, Cuba, and the Mexican Border Mission made small gains. All the Conferences in the Far West except New Mexico and Columbia show a loss. The great State of Texas had a net loss of 5,651.

There are indications that these figures in some instances may not be trustworthy. For instance, the Illinois Conference reports a gain of 5 schools and 602 officers and teachers, but a loss of 1,047 pupils; the Little Rock Conference, a gain of 16 schools, but a loss of 159 officers and teachers and 5,272 scholars; the North Alabama Conference, a gain of 9 schools and 319 officers and teachers, but a loss of 181 pupils, and the Western North Carolina Conference a gain of 7 schools and 156 officers and teachers, but a loss of 5,241 pupils. About the only reliable information to be gained from such contradictory reports as these is that some of our Conferences are still the victims of a good deal of careless and inaccurate bookkeeping.

But after making all reasonable allowance for errors, there is still enough in these statistics to provoke us to serious consideration. It is well known that the Sunday school is at present the chief source of our increase in church membership. What about the volume of the stream when the fountain begins to fail? Another fact to be seriously pondered is that more than half of our population under twenty years of age are not in the Sunday school and are receiving almost no religious instruction. If these millions are not won for Christ within the next few years, the probability that they will ever be won is exceedingly meager. But if the reports given above are even approximately correct, we are doing almost nothing for them, since it is evident that we have not even kept pace with the normal increase of children in our own Church.

What is the matter? Is it possible that, in spite of all our talk about the importance of the religious training of the young, we are not really

giving to this department of our work the intelligent and emphatic attention which it ought to receive? Or are we lacking in agencies needed for extending and improving the Sunday school work? Perhaps there is some ground for affirmative answers to both of these questions. It is not easy for a great organization to make a radical change in its viewpoint. Adult evangelism has so long had the leading place in our thinking and planning that we find it exceedingly difficult to put the child first and the adult second.

It is generally assumed that our presiding elders and pastors are to be held responsible for Sunday school extension and development, and this is largely correct. But most of the great denominations are finding it expedient to put special Sunday school workers in the field to supplement the efforts of their regularly established agencies. For instance, the Methodist Episcopal Church has twenty-five Sunday school field secretaries working under the direction of the General Sunday School Board, while the Southern Baptist Association has more than thirty, and the Northern Presbyterian Church more than one hundred. Possibly we need to increase our force of Sunday school field workers.

But whatever the trouble may be, it is clear that the situation calls for serious attention. We cannot afford to permit our Sunday school work to lag. Whatever is necessary in the way of time and money for its larger success must be given.

A SUGGESTION.

To the Preachers and Laymen of the North Mississippi Conference.

Owing to the extreme emergencies at this time I feel it expedient to call attention to this matter:—Many of our churches and parsonages have been damaged, and some entirely destroyed, during the recent cyclone period. This will necessarily increase the demands upon the Church Extension Board this fall. A few expectant applicants have already spoken to me. Some have received assistance through private donations, but the majority will expect aid to come from the Board. Let us take this collection without any reference, whatever, to the assessment. Let us raise all we can. We who have not suffered should seize the opportunity of expressing our gratitude in this way.

Sometimes there are applications before the Board for help when it is not necessary—these cases are, of course, rare. We are glad to help all; but, brethren, let us not this fall make any unnecessary demands. The real necessities are going to be great. I know what it is to see a small congregation stand over the ruins of a recently finished house of worship, when it seemed that all that was possible had been done to build. I know how a little help saves the day in such cases. Let us arise with courage to meet the emergencies confronting us and save the day for all.

Faithfully,

W. W. JONES,

Carrollton, Miss., April 8, 1913.

WILL CHAPERONE MUSIC PUPILS.

I have planned to go to the Cincinnati Conservatory of Music early in June to be with my 13-year-old daughter, and I will chaperone gratis any young student or teacher who would like to go for summer study. Address Mrs. Rebekah Ellison-Johnston, Centenary College, Shreveport, La.

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Church News

The gain of the Christian Churches of Japan in membership during the past year is reported to be 7,334.

Among those who called on President Wilson at the White House on Wednesday, April 9, were Bishops Hoss and Denny and Dr. R. S. Hyer, President of the Southern University, at Dallas, Texas.

Dr. Charles W. Gordon—"Ralph Connor"—the most famous of ministerial novelists, has lately given the public a new book, entitled "Corporal Cameron, of the Northwest Mounted Police."

The Fleming H. Revell Company is now printing the third edition of Dr. J. W. Lee's latest book, "The Religion of Science." We are pleased to know that this admirable work is having a large circulation. It well deserves it.

The Central Methodist Advocate claims that Louisville, Ky., leads all other American cities of over 200,000 population in its percentage of church affiliation. Still there are said to be 100,000 people in the Kentucky metropolis who are connected with no religious denomination.

Bishop W. A. Candler spent the last Sunday in March with the Eleventh Avenue M. E. Church, South, of Birmingham, and took a collection of \$8,000 to meet an outstanding debt and provide for other needed improvements. At the evening hour he preached a ringing missionary sermon.

The Wesleyan Christian Advocate says: "Last year the preachers admitted on trial, re-admitted, and received from other Churches throughout our connection numbered 373—the largest number included under these heads for several years. The itinerancy is not losing its power over men."

The Superannuate Endowment Fund of the M. E. Church, South, now amounts to about \$350,000, of which more than \$235,000 is in cash assets. Dr. J. R. Stuart, the agent of this fund, states that it is steadily growing, and that the cash receipts for it are becoming larger every year.

The figures tabulated in the office of the Book Editor in Nashville show that the Memphis Conference last year had a decrease of 748 in the number of church members within its bounds. We doubt whether there was really such a loss. One of the difficult problems of our Church is how to get the pastors to fill out the statistical tables correctly.

It is reported that the two leading Baptist churches in New York City—Fifth Avenue and Calvary—may be merged into one. The former is popularly referred to as "John D. Rockefeller's church." It is stated that if this union is effected Dr. Cornelius Woelfkin, now connected with the Fifth Avenue congregation, will continue in charge.

The Baltimore Conference at its recent session in Staunton, Va., appointed a committee of seven laymen to consider the feasibility of placing the entertainment of the members of the Conference during its annual meeting upon a business basis. It is stated that free entertainment for those attending public gatherings is becoming increasingly difficult in that section.

Miss Estella Hefley, a daughter of Rev. W. G. Hefley, presiding elder of the Jackson (Tenn.) District, has been elected Principal of Boscobel College at Nashville. Miss Hefley is a graduate of the Randolph-Macon Woman's College and has also studied at Oxford, England. She was the Principal of Centenary College, at Cleveland, Tenn., for several years, and is regarded as a notably brilliant educator.

At the late session of the Baltimore Conference a resolution to constitute a committee of seven preachers and seven laymen to study the question

of laity rights for women and submit a report when that body next convenes, was introduced by Rev. J. B. Henry. Dr. H. P. Hamill thereupon offered the following substitute, which was adopted: "That the paper be respectfully received, and that it be held until next year, and then submitted to the Committee on Memorials at the General Conference."

The Avera Bible Lectures at Trinity College (a biennial course) were due to be delivered last week by Dr. Thornton Whaling, President of the Presbyterian Theological Seminary at Columbia, S. C. Mr. Walter H. Page, Editor of The World's Work, who has recently been appointed Ambassador to the Court of St. James, is also booked to deliver three lectures on "How To Improve Rural Life in North Carolina" at Trinity this spring. Whether Mr. Page's entrance into the Government's service will necessitate a cancellation of this engagement, we are not informed.

SEASHORE DIVINITY SCHOOL,

June 24—July 3, 1913.

Possibly a statement as to the conflict of the Divinity School with the Missionary Conference at Waynesville, would be a good thing for the information of those who are interested in both occasions. The date of the Divinity School was decided upon last summer while in session, and the date of the Missionary Conference was not announced until some time in January, after the announcement of the Divinity School had been made to all the patronizing Conferences.

It was some time in February that I received a letter from Bishop Candler, asking if it was practicable for us to change the time of the Divinity School so that he might be at the Missionary Conference. After getting his letter, I received an urgent request from Doctor Cook to change the time of the Divinity School so as to permit the Conference to have Bishop Candler preach the Conference sermon on Sunday, June 29. I immediately took the matter up with the Directors of the Divinity School, requesting an expression from them as to a change of date. The opinion, generally expressed, was that it could not be changed except at a loss to the institution in several respects. I also had a letter from Bishop Candler, saying that he could not say whether he could be with us or not, in case we changed the date. We considered ourselves very fortunate in securing Bishop Candler some time last October, and he being so heartily in favor of the work we are trying to do for the Church in this school, and all other matters being considered fully, we could not see our way clear either to change the date, or call the school in for this year.

Many of the patrons of the Divinity School would be delighted to attend the Missionary Conference, but we believe in the work we are doing, and regret the conflict of dates more than we can express; at the same time, it is not our fault. We do not blame any one, since the managers of the Conference did not realize that we were in existence down by the Gulf.

It is the desire of the Directors of the Divinity School that all the undergraduates of the four patronizing Conferences read the Course of Study and be prepared to take the course at the Divinity School this summer. We are anxious that the graduates shall avail themselves of the books of the Reading Course, as well as of the other advantages of the school.

Those who know Doctor Rice and Doctor Cope feel assured that we have not made a mistake in securing them for this session. I am glad to note that the Managers of the Missionary Conference were wise enough to secure Doctor Rice for an address, though we "got him first." Where he is known he is greatly appreciated as a man in full sympathy with the forward movements of the Church in all its enterprises, and he proves himself to be a "workman that needeth not to be

ashamed" in his own pastoral charge.

With this explanation, let all the ministers of the four patronizing Conferences do their best to be present the first evening of the school—June 24—and remain to the close. The Announcement Brother Ellis is sending out is a very attractive card, giving in detail all the advantages of the program.

ROBT. SELBY, President.

Brookhaven, Miss., April 9, 1913.

NAMES AND ADDRESSES WANTED

To the Alumnae of Grenada College.

Monday, May 26, will be Alumnae Day at Grenada College. Rev. J. A. Hall will deliver the annual address. All graduates of Grenada College are cordially invited to be present. Many graduates have not enrolled in the Alumnae Association and their present names and addresses are unknown to the president.

Will all graduates who see this announcement please write to Mrs. Ludie W. Stokes, Grenada, Miss. Both Rev. J. R. Countiss, President of the College, and I would like to have the name and present address of every girl who has graduated from Grenada College since 1885, including the class of that year. MRS. A. W. STOKES, President of the Alumnae Association.

ADDITIONAL SUBSCRIPTIONS REPORTED.

Dear Advocate: Since my last report the following subscriptions to the fund to buy the old Methodist church property for Mansfield College have been received:

J. H. McNeely, Colfax La. \$10.00
Dr. M. M. Bannerman, Grand Cane, La. 10.00
Mrs. Lillian L. Clarke, New Orleans. 10.00
Miss Elizabeth McVoy, Brookhaven, Miss. 10.00

Total \$40.00
Amount previously reported \$412.00

Grand Total \$452.00
Balance needed \$548.00

I appreciate the promise of help from two of the presiding elders—Brothers Brown and Carter. If these brethren, together with the other members of the cabinet, will help just a little; and if the Conference Board of Education and the Board of Trustees of Mansfield College would lend a hand, the matter could soon be closed. I cannot but feel that if our people understood that the College really needs this property, and that the local church, though in debt, is offering to do the liberal part, that the money would be subscribed in another week. Many seem to regard the whole effort as one to get outside help for a local matter, and say they have local church enterprises requiring their money. Still hoping and expecting the full amount to be sent in speedily, I am,

Very truly,

THOMAS H. MORRIS.

Mansfield, La., April 12, 1913.

Mansfield Female College

MANSFIELD, LA.

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OTHER GIRLS ARE WELCOME

A school that can teach the open Bible and freedom to worship God according to the dictates of conscience. Non-sectarian, but religious. Methodists, Baptists, Presbyterians and Episcopalians are in student body.

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Each member of faculty chosen for her training, experience, scholarship, culture and Christian character.

Fine buildings and beautiful campus. Expenses reasonable. Number limited.

Our graduates are exempt from examination for teacher's certificate except in the Theory and Art of Teaching, and our Teacher Training course prepares for this.

Come, join our happy College family. We will find room for one more at any time. For information, address,

R. E. BOBBITT, Pres.

Secular News and Comment

By Rev. A. J. Gearheard.

During the first three months of 1913 steamship companies reported a total loss of more than \$7,000,000. It is said that this has proven to be the most unfortunate year for deep-sea vessels of any during the last fifty years.

Few people, doubtless, know that Prince Alfonso of the Asturias, heir of the Spanish throne, is deaf and dumb. He has been so since his birth six years ago. Helen Keller, the deaf and dumb and blind prodigy of Boston, has been engaged to teach the young prince to speak.

It is reported that the United States government is to take over the vast landed estate of Mr. Vanderbilt near Asheville, N. C., with the exception of the Bltmore Mansion and about 12,000 acres of land. The entire tract composes about 100,000 acres, and includes the Pisgah Forest which will become a part of the great Appalachian Park.

On April 8, the Connecticut Legislature ratified the amendment to the Federal Constitution providing for the election of United States Senators by the direct vote of the people. This makes a total of 36 States—the necessary three-fourths majority—that have acted favorably on the amendment, and it is therefore now a part of the Constitution.

Mr. Harold F. McCormack, a business man of Chicago who lives at Forest Lake, about 25 miles distant from the city, has purchased a Hydroaero for his personal use. The machine is a combination boat and flying machine, and travels about 50 miles an hour on water. He is said to have found the machine thus far perfectly satisfactory and a safe means of travel.

Secretary of the Navy Daniels has announced that the Government will not consider the resignation of midshipmen before the expiration of their first eight-year term. The first four years of a naval cadet's term is taken up in Annapolis in training at the Government's expense, and Secretary Daniels holds that the young men owe at least four years of service for the four years of free schooling.

The first Parliament of the world's youngest republic convened in Peking, China, on April 8, with about 700 of China's leading citizens, dressed in European fashion (wearing frock coats), present. The first business of the new Parliament will be to effect its own organization and then take up the task of completing the organization of the youthful republic. It is said that when this task is finished the United States and other leading powers will recognize the new government.

A tract of land, known as the "Laird of Skibo," and located in the heart of Jackson, Miss., has been declared by the Mississippi Supreme Court to be the property of the State and, therefore, not under the jurisdiction of the Jackson city government. The decision was rendered as a result of opposition to an effort to secure it as a site for a Carnegie Library. The "Laird of Skibo" will continue to be a promenade park until such a time as the State may desire to use it for public buildings.

President Wilson has chosen the home of Winston Churchill, the novelist, at Windsor, Vt., as his summer home. The Harlakenden House, as the Churchill mansion is called, is a two-story brick structure overlooking the Connecticut River and in full view of the Green Mountains. The 600 to 700 acres that compose the Churchill estate are divided into groves of pine trees and fields of rolling farmland. Near by is the famous Artists' Colony, where such men as Maxfield Parrish, Ken-

yon Cox, and Augustus St. Gaudens spend their summers.

On last Monday Belgium became the scene of the first nation-wide political strike known in history. A year ago the Socialist party led a fight before the Belgium Parliament for the right of manhood suffrage, which measure was defeated. Not willing to submit to defeat, the Socialist leaders threatened to call out every Socialist laborer in the nation if their request for the ballot was not granted. The Parliament answered that the Belgium Government would not be intimidated by threats. As a result the strike was called, which virtually stops every commercial enterprise in that country.

It is stated that Dr. Friedmann, the discoverer of an alleged cure for tuberculosis, has determined to patent his formula. He has been conducting extensive experiments in this country and seems to have met with some success. However, there are many who believe that if he has really discovered a cure for this dreadful disease, he owes it to humanity to release the secret of his cure to the medical profession. It is certain that the world would think more of a man who would bestow such a benefaction upon humanity than of one who would take advantage of an afflicted people to make a fortune.

"OUR HOME."

Whose home? The home of the Methodist orphans of Mississippi. Who are responsible for the support of this home? The Methodists of the North Mississippi and Mississippi Conferences. How many churches or congregations has this denomination in this territory? Something more than 1200. How many members in the entire territory? I had rather not answer this question, as it might have the appearance of braggadocio. I will say, however, that our Church is well represented from almost every point of view, though it now appears that there are exceptions.

About what does it cost a month to support the Orphanage? It is rather difficult to say definitely what amount is really needed to properly conduct the Home—that is, to fully meet the requirements and needs of the children and to care for the property in a generous and satisfactory way. Brother Williams, in his broad, sensible way, has supported the Home through the months of January, February, and March of the present year on \$2576.82 in cash and by making a debt of \$2065.41—an average monthly expenditure of \$1547.41. I would judge from the above figures that Brother Williams could handle the affairs of the Home admirably at a monthly expenditure not to exceed \$2500. And I really believe that with that the boys and girls would have shoes and stockings to wear to Sunday school and church services, and that they would soon learn to invoke God's blessings upon the Southern Methodists for the generous support given them.

With over 1200 churches to draw on, how do you account for the shortage in accounts for the first quarter of 1913—especially when we consider that the expenditure per month is only \$7.23 per child, when we can not support a person in our own homes for less than from \$15 to \$20 per month? Well, it is something like this: If one has anything, he uses that which he has; if he has little he gets along with that little, etc. This accounts for the Orphanage still being in existence. In looking over the list of those who remitted as published in the March number of "Our Home," I was pained to note that only 100 out of a possible 1200 churches were represented as having remembered that we have an Orphanage to be supported by our Church. There were remittances from some few towns and cities in our State, and some very handsome remittances by individuals and Sunday schools, but where were the ELEVEN HUNDRED? Talk about financial systems and methods! Who on earth would buy stock in a concern that has no more interest manifested by its

stockholders than appears to be shown in our Home and its success and progress by our church members? Why, no one, to be sure. Neither will the public at large take much stock in the religion of any people who are unmindful of their duty in caring for our poor, unfortunate orphans.

I am certain that the whole trouble lies in the fact that we, as individuals and churches, have not taken the matter seriously, and decided what amounts we could give monthly. Brother Williams is a man of large faith; he has spent much time in prayer. God has answered his petitions, but have you noticed that God's way of answering prayer is through human instrumentalities? Maybe this is your time to answer some of Brother Williams' prayers. Is it possible that God is waiting on some or all of the 1100 delinquent churches to answer prayer? Will you permit 214 orphans to go hungry and unclothed? Be serious, please, and stop right here and talk to God about this matter.

Now since you have prayed over the matter, suppose we consider something worth undertaking for our King. Brother Williams has recommended for years that each church in Mississippi adopt a policy of paying at least \$1 per month to the support of the Orphanage. Of course, it would take more than that amount now for its support.

As a layman, who has never owned at one time very many thousands of dollars, but who as a representative of other business men handles interests that reach into very large sums, I am going to outline a "financial system for Mississippi Methodism to use in financing its Orphanage." I am going a step further: I will guarantee, provided, of course, that all the churches will adopt the plan, that the result will be as outlined; in fact, I will furnish bond to that effect. Please pray and think while you read.

Taking the number of churches in Mississippi at 1200, suppose we obligate ourselves to pay \$5 per month per church, or \$6000 per month, allowing \$2500 per month for current expenses in our Home, we would have as a surplus \$3500 per month, or \$42,000 per year. Place this \$42,000 at 4 per cent interest; add the yearly increase, \$42,000, plus the interest, and allow the entire accumulation of surplus and interest earnings each year to go untouched, and at the expiration of 15 years we would have accumulated an endowment fund of \$874,650, with an annual earning capacity of \$34,986. We would thus have the Orphanage off our financial schedule, self-supporting, a great honor to our Church, and a vast amount of subsidiary good would have been accomplished in achieving this result.

Who will help make this possible? Will you drop me a postal card endorsing this plan and saying that your church will fall in line at once?

One other suggestion of a plan to pay off the present indebtedness of more than \$2000: Suppose we have an extra "Work Day," say the fourth Saturday in April, and that all Mississippi Methodists give their earnings for that day, sending the same to the Orphanage prior to May 1; or should any be late in observing work day, send same when collected.

All pastors, presiding elders, laymen, women, boys, and girls of our Church in Mississippi are invited and urged to take an active interest in promoting the plans set forth herein. God bless you! Your servant in Christ, Z. Z. LINTON. Fernwood, Miss.

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NEW ORLEANS, LA.

SEASHORE NOTES.

II.

Columbia and M. B. Sharbrough are fitting well to one another. The one will become a great city on the Pearl; the other will give our people food for fine thought, whose delight in preparing a sermon is worthy the emulation of us all.

At Lumberton I am always willing to stop and hide a while. Nowhere in my knowledge will one find a truer, more upright and church-loving corps of men and women, than here. Their fortunate pastor, W. B. Jones, for four years held leadership upon this district. Now, with wife and four children, he makes plans for a strong pastorate among this choice people. We will hear from them.

G. A. Guice, with the bearing of a veteran, and the heart of a good fighter for his Lord, serves Poplarville for the third year. Thus far his report is the best of the three, and his people rightly appreciate him.

R. A. Breeland established a propaganda of his own, with Derby modestly heading his see. With permit to gather congregations as he could, he covers a space of miles. Two local assistants live on his farm with him, and every Sunday finds the trio holding services at different locations, school-houses and churches. Indefatigable Breeland!

Picayune is preparing for a church building, with Henry P. Lewis, Jr., as pastor. This place, with Carriere, composes a growing charge, and Brother Lewis is giving it his customary care.

C. C. Gibson, out east of Lyman, among levels up which tide streams push clear currents, settled by those who raise sheep, burn coal, and run timber, has an interesting pastorate, with some true Methodists peopling it. Pecan orchards are frequent, and the future of the country is surer than in better known localities. Gibson is true to his obligation as pastor, and will finish well this year.

T. B. Cottrell, in old Bay St. Louis, closes a four-year term with this year, and has set out at a good preliminary pace. He will be host to the district conference, to meet there in May. His reputation has worn well, and his community will regret when he leaves it.

At Logtown, the pine mill is the aorta, from which a fine circulation runs throughout the people—a stable institution, where most of the employees are old inhabitants—unusual with a saw-mill community. H. Mellard, retiring and warm-hearted, studies to show himself approved, and makes a good start upon his third year. Of his membership much that is complimentary can be sincerely and truly spoken.

Louis Fayard is an institution among the citizens and denizens of his country. His enjoyment, ex-Roman as he is, of his reception within a Roman home where he can preach or offer prayer, his prompt answer to every frequent call for the baptism of children, and his enthusiasm which does not flag here amongst his 70 and odd years, mark him the exceptional man. Along Wolf River, clear and swift, and out among pines above and below it, Brother Fayard is closing a long and useful life.

Vancleave is prosperous, with J. M. Lewis in his fourth year. Signs point to the best of the years for this one. He is inland fifteen miles north of the Gulf. His people ship coal down the tide streams, into the Gulf and the city of New Orleans. Many sheep graze the quiet pine woods. Brother Lewis has some splendid people, who are taking care of their pastor with loyal spirit.

In official connection with First Church, Gulfport, and to become organically so at early date, is an enterprise of Methodism to commend its beneficence to all who give thought to the men who go down to the sea in ships—our Gulf Coast Mission, branching to Biloxi and rooted well there. Rev. W. T. Griffin is in his 5th year, and exhibits his fitness for his very trying work by saying, as recently he did, that he is as much interested now as he was when he began. It is a long cry from a cup of water, a cot in a room, a home paper, to far Denmark and Norway, or England, or Boston. Yet, now and again, from a poor man at such distances comes a note to Brother Griffin, to thank

him and the church around him for hospitality, for a copy of the Testament in his tongue, whose reading, whose influence, warms and impresses physically the Christ who inspires the course in this service.

At Biloxi a Christian woman, Miss Long, and a bright Georgia assistant, Miss Stubbs, form a corps for collecting those who work at canning oysters and shrimp. They have a Sunday school with a membership of more than 60 pupils and 7 devoted teachers. A day school which opens industrial instruction to half-grown girls, needing much of learning, is also maintained. The reach and permanent color-fixing for future generations, from this work, can slightly be measured.

The Seashore Camp Grounds, since the early seventies, a beacon aflame with revival power, has now, closing its first session, a school under Rev. H. W. Van Hook's administration. Pleasant buildings, with first-grade conveniences, have been erected. Almost supporting the expense of its initial and trial flight, Brother Van Hook's report shows a bottom solidly promising to support a continued and larger patronage. Health, cheerfulness, fine esprit de corps, and perfectly conscientious work mark strongly and will successfully attract increasing numbers to our Training School.

It has been a loving labor to pen the above. The condensing, however, hurts. Not easily can a sentence or two satisfy the writer who has a volume in mind. Nor was it easy to go round the fronting temptation to name laymen, great and true, who people the field like pines amidst undergrowth. There is much of pure religion and undefiled, in the Seashore District. God bless it!

W. H. HUNTLEY.

Gulfport, Miss.

MODERN MOVEMENTS AND MISSIONS.

(Written for the Preachers' Institute at Shreveport, La.)

I realize that it would be a useless expenditure of time, thought, and energy, in this presence, to attempt anything like an elaborate argument for the necessity or opportunity of the Church in our immediate missionary territory. For the Church has but one expression of its active, aggressive life. Its one mission is missionary.

Our study at this hour, as I understand it, is to know how we may best marshal our human and God-given energies to the fulfillment of the Divine purposes in us and through us.

The rapid tide of industrial and commercial progress sweeping through the channels of our daily life has borne into our spiritual kingdom new questions and problems for our consideration. Like all new things, these are attractive and sometimes perplexing. But as the spirit of the Christ, "whom we preach and in whom we believe," has been adequate and sufficient to meet every exigency in the development of his kingdom in the past, so can we by his grace meet the measure and need of the present.

Just now we wish to discuss this momentous subject of home missions in its relation to the vast numbers engaged in the lumber industry of our State. First, we bring to your attention the people who are employing their capital and labor in this industry, that we may thereby gain a clearer conception of our duty toward them.

As a class the leaders and managers of our saw mills and lumber factories are favorably disposed toward the Church in any effort that she may make to bring the gospel to their communities. Most of the men who own and operate these plants are Christians and some of them are forces for righteousness. The great majority of the operatives are distinctively Protestant in church relation, and many of them are members of our evangelical bodies. The plants present to us all the advantages of rigid organization throughout their departments, and the managers wish to see the religious work predicated and carried out on this principle. Careless, superficial work is not tolerated by these captains of industry, and is looked at askance when at-

tempted by church and religious organizations. Efficiency is the well known standard of acceptability and advancement among these men.

These are the advantages of the situation; but let us now consider the problem from another viewpoint. It is altogether impracticable and futile to attempt to bring all these people into the Methodist Church, and yet this Church, with its flexible polity and breadth of doctrine, is peculiarly fitted for the task of bringing the message of life to these waiting hundreds. Here is the very crux of the question. Methodism is broad enough, but Methodism as understood by these people, and unfortunately as too frequently seen by them, fails to fulfill the necessary conditions. John Wesley would have easily and quickly met them in his day. Can we—are we—meeting them in ours? We say this, for the immortal John ever regarded the interests of Christ's kingdom as paramount to, if not above, ecclesiastical interests.

We are meeting the problem in our immediate community by operating a federated church and preaching a gospel of "free grace and full salvation." In this church—which we call simply "The Church"—the sacraments of baptism and the Lord's Supper are duly administered according to the wish of the communicant. Disputed points of doctrine are kept in abeyance, and if a man wants an argument on these points he finds himself alone.

As to results, there is no trouble about finances—right organization takes care of this. We have a young, active Sunday school, an active Woman's Society, and cottage and church prayer-meetings. The attendance upon the regular services is creditable, and we have good music and singing; and there is a vital personal interest in the church and its work. But this paper is not a report—it is only intended as a suggestive study of a condition confronting us. Shall we enter in and do the work?

S. J. DAVIES.

Fisher, La.

HELP THE SUPERANNUATES!

To the Preachers of the Mississippi Conference.

Dear Brethren: The superannuated preachers, their widows, and orphans are looking to you. Please take your collection for this purpose at once and send the money to Mr. S. A. Tomlinson, Gulfport. We are pledged to pay these worthy claimants quarterly. Help now.

J. M. MORSE, Chairman.

Jackson, Miss.

"True bravery is shown by performing without witness what one might be capable of doing before all the world."

OUT-OF-TOWN CUSTOMERS

Now brought into closer touch with our store, for on January 1st we commenced our Free Delivery by Parcels Post.

Purchases made from Holmes' will be delivered free of cost to the purchaser, just as to residents of New Orleans, and out-of-town customers will no longer have to figure the added expense of postage or expressage on a purchase as previously, for we will deliver, free of charge, merchandise weighing 11 pounds and less, and not over 72 inches length and girth combined, as per Parcels Post Regulations.

Our out-of-town readers of this announcement will do well to remember that not only have we a Mail Order service that is prompt and efficient, giving as careful attention to commissions by mail as if purchase was made in person, but we also deliver anything under the Parcels Post regulations "FREE OF CHARGE."

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NEW ORLEANS, LA.

The Home Circle

WHAT A LITTLE GIRL DID IN THE WAR.

By Mary Marshall.

Every old soldier has his favorite story—some tale of the war that, as the years pass by and the Memorial Days come and go—he remembers over all the other incidents and episodes of the campaigns he has been through. Strangely enough the favorite story of one brave old soldier, General Nathan Bedford Forrest, had to do not with soldiers, nor drummer boys, nor horses, nor cannon, but with a young girl.

This young girl was named Emma Sansom and she lived in a humble farm house in Georgia fifty years ago. Emma's brother, whom she loved and admired more than any one else in the world, had entered the army of the Confederacy. Other farmers' sons as young as Emma's brother had entered the army, and that seemed right to Emma, but to have her own dear brother, her playmate, and school fellow, go off alone to the cruel war seemed more than Emma could stand.

"Never mind, little sister," the brave young soldier said, as he kissed Emma goodbye. "The war will soon be over and we boys probably won't see any real fighting. Cheer up, sis; you know you wouldn't like it if I were a cowardly stay-at-home."

Emma tried to smile, but really and truly her little heart almost broke at the parting.

Well, the war went on, as you know, and Sansom was soon engaged in desperate enough warfare, and before many weeks had passed word came that he had been taken captive by the Northern forces. Little Emma didn't dare ask what this meant, but she knew from the way people looked when they talked about it that she would probably never see her brother again in this world.

If the young soldier could have seen Emma then he would have been prouder of her than ever, for while her heart was almost breaking with grief, she tried to keep up her spirits and took as great an interest as ever in the cause which he had given up everything to serve.

One day, not long after Sansom's capture, Emma heard with delight from a neighbor that the brave General Forrest was close upon the enemy's heels, and though she knew that this would probably not help her brother, it would mean encouragement for the cause he was serving. General Forrest had been pursuing the enemy all day, said the report that was circulated around the country side, and might any minute be upon them. The general and his army might even pass near the Sansom farm, they said.

Emma was all excitement as she went about her work that sunshiny morning. She heard a clatter of horses' hoofs coming down the road and, dropping her work, she hurried out to see what was the matter. She stood on the little porch in front of the house, peering excitedly up the road and before she could catch her breath what seemed to her like a whole army of cavalry was stopping before the house.

Emma's mother by this time had been attracted to the door, and Emma, recognizing the uniform of the Confederate soldiers, ran down to see what she could do for them.

It was General Forrest, then a fine, stalwart man of about forty, who headed the men, and, leaning from his saddle, he asked Emma whether there were any ford or passage of any sort across the swift running creek that flowed not far from Emma's house.

As Emma answered the general her bright young eyes took in the unusual scene before her. The brave general before her, with his legs carelessly resting across the pommel of his saddle, and around him his staff of dusty, weary soldiers, some of them as they stopped actually dozing in their saddles from the fatigue of the long march—it was enough to interest the little girl whose

thoughts were ever with her soldier brother.

The general told Emma briefly that they had been pursuing the enemy and were not on their heels, till just now when they had discovered that the Northerners had burned the bridge which he was going to cross in his pursuit. The banks of the stream were so steep and wild that they could not cross on horseback and it would take valuable time to get his men across by boat.

"I know the way to a small, hidden ford, through the woods, a mile or more away," said Emma. "It is hard to find—"

The general had no time to spare.

"Come, my child," he said gently. "Come mount behind me, and lead us to it. I cannot afford to miss it."

Emma, with eyes sparkling with excitement and eagerness turned to her mother and gave her a look of entreaty.

The mother quite naturally hesitated to let her little girl ride off with the soldiers, but Emma insisted.

"Mother," she begged, "I am not afraid to trust myself with the brave General Forrest."

"But folks will think it's queer," objected the mother. "The neighbors will say I shouldn't have let you go off alone."

In spite of these objections Emma could see that her mother admired her pluck and with a hurried farewell Emma started to mount behind the general. There was a fallen tree near the road and, without stopping for hat or wrap, she jumped upon this and told the general she was ready. He drew his horse near to this improvised mounting block and, reaching down with his strong arm, lifted her up behind him in his saddle.

Away went Emma behind the brave general, riding at the head of the galloping horses. She tingled from head to foot with excitement and pleasure. What would her brother say when he heard of it. He would hear of it, thought Emma as she rode along, even if he never saw his little sister again.

From time to time as they rode on Emma would tell the general which way to turn, and just as she directed he and all his men would go. They rode through brake and bramble, across swamps where the horses sank up to their knees and across pebbly streams.

Just then Emma heard a hissing whistle in the air.

"What was that, General Forrest?" she asked eagerly.

"Bullets," said the general calmly. "Are you afraid?"

"No!" said Emma, and indeed she wasn't, for as she rode behind the brave general it seemed as if nothing could harm her. But the general feared more than did Emma, for with his keen sight he had spied the northern sharpshooters, dodging from tree to tree on a ridge, at no very great distance across the creek.

Now the way to the ford lay through the densest sort of undergrowth, but the little girl who had ranged through this wild country often with her brother, was not for a second uncertain of the way. After they had gone a few paces General Forrest saw that he could not proceed any further on horseback. He had the utmost confidence that Emma was leading him the right way and he was determined to continue as she directed. So he gave orders for his men to halt, and then, dismounting, hitched his own horse to a tree and told Emma that she would have to lead him the rest of the way on foot.

At first Emma took firm hold of the general's hand to lead him through the thicket and then, hearing another hissing bullet pass near by, she stepped in front of the general.

"They wouldn't fire on a girl," she said, "so if I take the lead we will surely be safe."

The general smiled in spite of the danger, but insisted on taking the lead himself. He walked along with Emma behind him to tell him which way to turn. Presently they came to the ford—a broad place in the creek where the water was

shallow enough for the horses to pass over without danger of losing their footing.

The general scanned the opening with a critical eye, and then silently he returned with Emma to his waiting men. Then he remounted, with Emma, who insisted on staying by his side, and ordered his axe-men to advance with him and clear the road. In a wonderfully short time the work was completed and then with splendid military order that made Emma's heart beat with pride, the brave general led his entire column across the ford, her ford, as Emma called it, unharmed and unscratched.

Emma's services as a guide were at an end, and before the general would go on to pursue the enemy he insisted on sending one of his horsemen back home with her through the road they had cleared so speedily.

"And now, my brave young lady, what may I do for you to repay you in part for the invaluable service you have done me and the Army I serve?" General Forrest had no idea that Emma would have any request to make, but he asked her as a matter of courtesy.

Emma looked up at him with eagerness dancing in her pretty eyes.

"The Northern soldiers on ahead have my brother prisoner," she said, "Please, good General Forrest, go ahead and gain a victory and set my brother free."

The general smiled grimly at this request, which was not easily granted. He took his watch from his pocket and looked at it thoughtfully.

"It is just five minutes to eleven," he said. "To-morrow at exactly the same time, at five minutes to eleven, your brother shall be returned to you."

The brave girl breathed a sigh of joy, and never for a second doubted the general's ability to keep his promise. Some of the soldiers who heard Forrest's speech started with surprise at his confidence. In a moment more Emma was on her way back home and the general and his men were galloping on to victory.

At exactly ten o'clock the next morning, after one of the bravest and most remarkable cavalry pursuits the world has ever known, General Forrest captured the entire Northern detachment in which Emma's brother was captive.

In fifty-five minutes—at exactly five minutes to eleven—the young soldier returned unharmed to his little home and to his sister who had earned his freedom.—New York Weekly Witness.

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North Mississippi Conference—Rev. W. W. Woolard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial.

AN INTERESTING DISCUSSION.

In the March number of the "Health Bulletin," published at Jackson, Miss., Dr. E. H. Galloway, the Secretary and Executive officer of the Board of Health of that State, discusses the subject of tuberculosis as it relates to the commonwealth of Mississippi in a most informing and interesting manner. Basing his estimate upon information furnished by the Department of Vital Statistics, he states that the number of deaths occurring in Mississippi annually is about 30,000, and that of these about ten per cent, or 3,000, are due to tuberculosis. He says that the average age of persons dying with this disease is 34.2 years, and taking the average value of a human at that age, which is placed at \$4100, he figures that the total loss sustained by the State of Mississippi yearly as a result of "the great white plague" is \$12,300,000. He calculates that the burial expenses of its victims alone, when placed at \$30 each, foots the sum of \$90,000. The object that Dr. Galloway has in view in adducing these figures is principally to show that even when considered entirely from an economic standpoint the task of trying to abate, and if possible to wipe out, the tuberculosis plague is well worth earnest and persistent effort upon the part of the people of Mississippi. He holds that the appropriation of public moneys for this purpose, aside from all humanitarian considerations, is a wise and paying investment which tends to enrich and build up the State.

Dr. Galloway argues that it is usually unsatisfactory, as well as somewhat hazardous, for consumptives to remain at home while undergoing treatment; he also calls attention to the fact that the law does not permit any boarding house to receive and lodge them, and that there is no public institution in the commonwealth that will now receive them except the State Insane Hospital. Touching upon the question as to what ought to be done to remedy the present unfortunate situation, Dr. Galloway says:

"A state institution for the care of these patients is not feasible or desirable. On a basis that for every death from consumption there are four other cases in existence—and this estimate is too low—we have now in the State 12,000 cases. It would be an utter impossibility to handle properly such a vast horde of people with this disease in one institution and they could not be treated as well as when in smaller numbers. My suggestion is that each county take care of its own consumptives, or perhaps where counties are measurably free from this disease, groups of counties might maintain an institution of this kind. A plot of ground centrally located should be acquired, the proper kind of shacks or tents built thereon, and a competent physician employed for the care and treatment of these unfortunates."

We hope that Dr. Galloway's able and timely paper will be widely circulated and that the issues raised and so forcefully discussed therein will be accorded the attention which their importance de-

serves. The State which does not in this day look well after the matter of sanitation and prevention of disease will soon be left behind in the general march of progress which is going on throughout the country.

THE EMORY AND HENRY ADJUSTMENT.

The Trustees of Emory and Henry College have secured an amendment to the charter of that institution, with a view to tying it more securely to the Church. According to the Baltimore and Richmond Christian Advocate, under the new arrangement the Board of Trustees will elect their successors, subject to confirmation by the Conference Board of Education. Let it be observed that this right to confirm is a charter and not a mere by-law right. Though this plan will give the Church a secure grip upon the College, we think it is far from satisfactory. The deficiency of it is seen in the fact that the Church will have no power of initiative. We do not contend that the Church should always elect the trustees of her educational institutions without any outside co-operation, but merely that she should have the right to do so in case she should deem it necessary. We have little sympathy with the notion which some of our leaders seem to have that our preachers and people as a whole cannot be trusted, and that they need to have their affairs managed for them. Such an undemocratic spirit ill befits the present age and bodes no good for the future.

OBITUARIES—THE UTTERANCE OF A TEMPORARY.

Some of the brethren have occasionally written us rather sharply for not allowing more space for obituaries; to them we have invariably replied that no journal in the Church is more generous in the free space given for this purpose than the New Orleans Advocate. We have the tenderest feeling for our sainted dead, but serving so large a constituency, we cannot avoid imposing a limit upon the length of the tributes that may be paid them in our paper, without cost. To show our readers that we are not unreasonable in our management of this department, we quote, in part, a recent editorial in the St. Louis Christian Advocate, which appeared under the caption, "Overwhelmed," with the request that they compare the terms therein set forth with the rules published weekly above our obituary columns:

"Fulsome praise, prayer, poetry, and exhortations should be left out of obituaries, and 3 cents sent with every word exceeding 100. All plainly written memoirs under 100 words will be published free. Extra copies of the paper containing obituaries can be procured if ordered when the manuscript is sent. Price, 5 cents per copy."

"Many of our readers noticed that a large part of the Advocate's space of last week's issue was occupied with obituaries. This necessarily displaces or excludes matter on living subjects that the writers are very anxious to see appear in The Advocate. If the writers of obituaries would confine themselves to 100 words, the number we give free, then all could be accommodated. "When we visited the tomb of Stonewall Jackson at Lexington, Va., all the letters we found on the tomb of this great man were: 'T. J. Jackson.' If this hero can rest serenely under a monument containing an inscription of nine letters, most of us should refrain from kicking much under a memoir containing 100 words. A proper memoir for publication in a paper is not an elaborate biography of all a man's great-great-grandchildren and remote ancestry."

Let it be particularly noted that our distinguished contemporary limits free tributes to 100 words and charges 3 cents a word for all excess, while we allow 200 words free and charge one cent a word for all above that number.

WILL THEIRS BE OPEN?

The Editors of "The Laity Advocate" justify the establishment of that periodical on the ground that the various church organs would not open their columns to their propaganda. We are a bit curious to know if "The Laity Advocate" will now be open to contributions from those who oppose

the woman's rights movement in the Church. Consistency would seem to require that the directors of this new journal should adopt the policy which they think others did wrong not to follow, and thus set the official papers of the Connection a good example; especially so, since they say that they desire a full consideration by the Church at large of all the issues involved in this controversy. Will they do this? They need not wait until the next issue of their periodical to answer this inquiry, as the necessary space to do so is at their command in the New Orleans Christian Advocate.

PERSONAL AND OTHER NOTES.

It is stated that Rev. C. D. Atkinson and his Building Committee have in sight \$22,000 of the \$30,000 that our beautiful new church at Crowley, La., will cost.

Mrs. W. W. Carre, of New Orleans, attended the Fourth Biennial Convention of the Young Woman's Christian Association, which met in Richmond, Va., last week.

Rev. W. D. Wendel, of Pontotoc, Miss., in a note to the Editor, says: "Bishop Murrah was with us Sunday and preached a great sermon. Everybody fell in love with him."

The Baltimore Conference at its recent session voted overwhelmingly against changing the name of our Church. Good for the brethren along our northeastern border line!

Gov. G. D. Shands, formerly of Mississippi, but now a resident of New Orleans, will have charge of an Adult Bible Class in the Sunday school of the Rayne Memorial Church.

We are informed that Miss Belle Kearney, the brilliant Mississippi temperance lecturer, will spend next summer on the Pacific Coast, filling engagements with chautauquas.

Rev. R. A. Tucker requests us to state that the Holly Springs District Conference will be held at Tula, Miss., June 17-19. The opening session will begin at 9 a.m. on Tuesday, the 17th.

Dr. J. W. Lee, of St. Louis, recently delivered a brilliant lecture at Carrollton, Miss. The Conservative, a paper published in that little city, speaks of the Doctor's effort as "an inspiration to the people."

Rev. J. T. Leggett, the presiding elder, states that the Meridian District Conference will meet at Quitman, Miss., on Tuesday, May 27. See his announcement elsewhere in this issue. Dr. B. F. Jones will be the Conference host.

We are in receipt of a neatly printed program of the meeting of the General Board of Church Extension and the Representatives of Conference Boards, which is to be held in Dallas, Texas, May 1-4. Dr. McMurry has certainly succeeded in arranging a feast of good things for that interesting occasion.

Rev. T. J. Durrett, of Buena Vista, Miss., has recently been looking after the interests of the Advocate in his charge with excellent results. He sent us a few days since a club of 18 subscribers. Brother Durrett's activity would seem to indicate that his health has greatly improved. At any rate, we hope that this is true, and that he may have a year of large fruitfulness in the Master's service.

In forwarding us another club of subscribers, Rev. R. I. Collins, of Cockrum, Miss., says: "I wish that every family on my work would take your paper. In getting up my Conference collections, I have no trouble with those who receive the Advocate." We are pleased to have this testimonial from a hard-working pastor as to the serviceableness of the Conference organ among his parishioners.

The first Sunday in May has been named by the Conference Executive Committee as Epworth League Rally Day throughout the North Mississippi Conference. It is expected that on this occasion a collection will be taken in place of the Ten-Cent Assessment. The Annual League Conference will be held at Pontotoc, June 10-12. A fuller statement concerning North Mississippi Epworth League matters will appear next week.

At the last session of the Louisiana Annual Conference there were two ministers appointed to serve as Conference evangelists—Rev. A. W. Turner and Rev. L. N. Hoffpauir—and one located to engage in evangelistic work—Rev. T. J. Norsworthy. Four months have elapsed since the Conference at Monroe, and at present the Louisiana Conference has no member engaged in exclusively evangelistic work. Rev. A. W. Turner has accepted the superintendency of the State Anti-Saloon League; Brother Lastie Hoffpauir is now the pastor at Jennings, La., and Rev. T. J. Norsworthy has moved to California.

In renewing his subscription, Brother F. B. De Wees, of Philadelphia, Miss., takes time to speak

a commendatory word concerning the Advocate, for which we thank him. He reports that his pastor, Rev. G. P. Fikes, who has been ill, is much improved.

Dr. J. M. Henry, presiding elder of the New Orleans District, and Rev. W. E. Thomas, pastor of the Second Methodist Church of New Orleans, attended the Woman's Missionary Council which met in Birmingham, Ala., last week.

We are indebted to Rev. D. W. Babb, of Charleston, Miss., for a club of five subscribers, forwarded on the 11th inst. There is no truer itinerant to be found anywhere than this beloved North Mississippian, who is the St. John of his Conference.

Mrs. S. A. Montgomery, of New Orleans, who is widely known for her good works, was present at the meeting of the Woman's Missionary Council, which has just adjourned, and made her influence strongly felt in behalf of our mission work in the Crescent City.

Rev. W. L. Duren, of Tupelo, Miss., writes: "We began a protracted meeting here yesterday. We have with us Rev. John B. Andrews, of Siloam Springs, Ark., and his singers, Brother L. C. Smith and his wife. The services seem to have begun most auspiciously."

Rev. P. O. Lowrey passed through New Orleans last Saturday en route to Ponchatoula, La., where he spent Sunday in the interest of the Sunday school work. He returned to New Orleans Tuesday and attended the New Orleans District Sunday school meeting at Epworth Church.

Writing on Monday, the 14th inst., a Shreveport correspondent says: "Yesterday was a beautiful day here, though it was a little cool. In the Methodist Sunday schools of the city there were 1291 present, First Church leading with 854. How is that for attendance?" It is magnificent. Great is Shreveport Methodism!

Rev. W. H. Lane, of Eden, Miss., pronounces his people equal to any in the Mississippi Conference, and states that his work is moving on nicely. He thinks that all the indications point to a prosperous year. Brother Lane's letter brought us six names for our subscription files, for which we extend him our hearty thanks.

Rev. L. W. Cain, of Leland, Miss., is in much demand for revival work. He has engagements for six meetings between now and the 1st of August, and feels that he cannot take on any more dates until after that time, as he has a responsible pastorate of his own to look after. Brother Cain was expected to assist Rev. W. L. Stormont in a meeting at Shelby this week.

The following brethren, to whom acknowledgment has not elsewhere been made, have sent two or more subscriptions since the last issue of the Advocate: Rev. W. W. Jones, Carrollton, Miss., 5; Rev. Thomas L. Porter, Hickory Flat, Miss., 5; Rev. E. Nash Broyles, Shaw, Miss., 2; Rev. W. J. Porter, Bienville, La., 5; Rev. H. M. Johnson, Camden, Miss., 6.

We are indebted to Rev. T. H. Dorsey, pastor of the First Methodist Church of Water Valley, Miss., for a club of 7 subscribers, forwarded on the 8th inst. Brother Dorsey made no reference to his work in his letter, but we know from other sources that gratifying success is attending his labors. This, however, is not at all unusual with him.

Fine results are rewarding the efforts of the Rev. T. J. Halfacre on the Kilmichael, (Miss.) charge. Two good revivals have already been held on his work, and he has under way a movement to build a neat and comfortable parsonage in the town of Kilmichael. He expects to have this structure completed and ready for occupancy by the middle of June.

Rev. J. T. McCafferty, of Eupora, Miss., sent us two renewals and four new subscriptions to the Advocate, on the 5th inst. He is too modest to say much concerning his work, but we happen to know that things are progressing most favorably under his capable direction. The North Mississippi Conference has no truer or more faithful man in its ranks than this well equipped young worker.

The Commencement exercises of the Mississippi Conference Training School, at Montrose, Miss., of which Rev. T. J. O'Neil is President, will take place April 25-28. The Commencement sermon will be preached by Rev. G. H. Thompson, and the sermon before the Epworth League at the evening hour will be by Dr. H. W. Featherstun. The Baccalaureate Address will be delivered by Rev. H. F. Tolle.

Rev. V. C. Curtis, of Kosciusko, has given us an additional club of five subscribers, for which we heartily thank him. He states that he thinks there is a good prospect of building a new church at Kosciusko this year. This is, indeed, news worth chronicling. Kosciusko is one of the best business towns in Mississippi, and we ought to have there a house of worship scarcely second to any in the State.

Rev. J. D. Wroten, who is in charge of the Duck

Hill Circuit (North Miss. Conference), states that his second quarterly conference was held on April 5, and that it was an occasion of much interest. Rev. R. A. Tucker, the popular presiding elder of the District, was on hand and gave a good account of himself both in the chair and in the pulpit. Brother W. D. Bennett was recommended to the District Conference for license to preach.

At Hollandale, Miss., on the evening of April 10, Mr. John A. Cooper, Jr., and Miss Inez Scott were married at the residence of the bride's mother, Rev. L. W. Cain officiating. Miss Scott, who is a sister of Mrs. T. H. Lipscomb, of Starkville, Miss., is a most attractive young lady, and has a wide circle of friends and admirers in the Mississippi Delta. The groom is a prominent young business man of Clarksdale, Miss., at which place the happy couple will reside.

Rev. O. P. Armour, of Sidon, Miss., writes as follows: "I wish again, through the Advocate, to request the preachers of the Durant District to please send me as soon as possible the names of the delegates to the District Conference, which will convene here on May 14. So far, only two brethren have written me in response to my former call." The Editor extends thanks to Brother Armour for a kindly invitation to be present at this gathering.

Rev. W. N. Dodds, of Houlika, Miss., in a note to the Advocate office, says: "I am exceedingly busy now. I have two churches on the ground as a result of a storm that swept through this section in March: one in the country, which was completely demolished, and one in town, which was blown about seven feet and badly injured, though we may be able to repair it." We greatly regret to hear of these disasters, and we assure Brother Dodds and his good people of our sympathy.

Through the courtesy of Rev. H. M. Ellis, we acknowledge the reception of a neat card announcing the program of the Seashore Divinity School, which will be held at the Seashore Camp Ground from June 24 to July 2. This card also gives much other interesting information concerning this assembly and the attractions of the place at which it is annually held. Rev. Robert Selby, the accomplished President of this School, also has something to say relative to the approaching session in this issue of the Advocate.

Writing from Carriere, Miss., on April 7, Rev. H. P. Lewis, Jr., forwarded us two additional subscriptions, and expressed himself as follows: "This makes 16 I have sent this year, but the end is not yet. I am off to be in a meeting at Brandon with my brothers for ten or twelve days, but when I get back I shall try to do more toward circulating the Conference organ." We appreciate the good service that Brother Lewis has rendered our paper, and always feel that we have a co-laborer upon whom we can fully depend in the field that he has in charge.

We have in hand some interesting notes concerning the work in the Newton District of the Mississippi Conference, from the pen of Dr. H. W. Featherstun, which reached us too late for this issue, but which will appear next week. The Doctor states that he was quite willing to have his disputation with the Editor over the woman question terminate, being perfectly content to rest upon the laurels already won. Whether one agrees with Dr. Featherstun's views or not, he cannot but admire his brotherly spirit as a controversialist.

From a Macon (Miss.) dispatch to the Memphis Commercial Appeal on the 26th ult., we take the following: "One of the heaviest sufferers from the recent tornado near Macon was Rev. N. G. Augustus, of the North Mississippi Conference, who at present is not in the active work. Mr. Augustus had four or five cabins on his plantation blown down and five of his tenants were killed. He has refused to accept any financial assistance from the relief committee or from friends. His loss will amount to about \$1500." We regret to hear of our friend's misfortune, and assure him of our interest and sympathy.

Rev. E. H. Cunningham, our capable young pastor at Myrtle, Miss., writes as follows: "Rev. J. H. Mitchell held our second quarterly conference recently. Though it was on a week day, the church was taxed to its full capacity, and Brother Mitchell gave us two helpful and inspiring sermons. There was a full attendance of the offerings, and the reports showed that the charge is making steady progress along all lines. Copies of the New Orleans Advocate were distributed, and the New Orleans Advocate was called to the excellence of our Conference organ."

Rev. W. M. Young, our efficient pastor at Amory, Miss., takes the lead this week, having favored us with a fine club of 17 subscribers, with a check to correspond. Referring to the status of things in his charge, Brother Young says: "Our work is moving on nicely. We have excellent congregations, good Sunday schools, and four good Epworth Leagues. Our Nettleton Church has just

adopted a plan for taking a monthly collection for the Methodist Orphanage at Jackson. Our protracted meeting at Amory will begin on the fourth Sunday in June, and we will have with us Rev. J. H. Felts, of Corinth. We hope to have a great revival."

In sending in a club of subscribers, for which we thank him, Rev. M. L. Ward, of Ratliff, Miss., announced the death of Brother I. G. Young, one of his most faithful members, which occurred on April 5. We regretted to hear of this sad occurrence, and to the bereaved we extend sympathy.

Prof. J. H. Williams, a resident of Heury, La., and for some time the Superintendent of our Sunday school at that place, was recently elected Superintendent of the Parish Schools of Vermillion Parish. Brother Williams is an accomplished educator and a faithful Methodist, and the patrons of the public schools of that parish may rest assured that their educational interests will be well cared for in his hands.

Brother J. L. Bell, of Newton, Miss., by appointment of Rev. H. F. Tolle, his pastor, has been acting as agent for the Advocate in his community with fine success, as is evidenced by the fact that he sent in 12 subscriptions a few days since. Brother Bell is a jeweler and optician in his town, and manifestly is much interested in the work of the Church. We are grateful to him for so efficiently representing the Conference organ.

Dr. J. W. Moore, pastor of the First Methodist Church of New Orleans, has accepted an invitation from Rev. J. M. Morse, the pastor, to preach a series of sermons in the Capitol Street Church of Jackson, Miss., beginning on Monday night after the second Sunday in May. Dr. Moore is one of the most evangelistic pastors in Louisiana, and the congregation at the Capitol Street Church may feel assured that there is in store for them a feast of spiritual truth.

From a personal letter written to the Editor by Rev. H. T. Carley, one of the accomplished professors at Centenary College, at Shreveport, La., we take the following: "We are getting along very well at the College. Commencement is just two months off, and we feel that we are on the home stretch now. We expect to have seven graduates this year. Three of them are members of the Louisiana Conference: H. T. Young, L. A. Sims, and H. W. Cudd."

Rev. W. W. Jones, of Carrollton, Miss., writes: "Last Sunday (April 6) was a good day with us here. The pastor had the privilege of sitting in the pew. To the delight and profit of all Rev. W. L. Duren, of Tupelo, Miss., filled the pulpit. He was greeted by a large audience of friends and some relatives. Both sermons given were excellent, and were delivered in a forceful manner. The prayers and best wishes of the people of Carrollton follow Brother Duren wherever he goes."

The secular papers state that the Hon. H. H. White, of Alexandria, is being generally mentioned as the successor of Judge Boardman, Federal Judge of the Western District of Louisiana. Mr. White is regarded as a brilliant lawyer, and being a man of most exemplary life and character, should he be named for this place, he would undoubtedly fill it not only satisfactorily, but with distinction. Brother White was a delegate to our last General Conference, which met in Asheville, N. C.

The Picayune of April 9, contained an announcement that Rev. R. H. Wynn, presiding elder of the Lafayette District, had been elected President of Centenary College, at Shreveport, La. The Times-Democrat, of the 14th inst., represents Brother Wynn as saying that the report of his election is not true. Possibly this is a case "where a coming event casts its shadow before." At any rate, there is no doubt that Brother Wynn would fill admirably the position for which he has been mentioned.

Rev. R. G. A. Carlisle reports that he has been kindly received on the Arkabutla (Miss.) charge for another year, and that his work is moving on well. The seasons have been unfavorable for church activity, but his congregations are now growing and his Sunday schools are gaining in interest. He is serving a generous-hearted people, who some time ago remembered him with substantial tokens of their appreciation. We are grateful to Brother Carlisle for taking care of the interests of the Advocate in his rounds.

The Mississippi State Sunday School Convention, which met at Gulfport last week, was largely attended, and the exercises throughout were interesting and profitable. Mr. W. P. Lamp-ton, of Columbia, was chosen president for the ensuing year. Mr. W. Fred Long was retained as General Secretary, and Mrs. Long as Corresponding Secretary. A budget of \$8,000 was made for the work of next year, and one-third of the amount was immediately subscribed. The next State Convention will be held in Meridian.

(Personals continued on last page.)

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

On March 25, 1913, at about 8 o'clock p.m., the hearts of mamma, papa, grandmother, and a host of friends were made sad when all that was sweet and cheerful of little MARY MILLSAPS RUCKER was hushed in death. Mary Millsaps, as she was known to us, was the only child of Mr. and Mrs. L. O. Rucker, of Union Church, Miss. She was only 1 year, 2 months, and 22 days old, but had been with us long enough to be loved and petted and missed—oh, so much! May God, in his infinite mercy, comfort the hearts of Owen and Fannie! HER SUNDAY SCHOOL SUPERINTENDENT.

A. G. OXFORD was born in Pigansville, Ala., Sept. 6, 1837, and died at his home in Jackson Parish, La., Feb. 21, 1913. By reason of strength he passed three score and ten by five years, five months, and fifteen days. His parents moved when he was but a child to Kosciusko, Miss., where he grew to manhood, moving from there to Louisiana in company with Rev. John F. Bellamy, a Methodist preacher. While en route he married Miss Mary L. J. Bellamy, in the town of Monroe, La., and settled in Jackson Parish. They lived happily together until death separated them. Brother Oxford served three years in the Confederate Army, and was a member of the M. E. Church, South, for twenty-five years. During the last several years of his life he was marked by a demeanor that seemed to recognize the nearness of his eternal home. The writer visited him a number of times during his protracted illness and heard him say, "I am ready." He leaves a wife, several children and a host of friends to mourn his death. We commend them to God and his care. H. M. BANKS.

ROBERT S. HENRY was born in Vermilion Parish on June 1, 1853, and died at his home at Henry, La., March 30, 1913. Thirty years ago he was married to Miss Anna Moss, and to them were born twelve children, ten of whom, together with his devoted wife, mourn his departure. Brother Henry joined the M. E. Church, South, very early in life, and remained a faithful member. He was a teacher in the Sunday school for several years. He found great delight in reading God's Word and in singing the hymns of Zion. He served in various positions in his church, and attended many conferences and conventions. Brother Henry was a devoted and affectionate father, and did all in his power to educate and provide for his children. He was a successful farmer and business man, interested in every worthy enterprise of his parish and State. In the death of Brother Henry the Church has lost a faithful member, the community an influential citizen, the wife a devoted husband, and the children a loving father. May God comfort the sorrowing ones and bring them all together again in heaven, where "we'll never say good-by."

His pastor, J. H. HOFFPAUIR.

After a lingering illness of more than two months, GEO. D. VAN HORN, 73 years of age, died at the family residence in Houston, Miss., on the evening of April 2, 1913. He moved here with his family from Paris, Tenn., about eight years ago. He was a jeweler and watchmaker, and was a typical Southern gentleman of the old style. He joined the Methodist Church at the age of 28, at which time also his wife joined, it being the third year of their married life. In his

younger years he was quite a church worker, serving as steward, Sunday school superintendent, and choir leader. He was one of the most punctual and regular of our members in attendance upon the preaching service and prayer meeting. He will be greatly missed. He was quiet and unassuming, yet was always found on the right side of every moral issue. His devotion to his home and Church was tenderly beautiful. He was universally beloved. He left a widow, and five daughters and one son, all grown to maturity and living in different parts of the South. The funeral service was conducted from the church Thursday afternoon, April 3, at 3 o'clock. Interment was made in the Houston Cemetery.

R. P. NEBLETT, Pastor.

At McHenry, Miss., on the morning of March 23, 1913, the spirit of Mrs. NANCY A. LASSITER was released from the temporal and material and entered into the realm of the spiritual and eternal. She was a "Mother in Israel," having passed over a pilgrimage of 77 years. The body was tired and worn and ready for rest, and we believe that her long experience in the spiritual life had prepared her for the richer and better things of the heavenly kingdom. Sister Lassiter was a native of Alabama, but for many years had lived in South Mississippi; she joined the Methodist Episcopal Church, South, in early life, and remained a member of the same to the end. The New Orleans Christian Advocate was a constant visitor to her home and was prized very highly by her. In her last days she was a great sufferer. In her suffering she had the faithful and constant ministries of loving hands, but her pilgrimage was at its end. It must have been to her a blessed release. Those who sorrow because of her going, sorrow not as those who have no hope—they have the blessed hope and assurance of the resurrection and eternal life. There is a vacant place in the home circle, but a new tie binds them to God and heaven.

H. J. MOORE.

Mrs. SOPHIA J. LINDSAY (nee Campbell) was born near Hartford, Conn., Aug. 28, 1832. Her father, Mr. Gould Campbell, moved from Connecticut to Alabama when she was quite young, and there resided until the year 1849, when he moved to Kosciusko, Miss., being one of the first settlers there. Her younger days were devoted to teaching school, until she was happily married to David Lindsay, of Houston, Miss. Her life was one of constant activity in the church, as she was converted in her girlhood days and united with the Methodist Episcopal Church, South, of which she was a loyal member until her death. Hers was a spirit of meekness, kindness and sweetness which won the admiration and friendship of all with whom she came in contact. To know her was to love her. Her husband and three daughters—Flora, Mattie and Alice—preceded her to the better land. In all her sorrow she found peace and comfort in the Master's love, and evidenced in her life the power of the Gospel by being ever true to God and his cause. Though her latter days were darkened by bodily affliction, she wore a smile at all times and remained a staunch Christian, and was a source of joy and comfort to those about her. She lived in Kosciusko until the year 1907, when she moved to Vicksburg, Miss., with her granddaughter, Mrs. R. E. Cook, where she remained until her death, Feb. 20, 1913. She was laid to rest in her old home, Kosciusko, on Feb. 22, 1913. She leaves three grandchildren—Mrs. R. E. Cook and Miss Nettie Greaves, of Vicksburg, Miss., and Mr. L. C. Mitchell, of Kosciusko, Miss.; five nephews—J. D. Journey, G. W. Journey, C. C. Taylor, and Tom and Fred Campbell, and two nieces—Mrs. C. S. Jones, of Kansas City, Mo., and Mrs. S. E. Kellner, of Greenville, Miss. May God's richest blessing rest upon these bereft ones. J. H. BELEW.



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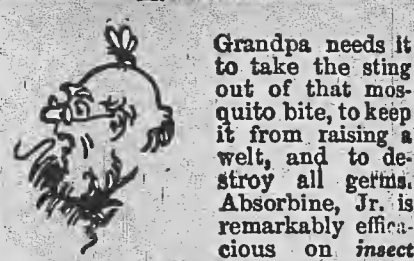
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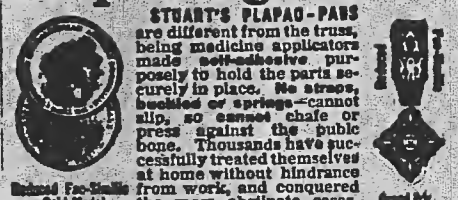
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Tidings From the Field

Lee Landing, La.

Dear Brother Meek: I have just closed a fine meeting at Lee Landing, near Ponchatoula. I preached there twenty years ago. There were seven who joined the M. E. Church, South, one of whom was an old man nearly 80 years of age, and one was a lady who was up in years. The others were young people. They have a fine Sunday school there. Brother Minor, who is the leader of the Sunday school, is a man of God. Men and women said they were going to lead better lives and erect family altars in their homes. Yesterday, after we had taken the Lord's Supper, the Holy Ghost came down, and what a time we had! It was like the Day of Pentecost. To God be all the glory and praise!

W. T. CURRIE.

Camden, Miss.

From all appearances we have made a very good beginning on the Camden charge. The outlook for the year is most encouraging, and everywhere on the work we hear people saying, "Let us make this the best year in the history of the Camden Circuit," and we have begun with that end in view. Last Saturday and Sunday our presiding elder held our second quarterly conference at Thomastown, and the Thomastown people covered themselves with glory. Brother Hardin preached some very able sermons for us, and, by the way, we think him to be about the best preacher "what is." Our collections are good. One-fourth of our assessment for the presiding elder and preacher has been paid; also the greater part of a good sized parsonage debt. This speaks well for the charge, since the stewards raised the assessment this year over what it was last year. We are laying plans for a great year spiritually, and are working toward that end. Taking all in all, after travelling over the circuit, we find that about all the Camden charge lacks is a mistress for the parsonage, and the preacher is doing his part in that direction.—H. M. Johnson, P. C.

Oak Grove, La.

Dear Dr. Meek: We have been very much unsettled for the past few months on account of wind, and etc. At the last session of our Conference we were read out for Provencal, but on account of sickness did not reach our new place until about the last of January, and then only after about an 80-mile drive across the country. About the time we thought we were very comfortably located in the parsonage we were visited by a cyclone which completely destroyed our church and parsonage. Of the latter there was nothing left to show that there had been a house but some blocks, a well, a man, a woman, and a baby lying in the mud and water in the back yard. We were somewhat bruised but sustained no broken limbs. We were either blown out of the house or the house was blown away from us. I had the baby in my arms through it all, and she was scarcely scratched. Since the cyclone we have been transferred to the Monroe District, and assigned to the Oak Grove work. We are delighted with this place and expect to do some work for the Advocate. We desire to thank the people who have so generously helped us since the cyclone. With best wishes to you and the paper, I am, yours fraternally,

W. J. NEWSOM.

East Feliciana (La.) Circuit.

Dear Dr. Meek: We have just had our second quarterly conference. It met in that old historic church, Olive Branch—the church that turned out our former presiding elder, Rev. R. W. Tucker, and other good men and women. We had present a goodly number of stewards, and they brought up something for the pastor, too. Doctor, if you had been here and could have seen that dinner you would have said, "These are a prosperous people, indeed." But wait: we had with us our little big presiding elder, Rev. W. H. Coleman—little in stature, but big in mind and optimism. He is small of body, but what he did for the aforesaid dinner was a plenty. He preached us two fine sermons. The eldership seems to fall fittingly upon his shoulders, and we like him as such. We are planning to do many things on this work. We are to have a Children's Day service at one or two places on the circuit soon. We are to meet in a few days and plan for the camp meeting this summer at Bluff Creek. We are looking forward to a good time there. There are many people on this work that take the Advocate, and they think a lot of your paper. We ask the prayers of the Advocate readers, that we may have a good year in this field.

Yours in Him,

R. H. BAMBURG, P. C.

Amite City, La.

Things are moving along nicely here in Amite. We have had so much rain (frequently on Sunday) that it has hindered the work of the church to a considerable extent. The congregations have often been prevented from coming. Yesterday (April 6) was a gracious day, as we had the monthly communion service. It was marked in the number of people who partook of the elements. We have an individual communion service which was installed the year before I came here. It was then large enough, but now only in rare cases will it accommodate more than one-third of the communicants. The ladies have the matter in hand and will see to getting enough trays to meet the growing need.

The Sunday school, under the superintendency of Brother H. P. Forshag, has a faithful corps of teachers and is forging ahead. The superintendent is wide awake and progressive, and the school must make advancement or he seeks to learn the reason. It is graded and uses the graded literature. We now have in the Sunday school a full-fledged athletic association including a basketball team that is looking for games with teams from other Sunday schools. Mr. L. Lefevre is the teacher of the young men and the manager of the team, while Harry Bassett is the captain. The organization of this league was authorized by the official board of the church, which recognizes the need of clean and wholesome sport for the boys under the control of the church. One thing more that is worthy of mention is our fine Bible class under the capable leadership of Judge R. R. Reid. It is a supplemental force to the pastor that can not be fully measured. If the pastor is called away from home, church service is conducted just the same as if he were present. This is as it should be. Come up to see us, Doctor, during this our fourth and last year at Amite.—H. W. Bowman, Pastor.

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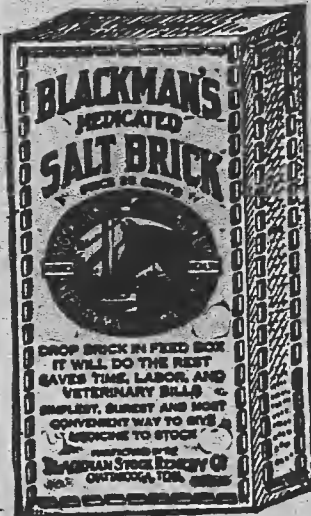
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CURES HOG CHOLERA

Last spring cholera got among my hogs and one died before I really knew they were sick. Two others were very sick when I noticed them, and as I had bought two of your Brick for the horses, I decided to give it a trial. I dissolved half a Medicated Salt Brick in some swill, giving this to the two sick hogs and in a few hours I gave the other half to them. They seemed to improve so nicely, I bought several of the Brick and gave it to all my hogs and have not lost another one with any kind of disease. One of the sick hogs lost all of his hair, so this is proof that they had cholera.

CHAS. O. GREEN,

Newberry, Fla., February 6, 1911.

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JENA, LA.

A few words about Jena and its work. I was returned here last December for the second year, and was gladly welcomed by the people. We entered upon our year's work with more faith and zeal and, in consequence, have received a blessing from the Lord. Our Sunday school is doing good work; one notable feature is that the attendance of officers and teachers for the past year averaged about 95 per cent. On Easter Sunday we had a delightful service. At the evening hour a program was rendered that would have done credit to any Church. The church was crowded to its utmost capacity, having the largest attendance in its history. We took up an offering for Conference collections and received \$120, an unprecedented record for Jena. We have just had our second quarterly conference. Bro. May was with us to enliven and encourage us. He certainly does look well after the interests of the Church. On Sunday night he preached a powerful sermon on the "Character of Daniel." The house was full, the attention was good, and the influence of his utterance will long be felt. We have a loyal set of officers. They made a liberal assessment for pastoral support, and are beginning now to see that it is paid. Our prospect is bright for a good year's work. Pray for us.

Sincerely yours,

W. D. KLEINSCHMIDT.

HOUSTON, MISS.

There has been held in our church at Houston a meeting of unusual interest and depth of spiritual feeling. Rev. J. A. Bowen, of Birmingham, Ala., assisted the pastor. Not a single family of the local membership (and but few families in the town) was left out in having representatives present at the services and in showing visible signs of great benefit. And, in addition to the Church being wonderfully revived, perhaps 100 conversions and reclamations could be counted. There were 48 additions to the Methodist Church, with several yet to join. This brings the number we have received during the year up to 59. Eight joined other churches as a result of the meeting. The oldest citizens say Houston never before in her history had such a far-reaching and soul-searching revival of religion. A Men's Brotherhood Class has been organized, which meets every Monday night, where from forty to sixty men and boys spend helpful moments by praying for and encouraging one another. These meetings are led by the new converts. A woman's prayer meeting has been started, which meets Friday afternoons, and stirring times are had among the ladies. The Sunday school has almost doubled in attendance, and it has become necessary to secure additional chairs to accommodate the Young Men's Bible Class, which now numbers 141. One hundred and nine were present in this one class on Easter Sunday, and this in a small

town of less than 2000 people. Though Brother Bowen left for Huntsville, Ala., Friday, March 28, there has been service every day—either preaching or prayer meeting—(sometimes twice daily) for more than a week. To God be all the praise!

R. P. NEBLETT, Pastor.

TO NORTH MISSISSIPPI EPWORTH LEAGUERS.

Dear Fellow-Workers: Your Executive Committee held recently in Okolona a very pleasant and successful meeting. They went over the League work in the Conference and planned for future work. Three things we wish to call attention to briefly:

1. The First Sunday in May is Epworth League Rally Day. Be sure to get programs at once and observe the day. Get your pastor to give you the evening hour. Take a collection and send half to Dr. F. S. Parker, 810 Broadway, Nashville, Tenn. (This will be in lieu of the 10 cent assessment.) Send the other half to Rev. J. B. Randolph, Como, Miss., to be used for the Conference work.

Our League Conference will be held in Pontotoc, June 10-12. Our program is made and will be in your hands in a few days. There will be very few set addresses and more informal conferences than heretofore.

A recommendation will be made to turn over the "Educational Loan Fund" work to the President of Millsaps College, or to duly accredited representatives that will carry it forward, and that the Leagues of North Mississippi "line up" on the Cuba Mission Special. Instruct your delegates as to your wishes in this matter.

Signed: J. H. Holder, J. B. Randolph, C. B. Baker, W. T. Boswell, Executive Committee.

Cures Old Sores, Other Remedies Won't Cure.

The worst cases, no matter of how long standing, are cured by the wonderful, old reliable Dr. Porter's Antiseptic Healing Oil. It relieves Pain and Heals at the same time. 25c, 50c, \$1.00

THE TESTIMONIAL OF A COLLEGE MATE.

Dear Dr. Meek: I was very sorry, indeed, to hear of the death of Dr. Marvin Galloway through the Advocate. I roomed next door to Marvin at Millsaps College in 1902, and I wish to say that I never knew a more upright boy than Marvin. During the whole year I never heard Marvin say a word but that could have been uttered in the presence of the purest lady. If there are any persons who know each other, it is college boys, and I wish to assure his relatives that there is no doubt about Marvin's future. While he died young, he lived longer than most of us will in sixty years. May God help the bereaved ones to say that they are glad Marvin was permitted to live with them so long!

J. M. KENNEDY.

Louis, Miss.

HAD A SUCCESSFUL YEAR.

At the annual meeting of the National Mutual Church Insurance Company held in January, Mr. James B. Hobbe, who has been president of the company since its incorporation in the year 1899, declined to accept reelection, stating that he had passed his 83d birthday and desired to be relieved from the cares and obligations of the office.

At a subsequent meeting of the directors of the company Mr. Nathaniel M. Jones, who had previously held the offices of treasurer and general counsel, was elected to fill the vacancy. Mr. Frank P. Crandon was elected vice-president; Mr. Sampson Rogers, treasurer; Mr. Henry P. Magill, secretary and manager, and Dr. Frank L. Hart, assistant secretary. Dr. John Thompson, District Superintendent of the Chicago Western District, and Mr. I. N. Conard, President of L. A. Talcott & Co., wholesale fruit merchants, were named as new directors.

The annual report showed that the business of the company during the year 1912 increased over \$125,000. The books and accounts were audited by accredited public accountants and the company was certified to be in excellent condition.

A FRIEND FOR FORTY-THREE YEARS.

J. F. Cherry, of Detroit, Texas, writes: "I have used Gray's Ointment for forty-three years, and can truly say there is nothing equal to it or like it, and I would advise anyone suffering from old sores to give it a fair trial and they will never regret it or be without it. I believe if it had not been for Gray's Ointment my leg would have killed me long ago. There is grateful relief for anyone suffering from old sores, cuts, boils, carbuncles, burns, bruises, festering wounds, ulcers, tumors, etc., in Gray's Ointment. In order to test the above statement write Dr. W. F. Gray & Co., 806 Gray Building, Nashville, Tenn., for a free sample postpaid. 25c at druggist or by mail from the manufacturer.

A NOTE OF THANKS.

We take this means of thanking our many friends who have written us words of sympathy, or have in any other way shown us kindnesses since the death of our precious son, James. Our hearts are very heavy, but we find comfort in the promises of God.

MR. and MRS. T. J. HALFACRE, Kilmichael, Miss.

MEMORIAL RESOLUTIONS.

(On the death of Mrs. T. A. Lee, a member of the Missionary Society of the M. E. Church, South, Wesson, Miss.)

Whereas, our dear friend and sister, Mrs. T. A. Lee, has been called to her heavenly home, and since we realize that our loss is to her the greatest happiness in reunion with her loved ones, be it, therefore, Resolved:

1. That the Society of which she was a faithful and active member, has lost one of its best members.

2. That we deeply deplore her death, and shall ever miss her ever-willing service in aid of all our plans.

3. That we tender to her aged mother and children our sincere sympathy in their bereavement, and invoke for them the consolation that can only come from God.

4. That a copy of these resolutions be sent to the family, to our local paper, and to the New Orleans Christian Advocate for publication, and that the secretary be instructed to place the same upon our Society records.

Signed, Mrs. J. A. Boyd, Mrs. B. F. Youngblood, Mrs. E. H. Cutrer, Committee.

A BEREAVED CHURCH.

We have lost from the Red Banks (Miss.) charge, within the last few days, three faithful members of our Church. Mrs. W. B. Jones, of the Red Banks Church, died Monday, March 10. She was the faithful wife of Brother Jones, one of my stewards. Hers was a quiet and beautiful Christian character. She was true to her friends, her Church and to God.

Miss Stella Cochran, who was a member of our Church at Wesley's Chapel, died Wednesday, March 26. She was a member of one of the happiest families and was the faithful and trusted "Older Sister" of that home. She was faithful to her church in its old days, when it needed her help. All who knew her loved her and will feel her loss.

Brother M. L. Patterson, our faithful Sunday school superintendent and steward at Mahon, died Friday, March 28. The church and community feel heavily this loss. Such a life as his must always be a gain and when it ends a great loss. But most of all the loss is felt by his wife and four sons and daughters. Brother Patterson was, indeed, a good man. During his long illness he murmured not; and though he was interested and longed

to take part in the work for good around him, he was patient, willing, and ready to go hence and meet his God. J. M. CARPENTER, Pastor.

IMPORTANT NOTICE.

Delegates to the Mississippi Woman's Missionary Conference, to be held at Hattiesburg, April 25, 1913, will please send names to Mrs. Emma McGregor, Secretary W. M. S., Main Street Methodist Church, P. O. box 225, Hattiesburg, Miss.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

CHILDREN THAT ARE MISUNDERSTOOD.

In almost every community there is at least one child of deficient mental development, or in other words a feeble minded child. These children are almost universally misunderstood. Parents and relatives often think them stubborn and devoid of ambition and blame the child for its indifference. In school such a child is known as a dullard and becomes the target for the jest of its companions. The teacher sometimes refers to it as a "block-head" and a hopeless case. Thoughtless people sometimes speak of them as idiots. Even the family physician sometimes fails to appreciate the real condition.

All this is wrong!

These unfortunate children are not idiots. They differ as much from idiots as you do. They deserve and require a special system of physical and mental training at the hands of physicians and teachers who understand their infirmity. Don't send a feeble minded child to school with normal children. It only makes matters worse. Don't imagine that a private tutor can benefit such a child. It takes a life time of patient study to fit a teacher for this particular class of work.

Above all things don't give up the child to a hopeless fate. Act intelligently—give the child a chance. Much can be accomplished if it is placed in skilled hands. Don't imagine that anything can be accomplished at home. Home influences make improvement next to impossible. Parents who are interested in this subject may gain additional light from a booklet issued by the Stewart Home and School, Dr. John P. Stewart, Supt., Box 19, Farmdale, Ky.

MRS. JOHN DREW BETTER.

McLeansboro, Ill.—"About five years ago," says Mrs. John L. Drew, of this place, "I was afflicted with pains and irregularity every month. I suffered continually, was weak and despondent, and unable to do my housework. I took Cardui, and in one month, I felt like a new woman and worked hard all summer. I am now in perfect health, and recommend Cardui to all suffering women." Every day, during the past 50 years, Cardui has been steadily forging ahead as a result of its proven value in female troubles. It relieves headache, backache, womanly misery and puts fresh strength into weary bodies. Try it.

Hood's Sarsaparilla

In hundreds of homes is the favorite Spring Medicine

Made from Roots, Barks, Herbs and other ingredients, including just those prescribed by the best physicians for ailments of the blood, stomach, kidneys and liver. Creates an appetite.

OUR CALENDAR.

Connectional Meetings.

Board of Education, Dallas, Tex., April 27-30.
Board of Church Extension, Dallas, Tex., April 30-May 4.
Sunday School Board, Dallas, Tex., May 24.
Epworth League Board, Dallas, Tex., May 4-6.
College of Bishops, Dallas, Tex., May 5-6.
Board of Missions, Dallas, Tex., May 7-11.

District Conferences.

Columbus, Pheba, Miss., April 22.
Winona, Belzoni, Miss., May 15-18.
Durant, Sidon, Miss., May 14.
Greenville, Cleveland, Miss., May 22-25.
Jackson, Flora, Miss., May 13-16.
Brookhaven, Georgetown, Miss., May 6.
Corinth, Sherman, Miss., June 12-15.
Shreveport, Pleasant Hill, La., June 19-25.
Lafayette, New Iberia, La., May 19-22.
Sardis, Como, Miss., April 17-20.
Alexandria, Columbia, La., June 12-15.
Seashore, Bay St. Louis, May 13-17.
Meridian, Quitman, Miss., May 27.
Monroe, Bastrop, La., June 3.
Baton Rouge, Wilson, La., June 5-8.
Holly Springs, Tula, Miss., June 17-19.
Aberdeen, Verona, Miss., June 18-19.

General Missionary Conference, Southern Assembly Grounds, Waynesville, N. C., June 25-29.

COLUMBUS DISTRICT CONFERENCE.

I would be pleased if all the pastors in the Columbus (Miss.) District would send me the names of the delegates from their respective charges who expect to attend the District Conference, which will convene at Pheba on April 22. Address, T. J. Hopper, Cedar Bluff, Miss.

THE ABERDEEN DISTRICT CONFERENCE.

The Aberdeen District Conference will be held at Verona, Miss., June 18 and 19. The opening sermon, Tuesday night, June 17, will be preached by Rev. R. M. Evans. Representatives of the Woman's Missionary Society are invited. The following committees are appointed: For License—W. D. Wendel, R. P. Neblett, A. A. Martin. On Orders—W. M. Young, T. J. Durrett, W. N. Dodds. On Missions and Missionary Territory—A. W. Langley, J. H. Holder, L. T. Sargent. On Thursday morning two hours will be devoted to the consideration of Sunday school interests. JNO. W. BELL, P. E.

BROOKHAVEN DISTRICT CONFERENCE.

Georgetown, May 6-9, 1913.

This second announcement of the Brookhaven District Conference is made in the hope that the pastors will give heed to my request, formerly made, and send me the names of the delegates-elect, and all other members of the Conference, so that I may have plenty of time in getting the Membership Roll in good shape before we go to Georgetown on the morning of May 6.

I announce the following committees, and request that each person be ready to do the work committed to him: License to Preach—W. H. La-

Prade, J. W. Thompson, T. H. King; Orders—J. H. Foreman, L. L. Roberts, J. S. Parker; Hospital—H. M. Ellis, W. B. Hogg, J. L. Smith; Evangelism—W. H. Lewis, C. A. Schuitz, J. T. McVey.

Other committees will be appointed in time for the members of them to study the situation regarding the several matters to be presented at the Conference. I am anxious that all the brethren do their best to help make this a great Conference in every respect. The representatives of the various Boards will be welcomed, and given an opportunity to present their claims.

We will arrive at Georgetown in time for a service at 11 o'clock on the morning of the 6th, and Rev. L. L. Roberts will preach.

Dr. LaPrade will preach the opening sermon at the evening hour, following which the Sacrament will be administered. The Conference will be called to order at 2:30 in the afternoon of the 6th of May. Let all the members be present on time, and give themselves to the work.

ROBT SELBY, P. E.

Brookhaven, Miss.

THE PRESIDING ELDER AND CHURCH EXTENSION.

The following letter from a Georgia presiding elder has just come to hand: Dr. W. F. McMurry, Louisville, Ky.

"Dear Brother: I have just finished reading 'Priming for the Pump.' Am so favorably impressed by it that I want a copy of it sent to each preacher in my district. I believe the reading of it by them will help them personally and help the collection for Church Extension much more than the cost of publication. Send each of them a batch of the little tracts sent me. I never saw my duty to this great cause with quite so much force as I now see it. I have all the time tried to be loyal to the Church Extension collection, and have not failed in fifteen years to get the assessment on my charge, but I now feel inspired to champion this interest with more enthusiasm. I use the back of this sheet for names and addresses of my preachers.

Wishing you abundant success and praying the blessing of the good Father upon you and yours, I am Faithfully yours,

The above message cheered the heart of the Secretary and needs no comment. W. F. McMURRY, Corresponding Secretary.

THE MERIDIAN DISTRICT CONFERENCE.

The Meridian District Conference will convene at Quitman, Miss., Tuesday, May 27, at 7:30 p. m. The opening sermon will be preached by Rev. John Paul, and will be followed by the Sacrament of the Lord's Supper. The pastors are requested to have their delegates elected at an early date, and forward their names to me, and to Rev. B. F. Jones, Shubuta, Miss. J. T. LEGGETT, P. E. Meridian, Miss., April 12, 1913.

FROM BROTHER CREWS.

To the Pastors of the Louisiana Conference.

Dear Brethren: First, let me extend my profound thanks to all who expressed to me sympathy or showed me and my family kindness in any way during our recent great sorrow. Having done this, I wish to say that I want to be at work, and that if any of the brethren feel that they can use me in their meetings, I should be delighted to serve them. I shall be happy to respond to calls from anywhere and at any time, and any who may feel that they need me, need not let money considerations stand in the way. What I want is to be at work for the Master. Sincerely yours,

B. T. CREWS.

Shreveport, La.

Hair Falling? Go To Your Doctor

Hair falling out? Troubled with dandruff? Want more hair? An elegant dressing?

Ayer's Hair Vigor { Sulphur, Glycerin, Quinin, Sodium Chlorid, Capsicum, Sage, Alcohol, Water, Perfume.

We believe doctors endorse this, or we would not put it up.

DOES NOT COLOR THE HAIR

J. C. Ayer Company, Lowell, Mass.

Pellagra CAN Be Cured

---No Matter How Long You Have Suffered---By My

GUARANTEED TREATMENT

I'm so certain that I can cure even the most obstinate case of Pellagra, that I guarantee it—money back if I fail. Often the disease yields after a week of my treatment—seldom is it necessary to continue it longer than a few weeks. Think of it—you sufferers from this dreaded malady! No longer need you despair—to suffer without relief, with insanity and death staring you in the face!

Have you indigestion and diarrhea? Are your mouth and gums red and irritated? Are you losing flesh? Have you ugly eruptions on hands or face or feet? Are your nerves affected? If you have these symptoms DON'T DELAY. WRITE ME AT ONCE. YOU CAN BE CURED. MY FREE BOOK tells all about Pellagra—about my treatment—about me and my standing among my home people—gives the sworn testimony of THOSE WHO HAVE BEEN CURED after being given up to die by physicians.

Write me today. One month's treatment only \$10 and you take no risk for my guarantee protects you. Any bank in Jasper, and the mayor of the city will give you any information you may want about me.

C. P. BAUGHN,

American Compounding Co., Jasper, Alabama



Are You Getting the Benefit of Your Ability

Are you going to be content to let some one else cash in your experience and ability when you could just as easily be working for yourself in a live, profitable business of your own?

There's a big opening for you right now—an opportunity to make \$15 to \$18 a day doing contract ditching for the farmers in your neighborhood. Get a

BUCKEYE TRACTION DITCHER

With it you can easily get the work that is now being done by slow, hand labor. You can dig ditches that are absolutely straight, clean cut, and perfect to grade. And you can do the work twice as fast as by hand labor.

The Buckeye Traction Ditcher will prove a mighty profitable partner for you—one that you can always depend upon. It will cut from 100 to 150 rods a day according to the soil and enable you to get work enough to keep busy 9 to 10 months in the year.

We shall be glad to send you Catalogue 33, which tells how you can get on the inside of this big, money-making proposition. Write to

The Buckeye Traction Ditcher Co., Findlay, Ohio.

ALL ABOUT OREGON. Am besieged with letters asking about Oregon, but I am a busy pastor. I have been all over U. S. and have preached and lectured over Oregon for ten years. Know it from every man's point of view. It is the finest home country in the union. I have nothing to sell, not connected with real estate or railroads, and can furnish, unadulterated, all the information you want. Write inclosing \$1 and will write ten letters if necessary. E. H. Hicks, Albany, Oregon

EFFECT OF ONE BOTTLE.

Crandall, Tex.—"After my last spell of sickness," writes Mrs. Belle Teal, of this city, "I remained very ill, and stayed in bed for eight weeks. I couldn't get up, all this time, and though my doctor came to see me every day, he didn't do me any good. I had taken but one bottle of Cardui, when I was up, going everywhere, and soon I was doing all my housework." Cardui helps when other medicines have failed, because it contains ingredients not found in any other medicine. Pure, safe, reliable, gentle-acting—Cardui is the ideal medicinal tonic for weak, sick women. Try it.

YOU CAN AFFORD A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL, No. 1 or 2 (No. 2 just out). Round or Shape notes. \$3 per hundred; samples, 5c. each. 33 songs, words and music. E. A. K. HACKETT, Fort Wayne, Ind.

Destroyed by Lightning, Saved by Insurance

That is the story of many churches, and yet many are damaged or destroyed—and no insurance whatever. This latter number is decreasing and has been since our

Methodist Mutual, The National Mutual Church Insurance Co., of Chicago

began to impress upon church officials the importance of insurance and sufficient insurance, and to furnish it on such terms that none could afford to put it off. Just think of it! Protection for a few cents or less a day on easy payments, and no assessments. Write for particulars.

Henry P. Hagill, Sec. and Mgr., Insurance Exchange, Chicago. Mrs. Alice Hargrove Barclay, Agent N. E. Church South 1222 Second Street Louisville, Ky.



Woman's Missionary Work

Edited by Mrs. R. F. Harrell, Centerville, Miss.
Conference Press Superintendents:

Louisiana Mrs. A. C. McKinney, Ruston, La.
Mississippi Mrs. H. L. McCleskey, Hazlehurst, Miss.
North Mississippi Mrs. A. C. Yeager, Water Valley, Miss.

All communications for this department should be sent to the Editor at the address given above.

Let each man think himself an act of God,
His mind a thought, his life a breath of God;
And let each try by great thoughts and good deeds,
To show the most of heaven he hath in him. —Bailey.

Have high aims and aspirations! Let us ever travel onward and upward with Heaven always in sight. No matter what your surroundings in life, lift yourself above them, and keep your mind and soul ever fixed upon God. Live in the pure atmosphere of his infinite love, and your life, as well as that of your fellowman, will be uplifted and overshadowed by the radiance from this divine glow.

Mississippi Annual Missionary Conference.

The time is fast approaching for the Missionary Conference at Hattiesburg, and it is to be hoped that the auxiliaries, if they have not already done so, will elect their delegates as soon as possible. The date is April 25-30, and may this conference go down in the annals as the very best in every way and from every standpoint. This will depend only upon the amount of individual interest and universal co-operation expended.

MRS. H. L. McCLESKEY.

A Sister in Sorrow.

Our Mississippi Conference Press Superintendent sends us the following beautiful little tribute to the life of Mrs. Watkins who recently went home to dwell with Christ forevermore.

The whole conference grieves with its beloved President, Mrs. B. W. Lipscomb, in the loss of her mother, whose death occurred recently at the family home in Jackson, Miss. Mrs. Watkins was one of those rare lovable characters who served faithfully her generation and her Church by the will of God, and who, being dead, yet speaketh. She will ever speak, not only through her influence for good, but through the noble children whom she gave to the world and the Church. To these she bequeathed the greatest heritage one can have upon earth—a good name, which "is rather to be chosen than great riches."

Who Distributes It?

Who distributes the missionary literature to the auxiliaries in the Mississippi Conference? This question seems not to be perfectly clear to some of the auxiliaries in this Conference; so Mrs. McCleskey sends the following notice for publication (Note its contents and in the future remember it is your District Secretary to whom you apply):

"Some of the auxiliary officers overlook the fact that the Conference Press Superintendent handles only the Bulletin in the way of literature, and that all leaflets, et cetera, are distributed by the District Secretary. This should be borne in mind by all needing literature, for the Press Superintendent is not authorized to supply it, neither does she keep a stock on hand."

Anniversary of a Study Circle.

The members of the Study Circle of the Woman's Missionary Society of the First Church of Water Valley, Miss., celebrated its second anniversary on March 18. It was also the celebration of the natal day of the President of the united societies. Each

member had been requested to "bring one," and many accepted the invitation.

The new book, which is being taken up, is "China's New Day," by Headland. As this was a gala occasion there was no lesson, but subjects were assigned for the next meeting. One new member from another denomination was welcomed. The program was brief but varied, consisting of short biographies and sketches of missionaries who were born in March, interspersed with vocal and instrumental selections by the daughter of the house and her visiting friend. Delightful refreshments were served and "the cup which cheers but not inebriates" warmed hearts and loosened tongues. "All went merry as a marriage bell," and all united in wishing many happy returns of the day.

A. C. Y.

Union in Columbus, Miss.

Mrs. E. C. Johnson, Press Superintendent at this place, gives a most encouraging account of the work accomplished since the beginning of the new year. She says: "The Home and Foreign Societies have united and this union has proven harmonious and encouraging in every department. The work accomplished in the last two months has exceeded any ever hoped for. The membership is yet small, as compared with the congregation, yet each meeting brings new members and the future appears bright in every particular."

"Our society has taken several obligations which require persistent work, but we feel that the supply is equal to the demand, and that God looks with approval upon those who undertake great things in his name."

"The Press Superintendent, Mrs. J. E. Thomas, and the corps of faithful, zealous officers, hope to make this first year of the united societies, one that will reflect due credit on the past, and, open the way to larger undertakings for the future."

Ruston, (La.) Auxiliary.

Mrs. A. C. McKinney writes of this auxiliary that it is increasing both in interest and membership. Social and literary meetings are well attended; one meeting held in February had between fifty and seventy-five women present. The attendance at business meetings is nearly double what it was before the societies united. She says: "Ruston ought to be the banner auxiliary of the State, having enrolled the names of three of the finest women in ten States, all preachers' wives—Mrs. Holmes, Mrs. Fontaine, and Mrs. Carter." We'd like to add the name of Sister McKinney, for we are sure no auxiliary could ever "go to sleep" with her in its midst. She is an enthusiastic, ardent worker and is so imbued with the Holy Spirit that her presence is felt wherever she goes.

An Item of Interest.

The religion and practices of the Mormons seems to be arousing others than the people of the United States. We note in the Christian Advocate (Nashville) that the Swedish and Norwegian governments have made appropriations for lectures to warn the people against Mormonism.

Lessons from the Korean Christians.

For months all eyes have been focused upon China, and rightly so, for it is the land of greatest opportunity at present. But while we are so eagerly and anxiously watching affairs in China, let us not forget the little country of Korea to the north-

Mamma Says
It's Safe for
Children

CONTAINS
NO
OPIATES



FOLEY'S
HONEY and TAR
For Coughs and Colds

75c Worth **SEEDS** For 25c
15 Packets Sent Postpaid!

Special Garden Seed Offer to New Customers!

Just to get acquainted and to prove to you the excellent worth of Bollwinkle's Seeds of Proven Quality, we offer the following

Prize Collection at Less Than Cost!

1 Pkt. Golden Self-Bleaching Celery.	1 Pkt. True Georgia Collard.	1 Pkt. Long Red Carrot.
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1 " Early Eclipse Beet.	1 " Green Curled Endive.	1 " Early White Bush Squash.
1 " Broad Leaved Spinach.	1 " Garnishing Parsley.	1 " New Stone Tomato.
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This superb collection 15 full-sized 5c packets, and our 90 page garden guide and catalog, postpaid for only 25c. Mention this paper.

Bollwinkle Seed Co. (Ltd.), 521-C Dumaine St., New Orleans, La.



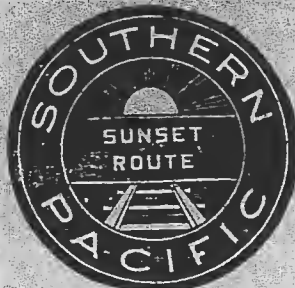
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ELECTRIC LIGHTS---
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Leave New Orleans (Union Station) 1:00 p.m., arriving Dallas and Fort Worth early next morning—Colorado second morning.

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LET US PLAN YOUR

Vacation Trip

Cheap Round Trip Fares to all
Summer Resorts and

SUMMER and CONVENTION FARES

To Resorts in **CALIFORNIA** and all the West

Summer Fares in effect June 1, to Sept. 30, 1913. Convention Fares in effect periodically throughout the Summer.

SAFETY - PLEASURE

Electric Block Signals, Oil Burning Locomotives, Standard and Tourist Sleepers, Observation-Library-Buffer Cars. Dining Service Perfect. For full particulars and literature, ask any Southern Pacific Agent or write J. H. R. PARSONS, Gen. Pass. Agt., New Orleans, La. W. H. STAKELUM, D. P. A., Lake Charles, La.

BIG BOSTON LETTUCE SEED FREE

If you are interested in farming or gardening, a simple post card request will bring a copy of our new 1913 Seed Catalog and a large packet of selected Big Boston Lettuce Seed Free by return mail. We want you to know BRUCE'S QUALITY SEED—the best seed a Southern Planter can use.

All varieties, true to name. Send postal to-day.

Complete, High Grade Line of Poultry, Poultry Supplies and Incubators.

—BRUCE POULTRY & SEED COMPANY—
NEW ORLEANS, LA.

east. The way in which the people of Korea have accepted the gospel and turned to the Savior of men has seemed almost miraculous to us of America. But should it be so regarded by us, for has not the Master said that with him all things are possible? In looking over a leaflet, "Korea's Message to the World," by Rev. C. G. Hounshell, we were deeply impressed by some of the striking characteristics of the Korean Church. Mr. Hounshell says that the Church there is a Bible-studying Church, a praying Church, a witnessing Church, a liberal and self-denying Church, and a Church of high moral standards. Do these features characterize our churches? We fear there are not many who can measure up to this standard. Mr. William T. Ellis, a noted journalist, who witnessed the examination of a Korean class for entrance into the Church, said: "It is harder to get into the Korean Church than to enter the Church at home." Isn't it time we were learning a few lessons from the Koreans?

The Sunday School.

Mrs. P. E. Allen has given the church at Grand Cane a nice pulpit chair in memory of Mrs. Catenhead, who for many years was one of the most saintly members of that or any other church. When she was not able to go to church unsupported, she assisted herself by holding to the fence, and when she could not venture out at all she was a devoted member of the Home Department of the Sunday school. Outside of the pastor's visits, perhaps no member of the church visited her in an official capacity for some years, except the Home Department superintendent. Is it fair to one whose chief joy has been to render faithful service to the church and Sunday school, until worn out by old age, to be forgotten by the church she has helped to make? The Home Department of the Sunday school is the connecting link between such a member and the church.

The Louisiana Conference Last Year's Children's Day Collections.

By reference to the Louisiana Conference Minutes for 1912 it will be seen that the following amounts were paid to the Children's Day Sunday school fund:

Alexandria District.

Alexandria, \$15; Loyce and Leconte, \$17; Columbia, \$8; Jena, \$10; Standard, \$5; Trout, \$1. No contributions were reported from Bon Ami, Bunkie, Campti, Colfax, DeRidder, Elizabeth, Glenmora, Harrisonburg, Marks, Melville, Marryville, Natchitoches, Opelousas, Pollock, Provencal, or Selma. Total for 1912, \$56; contributed in 1911, \$35.

Baton Rouge District.

Baker, \$5; Baton Rouge, First Church, \$12; Second Church, \$10; Clinton and Jackson, \$8; Denham Springs, \$3; East Feliciana, \$16; Kentwood, \$6; Port Vincent, \$13; Zachary, \$9. Amite City, Franklin, Hammond, Mt. Vernon, New Roads Mission, Pine Grove, Plaquemine, Ponchatoula, St. Francisville, St. Helena, Tickfaw, and Wilson made no contributions. Total for 1912, \$82; contributed in 1911, \$30.

Lafayette District.

Bell City, \$2; Church Point, \$4; Crowley, \$16; Lake Arthur, \$11; Lake Charles, \$15; Morgan City, \$12; New Iberia, \$13; Patterson, \$6; Rayne, \$4. Eunice, Franklin, Grand Chenier, Gueydan and Abbeville, Houma Mission, Indian Bayou, Jeanerette, Jennings, Lafayette, St. Martinsville, Sulphur, and Vermillion made no contributions. Total for 1912, \$83; contributed in 1911, \$53.

Monroe District.

Bastrop, \$6; Eros, \$7; Lake Providence, \$5; Mer Rouge, \$13; Monroe, \$17; West Monroe, \$6; Winnsboro, \$9. Bonita, Brooklyn, Calhoun, Farmer, Florence, Gilbert, Mangham, Oak Grove, Rayville, Tallulah, and Waterproof made no contributions. Total for 1912, \$63; contributed in 1911, \$75.

New Orleans District.

Algiers, \$21; Carrollton Ave., \$13; Epworth, \$3; Felicity St., \$13; First Church, \$15; Parker Memorial, \$16; Rayne Memorial, \$17; Second Church, \$6. Bogalusa, Donaldsonville and Vacherie, Louisiana Ave., Mary Weln, McDonoghville, Sildell and Covington, and St. Tammany Circuit made no contributions. Total for 1912, \$104; contributed in 1911, \$41.

Ruston District.

Homer, \$6; Lisbon, \$18; Minden, \$11. Arcadia, Benton, Bernice, Blenville, Boyd Mission, Cotton Valley, Haughton, Haynesville, Haynesville Mission, Plain Dealing, Gibbsland, Jonesboro, Lanesville, Ringgold, Ruston, Simsboro, Vernon, and Winnfield made no contributions. Total for 1912, \$35; contributed in 1911, \$56.

Shreveport District.

Anacoco, \$13; Bayou Lachute, \$5; Grand Cane, \$7; Greenwood and

Dixie, \$8; Ida, \$5; Keatchie, \$28; Leesville, \$7; Mansfield, \$21; Mooringsport, \$5; Pelican, \$3; Shreveport, First Church, \$54; Noel Memorial, \$10; Queensboro, \$2; Zwolle, \$15. Bosler City, Coushatta, Grand Cane Mission, Many, Pleasant Hill, Texas Ave., South Mansfield, Vivian, and Wesley made no contributions. Total for 1912, \$183; for 1911, \$26. Grand total for 1912, \$606; contributed in 1911, \$370.

From the above it will be seen that there was a gain in the income from the Children's day collections last year over the previous year of \$236, but still the amount was wholly inadequate to finance the great Sunday school cause. Of the amount raised 10 per cent went to the General Sunday School Board and was used to aid the Sunday school work in our Mission fields; 30 per cent went to the endowment of our Chair of Sunday school Pedagogy in Vanderbilt University, and 60 per cent was used by our Conference Board to supply literature to needy schools, meet running expenses and to support a Field Secretary. It will be observed that churches which contributed liberally to education, missions, Church extension, the orphanage, and other things gave nothing or a mere trifle to our Sunday school work—not because of a lack of interest, we are persuaded, so much as because there was no assessment for the one cause and there was for the others. Colleges are endowed and public education is supported by ample taxation, but the Sunday schools, as important an educational factor as any, must not only take care of themselves but carry many other church enterprises, help "raise the assessments," etc. But we are sure that when our people see this and realize that our Board is trying to do something to advance the work which our Sunday schools ought to do, these figures will be changed, and our work will be better supported. As a result of Rev. P. M. Brown's personal interest, shown in one way by urging his pastors by mail to observe Children's Day, the Shreveport District was the banner one, having advanced the amount raised in one year between six and seven hundred per cent. The First Church of Shreveport was the banner church, having contributed \$54. If to better our grade of Sunday school teaching, to put educational methods into our Sunday school management, and to extend our Sunday school interests is worth while, then in the record of this year our Children's Day collections should be quadrupled. P. O. LOWREY, Field Secretary.

MISSISSIPPI CONFERENCE NOTES.

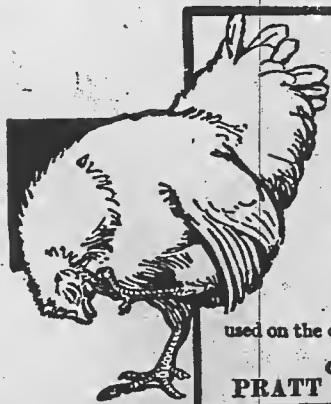
By Mr. R. A. Maddox.

Brother Superintendent, don't forget to organize in your Sunday school a department for missionary study. It is your duty for two reasons: (1) The pupils have a right to be informed concerning the work being done in the foreign field; (2) we should help others to know the way of light and life—it is Christlike to do it.

Great things have happened at Newton under the leadership of Brother H. F. Tolle. Ninety have been added to the Church and the Sunday school has made a marked advancement. On January 1, it stood in the ranks 100 strong; it now has 217 enrolled, an increase of over 100 per cent. Four new classes and one Wesley class have been organized. Who can beat this record? If you can, write me.

The Field Secretary organized six new Sunday schools on the Buford and Carthage charges during the month of March, and also reorganized the school at Carthage. We are reaching the country every chance we have.

What we should teach is love, sympathy, loyalty, obedience, reverence, our Church doctrines and polity, and how to live a Christian life. Thus,



Good Hatches Sure

when the sitting hens are kept free from lice and mites. Hens that are in constant torment cannot lead to business and bring off big broods.

Pratts Powdered Lice Killer

25c and 50c

used on the hens and in the nests will keep them free from lice. It pays!

Pratts Head Lice Ointment

10c and 25c

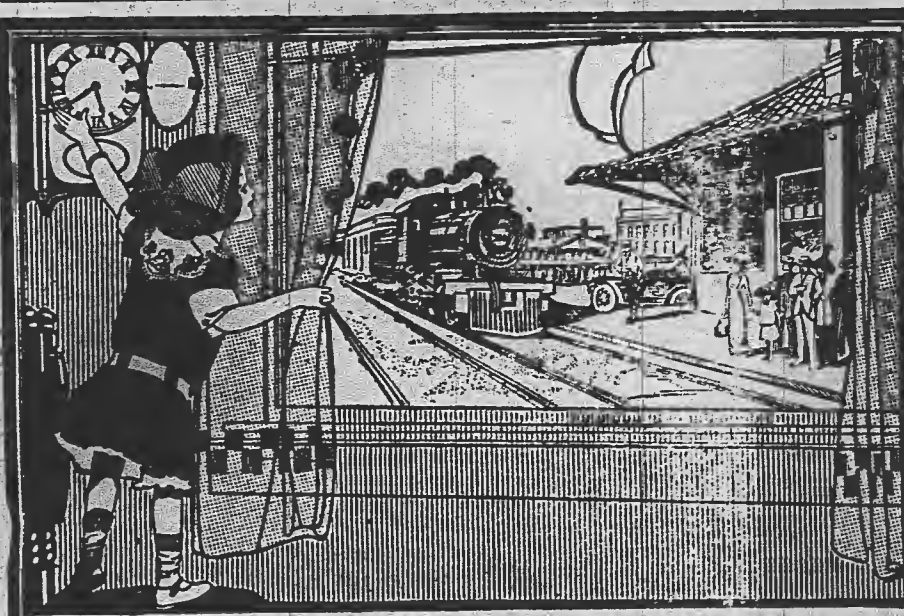
used on the chicks when they hatch insures freedom from head lice.

"Your money back if it fails."

Get Pratts Profit-sharing Booklet.

PRATT FOOD CO.,

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Dear Mr. Traveler

this road has but one thing to sell
That is Transportation

Transportation Means Getting There—AND ON TIME

THE people we serve do not depend for their time upon the Government Observatory or The Western Union Telegraph Company; they set their clocks by our trains. Traveling is a pleasure when trains are on time, and the conductor smiling—for civil conductors are just as necessary now-a-days as civil engineers. Next to being on time we pride ourselves on the courtesy of our train men. It is their business to answer questions and help you in any way possible. Our double passenger service is dependable. Plan your trips so as to use these "ever on time" trains and ride on the road where there is never a grouch. The ticket agent will be glad to supply you with a folder showing the schedules in detail, and give you any other information you may desire. Trains arrive at and depart from our new Central station in Shreveport and the new Union Depot in Alexandria. Our freight service is equally reliable. Insert in your orders routing c/o L. & A. Ry. You will be pleased with our service. Full information regarding either freight or passenger schedules, rates, etc., will be gladly furnished by any agent of the L. & A. Ry., or any one of the undersigned:

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our pupils will be able to do Christian service, and will count for something in the Church. Are you teaching these in your school?

Our public schools train for citizenship, and our Sunday schools train for Christian citizenship and Christian service. Which is the more important?

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PERSONAL AND OTHER NOTES.

Rev. J. T. Leggett, presiding elder of the Meridian District, requests us to state that the proper date for the quarterly conference of the De Soto charge, which will meet at Cooper's Chapel, is May 23. That of the Daleville work will be held at Andrews' Chapel, June 7 and 8, and that of the Porterville Circuit at Union on June 27.

Rev. Briscoe Carter, presiding elder of the Ruston District, has exchanged the dates of the quarterly conferences of the Bienville and Minden charges that of the former will be held at Bear Creek May 17 and 18, and that of Minden Station on June 7 and 8. The brethren will please take notice and govern themselves accordingly.

Rev. J. A. Tucker writes that the second quarterly conference of the Lamar charge, Holly Springs District, will be held at Mount Hope. Brother Tucker, in speaking of the status of the work under his supervision, says: "The first round of quarterly conferences was encouraging. Every charge, except one, paid more for ministerial support the first quarter this year than it did the first quarter of last year. The parsonage at Grezuda is going up rapidly and will be the best one in the Conference, when completed."

A dispatch to the Times-Democrat from Gulfport, Miss., on April 11, reported the laying of the cornerstone of a Methodist church at Fifteenth Street and Twenty-fourth Avenue, in that city, the ceremonies being under the direction of Dr. W. H. Huntley. The principal addresses were made by Bishop W. P. Thirkield and Mr. W. C. Pearce of Chicago. Rev. J. M. Morse, of Jackson, was also in attendance and took part in the exercises. Our Church is fortunate in having as its representatives in Gulfport Rev. M. L. Burton, Rev. W. W. Moore, and Rev. W. T. Griffin, and it is not surprising that substantial progress is being made.

We take from a recent issue of the St. Louis Christian Advocate, the following reference to the condition of the work in our Cabanne Church of that city, of which Dr. Theo. Copeland is pastor: "At the quarterly conference 24 accessions were reported for the quarter. It was also stated that nearly all of the assessments for the Conference benevolences were in hand, and that the estimates for ministerial support were paid up to April. From some of the members we learn that Dr. Copeland is preaching great sermons and growing all the time. The congregations are said to be better than ever before in the history of the church."

Rev. J. B. Randolph, our beloved pastor at Como, Miss., favored us with four additional subscribers a few days since. This makes 21 that he has sent in this year. Brother Randolph and his people are entertaining the Sardis District Conference this week. His beautiful new church will be a magnificent meeting-place for the progressive Methodists of that fine section of country. We appreciate the numerous invitations that we have had to attend this meeting, and wish that we could do so. It would, indeed, be an inspiration to look into the faces and grip the hands of our splendid fellow-workers in that part of the field. But the distance and expense make it impracticable for us to be present.

In sending in an announcement concerning the Aberdeen District Conference, which appears upon another page, Rev. J. W. Bell, the presiding elder, says: "The work of the district moves on smoothly and fairly satisfactorily. The preachers

are all in their places and hard at work. The storms have done us much damage, demolishing a number of our churches and bringing great loss to a number of our people. The pastors in the various charges are seeking to secure an enlarged subscription to the New Orleans Christian Advocate." We are grateful to Brother Bell for a cordial invitation to attend his District Conference, of which we shall be most happy to avail ourselves, if we find it possible to do so.

We greatly regretted to notice in the Commercial Appeal an account of the death of Mrs. Lizzie D. Elder, wife of Brother A. D. Elder, of Coldwater, Miss., which occurred at the Baptist Hospital in Memphis on Saturday, April 5. Sister Elder had been quite ill for some time, and about three weeks ago underwent a very serious operation, which for a while seemed to bring her relief, but the benefits of which proved to be only temporary. She was a noble Christian woman who both in her home and in the work of the Church made her influence strongly felt for good. To the devoted husband and six children who are so sorely bereaved, we extend our deepest sympathy, and pray that God may be their stay and comfort in this dark hour.

Brother W. A. McKennon, the capable superintendent of the Sunday school of our First Church at Shreveport, La., under date of March 28, writes as follows: "Our Sunday school is still progressing. We are engaged in a friendly contest with several of the leading Sunday schools of Southern Methodism for the leadership, and last Sunday (March 23) the attendance reported was as follows: First Church, Shreveport, 972; First Church, Memphis, 770; Centenary, St. Louis, 632; Travis Park, San Antonio, 525; Marvin Church, Tyler Texas, 559. We have only been beaten twice since the contest started—once by Centenary, St. Louis, and once by First Church, Memphis." Hurrah for Louisiana and Shreveport! We heartily congratulate Brother McKennon and Dr. G. E. Cameron, the pastor, upon this magnificent showing. Mrs. Cameron also has been an influential factor in the building up of this great school, which, so far as we know, has no rival in the State.

"THE LITTLE HYMN BOOK."

Here it is! What! Another hymn book? Yes, and a good one, too. Not a book full of frivolous and fantastic foolishness, but full of good, singable Gospel songs and hymns. "The Little Hymn Book" is compiled and edited by Dr. John M. Moore, one of our Missionary Secretaries, and published on the recommendation of the Board of Missions, of Nashville, Tenn. The book contains 165 hymns and 35 spiritual songs, all of which, except 16, are found in the Methodist Hymnal. This little hymn book will fill a crying need in our Methodism. We ought to make a bonfire out of some of the trashy stuff that we find in some churches and then order and use our own "Little Hymn Book."

Of course, the Little Hymn Book is not perfect. This is not to be expected. But it is about as near it as any hymn book I have seen. Among its many commendable items are the following: (1) The words of the hymns are printed in the musical staff. It might have added much value to our Methodist Hymnal if the editors had done this; (2) in the "Order of Worship" of the Little Hymn Book, is found the music of Gloria Patri and the Doxology (how much valuable time is lost while we are looking for "737" and the Doxology!); (3) another thoughtful suggestion of the editor is the number of the hymn placed at the right hand of each hymn, so that one may find it instantly in the Methodist Hymnal; (4) typographically the book is artistic and pleasing to the eye—the paper is not of the rough and cheap kind, but fine, white, and smooth; (5) twenty-five of the choice Psalms for responsive reading have been included; also the Ten Commandments; (6) the editor has happily not forgotten to add the dignified and devout "Amen" at the end of each hymn.

Here is something that pleases and delights me: "Amazing Grace" has at last found the long-lost and time-honored tune "Harp"—and the union is a hilarious one after a separation of many lonely years. Also, another happy meeting is "Children of Our Heavenly King" with its beloved companion "Cockham."

You might as well try to separate two hearts that have grown into one by a happy association

of half a century of joys and sorrows, as to divorce some hymns from their tunes. Who can think of the words "Jesus, Lover of My Soul," without at once singing "Martyn;" or of "Rock of Ages," without the tune of "Toplady;" or of "Holy, Holy, Holy," without breaking forth in song on "Nicaea"?

More than once, have I heard a congregation try in vain to sing such hymns as "Take My Life and Let It Be," to the tune of "Consolation" or "Messiah;" or attempt to sing "Amazing Grace," to the tune of "Simpson" or "Fillmore."

The people called Methodists cannot too often read Mr. Wesley's directions concerning congregational singing: "How shall we guard against formality in singing? Answered. 1. By choosing such hymns as are proper for the occasion. 2. By suiting the tune to the words. In all our congregations let the people learn to sing, and use our own hymn and tune book. Exhort every person in the congregation to sing; not one in ten only."

A. IMMAN TOWNSLEY.

Rayville, La.

AN APPEAL FOR AID.

I am writing this to the Methodists of Louisiana to beg them to help us maintain our Orphanage at Ruston.

Our expenses average nearly \$800 per month, and the amounts received from the Easter offerings were less than \$1300, so we are facing a serious situation financially. Our bills must be paid, and how are we to pay them without money?

Honor to whom honor is due. Brother Vaughan has sent in more than the assessment on the Mer Rouge charge. Brother Tucker has sent the amount of the assessment on the Leesville church, and Brothers Drake of First Church, Baton Rouge, and Holmes of Ruston have sent a large portion of their assessments. There are a large number of preachers in charge who seem to have forgot ten all about us.

Brethren, is our Orphanage worth maintaining? If so, help us right now.

We carry \$22,000 insurance, and we have just paid the premium amounting to \$597.15. We have to pay the interest on our debt of \$6000, and meet our current expenses.

I have now in hand but \$100, which is not enough to last a week.


Open your hearts and purses, and let us have the money we so much need. Please respond at once, so we can meet our obligations.

May God bless you, my brethren. I believe you will come to our assistance in this our time of need.

Sincerely yours,

P. H. FONTAINE, Sup't.

Ruston, La.



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NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 60—No. 17.

"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2983.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, APRIL 24, 1913.

CHAS. O. CHALMERS, Publisher.

Editorial

THE REMARKABLE REQUEST OF THE CHINESE GOVERNMENT.

The news comes that the Government of the infant Republic of China has formally requested the Christian churches within its borders to unite in observing Sunday, April 27, as a day of prayer for God's blessings upon it. This is nothing short of marvelous when the full significance of such action is comprehended. Up to the time that the revolution that overthrew the Manchu dynasty broke forth, of all the heathen nations China was regarded as perhaps the most perfectly contented with her customs and religious beliefs and the most unresponsive to Christian effort. For a considerable time the missionaries found the doors there closed and barred against them; and even after they had been opened, their self-sacrificing labors seemed to amount to little. The hope of Christianizing this vast empire of more than 400,000,000 of people—nearly one-third of the human race—seemed a vague and distant one indeed. But patiently the servants of God tolled on, trusting in Him who said, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost—teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world." Visible results came slowly and appeared meager, but the seed sown were taking deeper root than was dreamed of; and when suddenly the old monarchy went to pieces and a republic headed principally by Christian statesmen arose upon its ruins, the whole planet was startled and surprised. The coming into being of this new democracy, unheralded and unexpected, is the mightiest miracle of modern times. And undoubtedly the agency that has chiefly wrought it is the Gospel of Christ. We question whether in the more than nineteen hundred years of its history Christianity has ever achieved a nobler triumph, or one that will be more far-reaching in its influence, than that of awakening and unshackling this sleeping giant of the Orient.

We would not convey the impression that we think the Christianization of China has already been accomplished. Far from it. We have in reality but little more than begun the stupendous task. But there is no doubt that the leaders among this ancient people have been weaned away from their old faiths and their old ways and that they have caught a new vision. It means much that the inhabitants of this long-benighted land have adopted the Christian chronology and have begun to write "In the year of our Lord," and that those now in charge of public affairs feel that the Christian Churches have access to a Power whose assistance they need in this critical period of their country's history. Surely if the disciples of Jesus, both at home and abroad, will only faithfully do their duty in this time of widening opportunity, we may from now on expect such conquests for the Cross in the Far East

as will thrill and inspire the whole Christian world.

We notice that some of the Mission Boards and the Federal Council of the Churches of Christ have issued an appeal to the members of all denominations in America to join with the Christians in China in praying for the young Republic on the day designated, which is next Sunday. We earnestly hope that both in their public and private devotions our people will remember this fitting request. Indeed, it ought to be remembered by the Christian people of every race and clime. A volume of prayer ascending from every part of the globe would properly attest the deep interest of all Christendom in the future of the Chinese people, and would also helpfully accentuate the essential oneness of the followers of Christ in all lands.

CHURCH AND SCHOOL THEATRICALS.

We have recently noticed with regret that theatricals given by church societies and schools seem to be on the increase. Especially has it grieved us to observe that our Methodist people in some localities seem to be beginning to take to such things. As we have before had occasion to say, in our opinion the influence of such performances is not helpful, but harmful. Never in its long and discreditable history has the theater been more corrupt than it is at this time. As is well known, when a young lady enters upon a stage career in the generality of cases it means her moral ruin. Indeed, so bad is the general reputation of actors and actresses that many high-class hotels do not care to receive them as guests. The truth is, it requires a constant sacrifice of splendid young womanhood to keep the theaters going. Leaving wholly out of consideration the character and influence of the performances given, how can Christian people afford to patronize and thus aid in maintaining an institution which exists at the cost of such a wreckage of human lives and souls?

But it may be asked what has this to do with theatricals given by young people who are pure and upright? We answer that the amateur performance tends to whet their appetites for exhibitions given by professionals. When a passion for such amusements has been awakened, young people cannot be counted upon to discriminate between the church and school play and one performed by a traveling troupe in an opera house. Nor do they always stop by becoming patrons of the public theater. In some instances they become stage struck and frightful results follow. We have known the happiness of more than one family to be hopelessly blighted by such occurrences. The private theatrical also exercises a pernicious influence upon the community at large. It confuses the moral perceptions of the people and is a sort of bait to draw them to see the wandering stars (of various magnitudes) of the dramatic world. A person who attends the presentation of some popular drama by local talent is pretty apt to want to see how the celebrities acquit themselves when they come along.

The attitude of the Methodist Church toward the theater is well known. Both our Bishops and General Conference have spoken unequivocally on the subject. The General Conference of 1902 declared 'card-playing, theater-going, attendance upon race courses, circuses, and the like to be justifiable grounds of discipline.' This pronouncement has never been repealed or modified. Surely no good Methodist can afford to set the teachings of his Church at defiance or to do anything that might even indirectly strengthen an institution that is so manifestly evil as is the stage. We believe that an overwhelming majority of our people are sound on this, as well as on all other important questions of doctrine and conduct. But in view of the loose notions that seem to be coming into vogue in some quarters, it might be well for our Annual Conferences to make themselves heard concerning church and school theatricals in no uncertain tones when they next meet. It will, in our judgment, have a wholesome effect for them to let it be clearly understood that they will tolerate no lowering of our safe and Scriptural standards either in regard to this or kindred matters.

We sometimes receive a notice of a play that has been pulled off by some Sunday school class or society in the Church, but none of these have been mentioned in our columns, nor will they be. Our opposition to such things in the Church is uncompromising, and if they want a publicity medium they must look somewhere else than to the New Orleans Christian Advocate while it is in our charge.

In conclusion, we will say that if any brother wishes to defend church or school theatricals, let him come into the Conference organ, and not attack the position of the Editor before his congregation where he has no chance to be heard in reply, as was said to have been done in one instance last year after we had had occasion to discuss briefly this subject. There is little bravery or glory in assailing and demolishing an opponent who is hundreds of miles away and who may know nothing of how he was annihilated until months afterwards, or possibly not at all. To perform so knightly an act as that is to become a rival of the famous Don Quixote.

The Wesleyan Christian Advocate says: "It is now given out that David Livingstone was a member of the Wesleyan Mission in his native town of Blantyre, and that he held a ticket to the class-meeting there. When he went to Glasgow, out of deference to his parents' wishes, he definitely and exclusively identified himself with the Independent Church. Methodism has given a good religious start to not a few of the famous men and women of the world." Our contemporary is right. If the influence that Methodism has exerted were obliterated, some of the brightest chapters in the history of other Churches would be blotted out.

"The man who has no grip on the unseen is like a ship without an anchor, driven by the winds and waves."

ANTI-SUFFRAGE.

By H. M. Willett.

Women are not being deprived of a natural right because the ballot is withheld from them. Chief Justice White of the United States Supreme Court declared that citizenship carried with it no voting power as a right. The learned jurist, Judge Cooley, said, "Suffrage does not exist for the benefit of the individual, but for the benefit of the State itself. It is a regulation which the State establishes as a means of perpetuating its own existence, and of insuring to the people the blessings it was intended to secure." Chief Justice Marshall handed down the opinion that "The granting of the franchise has always been regarded in the practice of nations as a matter of expediency, and not as an inherent right." Similar opinions have been rendered in many courts in deciding test cases. A resident of the District of Columbia has all the privileges of citizenship, but he cannot vote, as the franchise is a State right and the District of Columbia is not a State. Officers and enlisted men in the Army and Navy are citizens, but they are not allowed to vote. These decisions and examples are a sufficient answer to the claim that Woman Suffrage is a natural right.

Another reason put forth for granting the ballot to women is the claim that this is necessary for the purification of the ballot and the elevation of society. Politics in Colorado, Wyoming, Idaho, and Utah have been in no way improved because women vote. In Utah, particularly, where women are in the majority, we find a dynasty controlled by one American citizen, Jos. F. Smith, the Mormon prophet, who rules like the Sultan of Turkey with his harem. Have women political, social or economic independence in Utah? Has polygamy been stopped by woman's instinctive self-respect, or her practical demands through the ballot? Politics are not uplifting and conditions in the Woman Suffrage States are still corrupt. Hon. Elihu Root, in a recent address, said: "I am opposed to granting suffrage to women because I believe it would be a loss to woman and an injury to the State. Suffrage implies not merely the casting of the ballot, but, if it means anything, it means entering upon the political field of life, and politics is modified war. In politics there is struggle, strife, contention, bitterness, excitement, agitation, everything averse to the true character of woman. Woman rules to-day by the sweet and noble influences of her character. Woman in strife becomes hard, harsh, unlovable, repulsive. True government is in the family, the true throne is in the household. The highest exercise of power is that which forms the conscience, influences the will, controls the impulses of men, and there to-day woman is supreme and woman rules the world."

Giving the ballot to women would be inexpedient unless this doubling of the ballot would guarantee a higher standard of patriotism and intelligence in the majority of the votes cast. Unfortunately, there are many women who are both ignorant and depraved. These women, through bribery and other improper means, would be brought to the polls to cast their votes for corrupt politicians and harmful measures. On the other hand, a large proportion of our women of culture and refinement are either indifferent or opposed to the ballot, and would largely remain away from the polls. It seems probable, therefore, that by giving the franchise to so many women who care nothing for it, and to others who know less about the principles of our government than the average man, our political problems would be further complicated rather than benefited by the change.

It is often claimed that women need the franchise for their own protection against unjust laws. It is doubtless true that under the Common Law, women suffered from many legal disabilities, but in recent years these laws have been largely removed and the States have conferred on them rights and privileges which exceed those granted to men. The laws regarding the rights of women

are more liberal in New York and Massachusetts than in States where they have the ballot. Those two States grant equal guardianship of the husband and wife over their own children. Wyoming, Idaho and Utah give no such privileges, and women have voted forty-four years in two of those States. Nor need the husband support the wife, if he does not care to, in those three Woman Suffrage States. In Idaho, a wife has no control over her own wages, or money of any kind, and she can secure the control of her own property only by going into Court and showing that her husband is mismanaging it.

Economic changes in the past fifty years have driven many women into industrial pursuits, and the statement is frequently made that they require the ballot to improve their wages and better the conditions under which they work. Arguing from analogy, I may say, that the ballot has not apparently increased the wages or shortened the hours of laboring men. These benefits have been secured rather through the organization of trades unions, and the processes of supply and demand. Women's wages are comparatively low because there are so many more applicants for positions in offices and factories than there are places available. Another equally potent reason is the temporary nature of their employment. Statistics show that forty-five per cent of wage-earning women cease to work at the age of 25, and sixty-seven per cent at the age of 35. Of the total population of women in this country, only about 12 per cent are of voting age—21 years or older. Miss Ida M. Tarbell, one of the ablest women of our day, and a wage-earning woman, has well said: "The woman in industry is, after all, a transient. A training that will lead her to apply her powers with appreciation and enthusiasm to domestic and not to political life is what she needs. She must not prove her equality by doing in his ways the things man does, but by doing the things for which she is fitted and which the world needs from her. Life is not saved by politics, but by principle."

The movement for Woman's Suffrage is founded on the belief that the ballot is the solution of all governmental evils. The experience of the last half-century shows the fallacy of this opinion. The ballot was given to the negro, but instead of solving the race problem, it has tended to complicate it. Men have learned that social reforms cannot be secured by merely casting the ballot on election days. Men now understand that public opinion must be educated and stimulated in order to create a demand for the enactment of a law and for its enforcement thereafter. Ex-Mayor McClelland, of New York, said not very long ago: "In the last analysis, that which gives life to the statute, that which transforms it from an empty threat into the living, breathing law, is the vitalizing force of public opinion." William Allen White, in his recent novel, "A Certain Rich Man," says, "When public opinion rises sure and firm and strong, no material force on earth can stop it. It is in this realm that woman plays a large and important part." The many evils of civic life and the abuses of industrial conditions can be best rectified and remedied by the indirect influence of women. Let them stand intelligently, fearlessly, and insistently for all that is true, pure, and just in the home, and in the business and social life, and thus use their strength along the myriad lines of work needing their support. In this way, women can exert a much greater influence upon the political life of the country, and can better promote the needed reforms in our government without the ballot than with it. Unfettered by party obligations, they are in a position to unite in non-partisan efforts to elevate political ideals in all the parties. To take this exceptional power away from women, and make them merely cogs in the political machinery, is no advantage to them and a distinct loss to the community.

It is a significant fact that there is a well organized movement among women against having the franchise forced upon them. This opposition to Woman Suffrage must be based upon some fun-

damental principles and not upon the mere whim of women who do not wish to vote. It is the welfare of the State and race which they have at heart, as a careful study of the question from its various standpoints has convinced them that suffrage would but add another responsibility to those they now carry without giving them any compensating advantages. They realize that the whole social structure of the State would be weakened at the very foundation by this attempt to equalize and identify the practical activities of the sexes. They comprehend that this addition to the electorate would shatter the basic principles of our government by making possible a majority which could not enforce its own laws.

The principal function of Government is the protection of person and property. Women in the past have been exempted from this responsibility. Voting is only a small part of government, and if this responsibility is thrust upon women, they must also take an active part in the preliminaries necessary to voting and assume their share of the consequences resulting therefrom. They must assist in enforcing the laws which they have helped to enact. For this, women by their very constitution, are unfitted. Man is the natural protector of life and property and the natural provider for the home. Equality applied to the sexes is a misnomer. The question of Woman Suffrage is not a question of equality, but a question of function. I find no political reason for Woman Suffrage. On the contrary, I find in the complementary relation of the sexes why both should not be engaged in the same work. The world's work for the benefit of humanity needs the co-ordination of men and women, and women need the protecting care of men to make them efficient in their own special sphere. The irritating nature of politics would impair the ability of women to do properly their own work, and they would not have the power to do more than man alone in improving political conditions. If women assume the responsibilities and duties of political life, if they undertake to do man's work in addition to their own, it will mean a diffusion of their natural powers and activities, and we shall have deterioration instead of progress. I would not attempt to limit woman's sphere of influence, but we should seriously consider whether she may not better serve her generation by conserving her natural forces for her great work as a home-maker, rather than dissipate and weaken them by undertaking to do man's work also.

"RELIGIOUS BELIEF OF THE PRESIDENTS."

(This letter written by Rev. E. S. Lewis, our pastor at West Point, Miss., to the Editor of The Leader, a paper published in that city, deals with matters of such general interest that we take pleasure in reproducing it.)

Editor of The Leader: In your issue of the past week I find an article with the above title. The same article has appeared in a number of papers recently, throughout the country, and no one, so far as I know, has challenged its truthfulness. I do not want to appear in the light of a critic, but a fact that is not historically true ought to be challenged.

No one honors the good old Presbyterian Church more than I do. It has been, and is yet, a mighty force for righteousness in our land. Its adherents have not been so numerous as some other Churches can boast of, but it has certainly been influential. It is a fine thing to be able to number the great and the titled among your followers, but if certain claims are not warranted by fact, then they ought to be challenged.

There are certain claims in the article referred to of last week which cannot be substantiated, according to my books. All I am concerned about in this article is whether the statements made are historically true. We are all agreed that honor ought to be given to whom honor is due.

You state in the article, quoted from the Richmond Times-Dispatch, that Polk and Lincoln were both Presbyterians. It also is so stated in the

World Almanac. Mr. Will T. Hale, who is so well-known to literary people that he needs no introduction at my hands, says in his little book, "Great Southerners," page 122, that James K. Polk was converted under a sermon preached by Dr. John B. McFerrin, a noted Methodist preacher, near Columbia, Tenn., in 1833. He says: "From that day he was a changed man." However, he did not connect himself with the Church at that time. Mr. Hale says it was supposed that he would not connect himself with the Church because his wife and mother were Presbyterians, while he was a Methodist in belief, and he did not care to separate from them in Church affiliation. Quoting from Hale, page 122, I find these words: "On his return from Washington, at the expiration of his term as President, he settled in Nashville. His fixed purpose was to join the Church. In his last illness he sent for McFerrin (the minister who had been instrumental in his conversion), revealed the matter to him and requested that he be baptized and received into the Methodist Church. McFerrin also preached the funeral sermon, from the text on which was preached the one under which Polk was converted in 1833." This, it seems to me, is conclusive, if one who lived in the same community can be regarded as a trustworthy historian. So, according to Mr. Hale, the wife and mother were Presbyterians, but the President was a Methodist.

As to Lincoln, the Times-Dispatch is wrong again. Mr. Lincoln was never at any time in his life, a member of the Church. So states Bishop Charles H. Fowler, in "Patriotic Orations," page 88. At the time of Lincoln's death, Bishop Fowler was pastor of the First Methodist Church in Chicago, and delivered a notable oration upon the life and character of the martyred President. Here are a few facts gleaned from the address on Lincoln: "At the time of his mother's death, when he was nine years old, there was no minister near by and so his mother was laid away without any religious ceremony. This greatly distressed young Lincoln. Months afterward he wrote to an itinerant Methodist preacher, a hundred miles away, to come and hold services over his mother's grave. The good man came and held the service, which was attended by the settlers for miles around, and the lad was greatly comforted.

It is true that during Mr. Lincoln's stay in Washington he worshiped most frequently at a Presbyterian church, whose pastor was a warm personal friend, but he was never a member of that Church. On page 102 of the book mentioned above, there is a stirring account of Lincoln's conversion under a sermon preached by a Methodist preacher, named Jacques, of the Illinois Conference, on the text, "Ye must be born again." In 1837, Lincoln heard Dr. Peter Akers, a famous old Methodist preacher, deliver a great sermon at Salem, Illinois, on "The Dominion of Jesus Christ." Lincoln declared twenty-five years afterward that he had never been able to shake himself loose from the convictions of that occasion.

When Lincoln was buried at Springfield, Illinois, a Methodist, Bishop Simpson, far-famed as an orator and preacher, had charge of the services and delivered the funeral oration. If Lincoln was not a member of the Church and the above facts are true, how does it happen that the martyred President is put down as a Presbyterian?

E. S. LEWIS.

RUSTON DISTRICT MISSIONARY INSTITUTE.

The Preachers and Laymen of the Ruston District enjoyed a very successful Institute at Winnfield, April 8 to 10. Our congregations on account of bad weather were not large, but those who could attend were very much profited and encouraged. Brother Carter had been very careful in planning his program. Such subjects as "Our Responsibility to the Non-Christian Peoples," "Prayer in Mission Work," "How to Develop a Missionary Spirit Among the Pastors," and others of equal importance were discussed. The preaching was done by Brothers Brown,

Holmes and Means. Brother Brown was the oldest young man in the crowd. He is a living example of how it is possible to grow old gracefully.

The most important feature of the occasion was the round table talks. Every one present entered into these discussions with enthusiasm. In this way the meeting was truly apostolic, each having a psalm or exhortation. The preachers told of their needs and the needs of their works, and received suggestions practical and helpful. There was no hurry; but it was a real Institute—a place of learning. We had less of eloquence and more of sense than any Institute it has been my privilege to attend.

The last day of the Institute was enlivened by having Brother Vic Fulton, of Shreveport, with us. He led the discussion of the last afternoon. I had almost said he is a Prince, but as I never saw a Prince I will abstain. He is a splendid layman, and may his tribe increase. One of our preachers suggested that we recommend him to the District Conference for license to preach. That suggestion was heartily objected to from the fact that we have spoiled too many laymen in that way already.

The last night was given over to the laymen of Winnfield, who had prepared a banquet of about one hundred plates. You can say for the preachers of the Ruston District, that they don't mind staying out late. The banquet was one of good cheer and fellowship. We had toasts and roasts, laughter and song. Winnfield was glad of the opportunity of entertaining our brethren from a distance, and hope that they will all feel like coming this way again at an early date.

L. A. HUMPHREY.

Winnfield, La.

THE WORK OF THE MISSISSIPPI ANTI-SALOON LEAGUE.

On Monday evening, March 31, ex-Governor Rob't B. Glenn, of North Carolina, delivered in the Walnut Street Theater of Vicksburg one of a series of lectures on the prohibition question that he was engaged to deliver in the State of Mississippi under the auspices of the Anti-Saloon League. Of course, any one who ever heard Governor Glenn knows that this was one of the greatest speeches ever delivered in the State on this most important and vital question. When the Governor is through with his speech-making in the State, there is little doubt that prohibition will be stronger and the cause of the whiskey men much weaker.

The next morning after the lecture, one of the leading citizens of the city said to me, "If we could hear a few more speeches like that to large crowds in Vicksburg, something would be doing sure enough." One's impression of the Governor is that he has a great mind, and that his mental powers are backed up by a splendid Christian character—reinforced by strong convictions. He deals one striking blow after another, and carries his audience with him by arguments and eloquence in such a manner that the man who is in favor of whiskey is rendered speechless and helpless. Any State is to be congratulated on having had such a man for Governor. Surely a State has a bright future in which the citizenship has such ideals as to put a man of Governor Glenn's character into a position of leadership. Moral and civic righteousness is the best capital stock a State can have. People who are looking for a locality in which to invest and build a home and rear a family feel safe in coming to a State, city, or community where their children will be free from the grosser forms of evil. Three-fifths or seven-tenths of the evil in the social life of the world to-day come from the drink habit, and when we are rid of this, or when it is reduced to the minimum, we will have lifted the social life of the country to a vastly higher plane than it has ever been.

Those who have watched the progress of things in the prohibition line, in the enforcement of the law and the increase of sentiment favoring civic

righteousness, in Mississippi for the last eighteen months, may well congratulate themselves on the headway being made under the leadership of Rev. G. W. Eichelberger, D.D. Under his leadership, properly supported by the Anti-Saloon League and the W. C. T. U., we may look for better things in the future than in the past. The Near-beer Law must be repealed and other laws that we have improved where needed, and still others passed, to bring this State up to the front rank of Prohibition States.

The attitude of some of the preachers of the State is a little surprising. I mean the Methodist preachers, for it is not my privilege to criticize ministers of the other Churches in the newspapers. Of course, we all stand right on the question, but we are not all at work like we should be. Some men I know, occupying spheres of large influence, have never turned a hand to aid the cause. As Governor Glenn says, this is the greatest Home Mission work a preacher can do, and where this curse is lifted from the social life of the community, the Church always prospers vastly more than where whiskey has held sway. One other thing must be done by the next Legislature: a law must be put on the statute books requiring the school boards to put in the course of study of our public schools, a text-book on the evil effects of alcoholic stimulants on the human system. Let this course be a thorough one to run through several grades.

One other thing especially needs to be done, and that is for the State of Mississippi to get control of the island in the Mississippi River, west of the city of Vicksburg. If the Governor of Louisiana would put himself to a little trouble and investigate the situation on this island, he might feel compelled to remove the evil or transfer it to Mississippi, that she may clean it up. The toll in human life paid to the liquor business since it was established over there is more than a dozen men, and one woman has been shot on the island since I came to this city as pastor. A business of that kind, conducted so near the city, is a menace to good order in the city, and is used as an argument against the enforcement of the law within our corporate limits. Governor Brewer said to me before the election in which he was made Governor that he was going to give the State the best judiciary it has had since the Civil War. So far, so good; and if he will keep the good work going on until we have judges that will make every official in the counties and the cities do his full duty, or resign and get out, we will soon see a different state of things. This is what we can bring to pass if we will—and we will. That a man should run for an office, be elected, take the solemn oath that he does and then protect a criminal, wink at the violations of the law, and connive at the very evils he is sworn to protect the community from, is a burning shame. Yet there are some who do this. Where this state of things exists every good citizen should strive to see, not only that such men are put out of office, but that they are made to put on stripes and spend a season at Parchman or Greenfield, making corn and cotton to pay for the education of boys who may be brought up with a higher sense of honor than to live a perjured life. When a man sells honor and self-respect for office, money and position, he should be made to feel the pressure of a respectable social sentiment.

W. H. SAUNDERS.

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NEW ORLEANS, LA.

Church News

The Federation Committees of the two Episcopal Methodisms in America met in Washington, D. C., a few days ago.

Dr. T. N. Ivey, Editor of the Nashville Christian Advocate, will preach the Commencement sermon at Carolina College at Maxton, N. C. The Annual Address will be delivered by the Hon. T. J. Jarvis.

The Annual Convention of the Holiness Union will be held in Louisville, Ky., April 29 to May 4. Mr. L. P. Brown, of Meridian, Miss., is the president of this organization, and will deliver one of the principal addresses.

It is stated that the headquarters of the Mormons for their operations in the South is Chattanooga, Tenn. They are said to maintain there the largest printing house that they have in the United States, except the one in Salt Lake City.

Dr. H. C. Tolman, professor of Greek at Vanderbilt University, has declined to accept the presidency of an Eastern college which was recently tendered him upon flattering terms. He has been connected with Vanderbilt for about twenty years.

After stirring addresses by Bishop Lambuth, Dr. Rawlings, and others on Sunday, March 30, the Central M. E. Church, South, of Spartanburg, S. C., subscribed \$2019 to support a missionary and his wife in the foreign field. It is stated that this congregation, when all its offerings are footed up, will give \$5000 for home and foreign missions this year.

The largest Sunday school Bible Class in Tennessee, according to report, is the S. C. Williams Class of the Munsey Memorial Church of Johnson City. This distinguished gentleman for whom this class is named was recently appointed by Gov. Hooper to the Supreme Bench of the Volunteer State, to succeed Judge John K. Shields, who was elected to the United States Senate.

Rev. Carl D. Harris, Editor of the Baltimore Southern Methodist, started on a trip abroad on April 12, sailing from New York. Before his return he expects to see the Holy Land, Egypt, Greece, Italy, and a part of Turkey. During his absence his paper will be in charge of Dr. F. J. Prettyman, pastor of Epworth Church of Washington City, and the Chaplain of the United States Senate.

The Baltimore Southern Methodist, though the closest economy has been practiced in the management of its affairs, yet finds it impossible to get along without the aid of an assessment upon the Annual Conference. We think that money thus applied is put to a wise use. There is no interest of the Church that is not helped by the maintenance and circulation of a good church paper.

Dr. J. C. Morris, of Alabama, has been appointed associate pastor of Trinity Church of Los Angeles, Calif., the work having become too heavy for Rev. R. P. Howell, who has been serving this congregation with such marked acceptability and success. Trinity, it will be remembered, is soon to have one of the largest and most complete institutional plants to be found in the United States.

Dr. Stonewall Anderson is quoted as having said that only 43 per cent of Southern Methodist children are being educated in Methodist schools, and that 5,000 Methodist young people are students in State universities. Manifestly we need to do something to bring the youth of our denomination more generally under the instruction of our own educational institutions. "Standardizing" our colleges is well enough, but even more important is

the task of enlisting the patronage of our people, so that the rising generation in Methodist homes will not be weaned away from us. In our humble judgment, we need few things worse than a wisely planned system of secondary schools.

Bishop W. A. Candler will soon publish a new book, entitled "Practical Studies in the Fourth Gospel." With so rich and inviting a field before him as the Gospel of St. John, we dare say that our Georgia Chief Pastor will give the Church a volume that will be both helpful and inspiring. As is well known, this is the Gospel at which the "critics" have chiefly aimed their shafts within recent years.

Dr. W. F. McMurtry, Secretary of the General Board of Church Extension, sends us the following good news: "The Loan Fund Capital of the Board of Church Extension had reached the sum of \$501,387.16 at the close of our fiscal year, March 31, 1913. This was an increase of \$66,222.66 for the past year." We congratulate Dr. McMurtry and his co-laborers upon having brought this important fund past the half-million mark.

The Texas Christian Advocate states that Rev.

W. J. Johnson, of the First Methodist Church of Beaumont, Texas, is having a remarkably successful pastorate in that progressive city. He is preaching to large congregations, and the Sunday school, which is said to be scarcely second to any in the Lone Star State, had on a recent Sabbath an attendance of 862. The work is also reaching out into other sections of the city, and lots for two mission chapels have been secured. Brother Johnson's Mississippi friends will be delighted to learn of the substantial results he is achieving for the Master in his present important field of labor.

There are reported to be 8,960 Methodists in Richmond, Va. The per capita contribution to missions by the membership of the various Churches in that city, according to figures recently given out, is as follows: Baptists, \$1.16; Campbellites, 68 cents; Episcopalians, \$1.37; Lutherans, 33 cents; Methodists, 66 cents; Presbyterians, \$2.09. It is doubtful whether these figures do the Methodists justice, since they give money to Church Extension and other causes, which are really missionary, but which are not nominally set down as such in our statistical tables.

Centenary's New President



REV. R. H. WYNN.

On Thursday, April 17, the Special Committee appointed by the Board of Trustees of Centenary College to name a president for that institution, to succeed Rev. Felix R. Hill, resigned, met in Shreveport and elected Rev. R. H. Wynn, presiding elder of the Crowley District, to this responsible position. It is stated that Brother Wynn has signified his acceptance of the place, and that he will take charge at the close of the present scholastic term. The new President of Centenary, who is a son of Rev. J. F. Wynn, an honored superannuate of the Louisiana Conference, was born at Waterproof, La., on Feb. 23, 1871. He was graduated from Centenary College, then located at Jackson, La., with an A.B. degree, in 1889; was Principal of the Preparatory Department of his Alma Mater in 1889-'91, and was a student in the Theological Department of Vanderbilt University in 1891-'92. He was licensed to preach in 1889, and was admitted on trial into the Louisiana Conference in December, 1892. Since his entrance into the itinerancy he has filled the following appointments: Parker's Chapel, New Orleans, 1893, 1894, 1895; Algiers, 1896, 1897, 1898,

1899; Louisiana Avenue, New Orleans, 1900, 1901, 1902; Homer, January to October, 1903; Ruston, October to December, 1903, 1904; Minden, 1907, 1908; Monroe, 1909, 1910, 1911; Lafayette District, 1912, and 1913 up to the present time.

As a pastor, Brother Wynn has everywhere been efficient, and has taken rank with the best in his Conference. For a number of years he has been an influential factor in the Methodism of the State, and as a presiding elder he has exhibited in a striking degree the elements of successful leadership. Well educated, studious, admirably poised, tactful, physically vigorous, and possessed of an attractive personality, Brother Wynn is splendidly equipped for the duties of the office to which his brethren have called him, and we predict that he will measure fully up to every requirement. Let every friend of Centenary now rally promptly to his support and lend a helping hand in building up and strengthening this historic institution, upon which the future of Louisiana Methodism so largely depends. The time has come when, by every token, we must move forward to larger things.

Secular News and Comment

By Rev. A. J. Gearheard.

Sloux Falls, S. D., has a law limiting the number of saloons to one for every 500 population, and making it necessary for a man to be elected by a majority vote of all citizens of the town before he can open a barroom.

There is a law on the Federal statute books that forbids the picture of any living person being placed on government bonds or currency. This law was all that prevented Congress from having the picture of Colonel G. W. Goethals placed upon the new Panama bonds.

On April 16 a constitutional amendment granting the right of suffrage to women was defeated before the State Legislature of Florida. A few days before that a similar measure was lost in a general election in Michigan. This cause has also recently suffered severe reverses in the Dominion of Canada.

Representatives of the American Academy of Political and Social Science have been engaged for some time in studying the cause of the high cost of living, and how to reduce that cost. Their report, recently submitted, named a number of contributing causes, but stated that there is no way of materially reducing it.

Dr. Robert Sharp, who has been the acting President of Tulane University since the resignation of former President Craighead, was on last Thursday elected President of that institution. Dr. Sharp has for 31 years been a member of the faculty of Tulane University. He is a native of Virginia, and an alumnus of Randolph-Macon College.

Herr Jago, the chief of police of Berlin, Germany, recently issued an order forbidding children under fifteen years of age to enter a moving picture show in that city. He says that the effect of the pictures upon the youthful mind is such as to endanger the public safety in the future. There is no doubt but that there are many films shown in moving picture theaters that are not fit to be seen by a mature person, much less by a child.

The Southern Educational Conference held a profitable session in Richmond, Va., last week. One of the features of this meeting was the spirit of co-operation that was manifest between men in different callings. Ministers, editors, merchants, and teachers counseled together concerning methods of building up rural communities and other educational problems. It seems that our leading instructors have been slow in recognizing the fact that the minister, the editor, and the merchant are important factors in the educational world as well as the teacher.

The United States Navy is now said to be surpassed only by those of England and Germany. However, unless there is a change in the American naval policy, it is only a question of seven years' time until the navies of all the great Powers will excel ours except those of Japan and Austria. While we believe in peace and condemn any measure that tends to glorify bloodshed, we yet believe that a great navy is necessary to a great nation. The United States might try to teach the lesson of peace by permitting her navy to deteriorate, but other nations might not learn the lesson.

Last month the corner stone of the new capitol building in Australia was laid by Baron Denman, the Governor-General of that commonwealth. Australia is said to be trying to follow in the footsteps of the United States in locating and constructing her capitol buildings. A site in the

woods, including two hills on opposite banks of the Molongio River, has been selected and the town to be built there will be named Conberra. Mr. W. B. Griffin, of Chicago, is the architect who drafted the plans for both the city and Government buildings.

The Louisiana State Teachers' Association closed a very interesting session in New Orleans last Saturday. The dominant note of the convention was in favor of greater activity in the field of vocational education. The position of those who favor vocational education is that the State which maintains schools for the training of lawyers, teachers, and those preparing for other professions, is inconsistent when it declines to do as much for those who desire to learn a trade or a craft. There is some reason in the argument of the friends of vocational education, but we have always been of the opinion that if the public school would confine its curriculum to the essentials of intellectual training and give the child more care-free time at home it will acquire more practical vocational knowledge in its father's shop, factory, farm, or store, than it will under the roof of a school building.

CHURCH EXTENSION RECEIPTS.

I am giving below comparative statements of Church Extension receipts by years, 1906-13, inclusive:

Year ending March 31, 1906	\$156,934.47
Year ending March 31, 1907	203,701.36
Year ending March 31, 1908	203,399.82
Year ending March 31, 1909	246,512.48
Year ending March 31, 1910	289,643.72
Year ending March 31, 1911	296,328.70
Year ending March 31, 1912	317,214.66
Year ending March 31, 1913	387,008.99

The above figures show the growth of the work of Church Extension so far as cash receipts are concerned. W. F. McMURRY, Cor. Sec'y.

VANDERBILT MISSIONARY INSTITUTE.

The Vanderbilt Missionary Institute was held in Wesley Hall, April 11-13. Valuable services were rendered by Mr. T. H. Haden, the only returned missionary present, and by Dr. W. W. Pinson, who had just been visiting the foreign field, and by Dr. G. B. Winton, who was just back from a visit to Mexico. Preliminary to the Institute proper, Bishop Lambuth lectured Monday night on "Prospecting for our Mission Field in China." On Friday night Professor Gilbert, who accompanied Bishop Lambuth on his tour through Africa, gave an illustrated lecture on "Life in the Congo." On Saturday morning at 9 o'clock, Dr. E. F. Cook presiding, Dr. G. B. Winton lectured on "The Meaning of Present Conditions in Mexico." During the further sessions of the conference the following addresses were given: "Need for Christian Missions in Japan," by Dr. Haden; "The Movement for Social Service Among North American Students," by Dr. A. M. Trawick; "Opportunity for Christian Service in the East," by Dr. W. W. Pinson. On Sunday morning Dr. O. E. Brown preached the annual sermon. A special service of missionary intercession was conducted on Sunday afternoon, and at night after a devotional service by Dr. Tillett, a testimony meeting was led by Dr. Cook. One of the most interesting features of the last meeting was a talk by Mr. Ryang, a Korean student who has spent the past three years at Vanderbilt and whose plans for returning to Korea have been for a time defeated on account of political conditions in the Far East.

MRS. M. W. HAGGARD,

Secretary.

COMMENDED BY DR. HILL.

Dear Dr. Meek: On Thursday, April 17, the committee appointed by the Board of Trustees, elected Rev. R. H. Wynn President of Centenary College of Louisiana, to succeed the present incumbent in that very important office, next June. Please permit me to say, that the election of Brother Wynn is highly gratifying to me; and

that I expect Centenary to grow and greatly prosper under his administration.

Cordially and fraternally yours,

FELIX R. HILL.

Shreveport, La.

MR. J. H. CAMPMAN.

We regret to chronicle the death of Mr. John Henry Campman, of this city, which occurred after a brief illness on April 10. Brother Campman was one of the most loyal Methodists in New Orleans, and was respected and esteemed as a man and citizen by all who knew him. He was a member of the Louisiana Avenue Church, and was one of its most active and ardent supporters. In former years he took great interest in the Seashore Camp Meeting and did much toward making its management permanent and effective. He was at the time of his decease one of the trustees of the building in which the New Orleans Christian Advocate is published. We extend sympathy to the bereaved, and pray that the Heavenly Father may comfort and sustain them. We have in hand a more extended sketch of the life of Brother Campman by his friend and fellow-worker, Brother W. B. Thomson, which will appear next week.

NEW WHITWORTH LADY PRINCIPAL HIGHLY COMMENDED.

Miss Janie H. Drake has been lady principal and head teacher of English literature for two years at Sullins College-Conservatory.

As lady principal she is firm, yet so reasonable and fair that she manages the student body quite easily. In fact I regard her ability to manage young ladies as of a very high order. In this very difficult department of school work I know of no one with superior ability.

As teacher of English literature she, in my judgment, stands at the very top. Her scholarship in this line of study is large and accurate and her ability to impart the same is hardly excelled.

Very respectfully,

(Signed) W. S. NEIGHBORS,

President Sullins College.

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R. B. BOBBITT, Pres.

PRESIDING ELDERS' ADDRESS.

To the Pastors and Official Members, in particular; and to All the People who are Called Methodists, in the Mississippi Conference, M. E. Church, South.

Dear Fellow-Laborers: We, your servants under God, at a meeting in Jackson, March 26, 1913, after prayer and much consideration of the work committed to our care, resolved to present this earnest appeal to you:

1. Since it is sadly evident that for years revivals in our churches have been far too infrequent, and those conducted have not generally brought satisfactory results, we respectfully urge that you plan well and largely for a revival in every church in your charge. To this end we request and urge each pastor:

(1) To select the time most convenient, and give to each meeting ample space; in no instance, if at all possible, giving to each less than the time required to accomplish a REVIVAL.

(2) To secure at once the best help among our ministry; and in case you cannot get the help you need, prepare by prayer and study to lead in the work yourselves, the pastor preaching and the people following him as their leader.

(3) To organize the membership of the Church, especially the most religious of them, into prayer circles, pledged to pray daily and to work diligently for a revival until it comes.

2. We earnestly beg that during the month of May, or as near thereto as possible, sermons be preached in every congregation on Tithing or Christian Stewardship, with special reference to such Scriptures as Malachi iii:8-11; I Cor. xvi:1, 2; and II Cor. viii:13, 14.

3. We request that this paper be read to each congregation, and that a copy be placed in the hands of every official member, including the officers of the Leagues, Missionary Societies and Sunday schools, as well as stewards.

(Signed) J. T. LEGGETT, Chairman,
P. D. HARDIN, Secretary,
T. W. ADAMS,
W. H. HUNTLEY,
G. H. THOMPSON,
H. W. FEATHERSTUN,
ROBT. SELBY.

DR. AND MRS. HAMILL'S TOUR OF SUNDAY SCHOOL INSTITUTES—AN APPRECIATION.

To have the skilled service of Dr. and Mrs. Hamill, of Nashville, Tenn., for two weeks is a rare and distinguished privilege, and yet this was our pleasure on our recent round of District Sunday School Institutes. Bringing to us many years of specializing, they unstintingly gave of their best, and two more loyal, faithful, and enthusiastic Southern Methodists it would be hard to find. While none of their work was mediocre and all was well prepared and interestingly delivered, Mrs. Hamill's address on "The Call of the Child," and Dr. Hamill's on "Wanted—Men," reached the high-water mark, both being well thought out, thoroughly planned, and delivered with life and force. They won all hearts, and personally we feel very much drawn to them and shall ever remember with appreciation this faithful service of love that was so generously laid upon the altars of our Louisiana Methodism. And while we were disappointed somewhat in the out-of-town attendance upon these institutes, we believe now and when we started, that the work of these two weeks will mark an epoch in our Sunday school life. With the others who enjoyed their labors, the writer feels that he himself has a more comprehensive view of his work in the Sunday school field than before, and shall endeavor to use his better equipment for rendering a more efficient service. Let us hope for the day when these two specialists shall be multiplied many

fold in our Church, and that institutes among Sunday school teachers shall become all but as common as among our day school teachers. "Let the whole line advance," and let Louisiana keep far toward the front in the forward march.

P. O. LOWREY,

Field Secretary, Louisiana Conference
Sunday School Board.

REPORT OF TREASURER, BOARD OF MISSIONS.

The following is a report of all amounts received by the treasurer of the Board of Missions of the Mississippi Conference up to April 12th, 1913:

	F. M.	H. M.
Brookhaven District—		
Adams	\$ 5.00	\$ 5.00
Fernwood	71.00	72.00
Meadville	5.00	5.00
Wesson	8.25	20.75
	\$89.25	\$102.75
Hattiesburg District—		
Collins	\$15.66	\$
Leakesville		5.60
Lucedale		40.00
New Augusta		5.00
Oloh	6.00	8.00
Richton	10.00	10.00
Seminary	5.00	20.00
	\$36.66	\$88.60
Jackson District—		
Bolton	\$	\$15.00
Eden		10.00
Edwards	20.00	20.00
Lintonia		2.00
Mendenhall		10.00
Satartia	2.50	5.00
	\$22.50	\$ 62.00
Meridian District—		
Bucatanua	\$ 5.00	\$ 5.00
Central	47.80	
Matherville		31.62
South Side, Meridian		10.00
	\$52.80	\$ 46.62
Newton District—		
First Church, Laurel	\$	\$43.33
Kingston, Laurel	12.25	11.75
Morton and Pelehatchie		15.00
Philadelphia	32.00	25.00
	\$44.25	\$ 95.08
Port Gibson District—		
Port Gibson	\$20.00	\$
Crawford Street		45.00
Harriston		20.00
Woodville		75.00
	\$20.00	\$140.00
Seashore District—		
Biloxi	\$12.34	\$
Bay St. Louis		10.00
First Church, Gulfport	29.62	
Howison and Saucier	10.00	10.00
Lumberton		100.00
McHenry and Wiggins	20.40	
Vancleave	10.00	11.00
	\$82.36	\$131.00

Total received from all Districts on Foreign Missions, \$347.82; Home and Conference Missions, \$666.05.

The treasurer cannot close this report without calling attention to the magnificent report from the Woodville charge. This is the best from the whole Conference, when you take into account the financial condition of the charge.

Respectfully,

CHAS. W. CRISLER,

Treasurer Board of Missions,
Mississippi Conference.

Hattiesburg, Miss., Apr. 14, 1913.

A VISIT TO GRENADA COLLEGE.

Dear Brother Meek: My husband and I visited our two daughters in Grenada College on Easter Sunday. We heard three fine sermons while in Grenada—one at 11 a. m., one at 4 p. m., and one at the evening hour. Brother Hall is a most excellent preacher and must be doing a good work. We found the college girls all well and in good spirits. Brother Countiss and his family are certainly choice people. He is the right man in the right place. We were delighted with the college faculty and all whom we met at the institution. I desire to say to those who have girls to educate, send them to Grenada College. They will there have good table fare, careful attention, and the best of treatment in every way. To say that we greatly enjoyed our visit, very inadequately expresses our feelings. We hope to have the pleasure of going again some day. I trust that Brother and Sister Countiss may be spared for many years to continue their noble work.

MRS. W. C. CHANNELL,

Clayton, Miss.

A CHANGE IN THE WHITWORTH FACULTY.

After thirteen years of great service at Whitworth College, Mrs. Bessie W. Lipscomb, Dean of the Faculty of that institution, has been named as one of the Missionary Secretaries in connection with our woman's work, and has signified her acceptance of that position, though she will not go to Nashville until after the close of the present school term. No better selection for the place to which she has been called could have been made. She will long be held in grateful remembrance by the teachers and students of Whitworth, who will give her up with not a little reluctance. We feel, however, that the College is most fortunate in securing as Mrs. Lipscomb's successor Miss Janie H. Drake, who for the past two years has been the Lady Principal of Sullins College at Bristol, Va. Miss Drake was educated at the Woman's College of Baltimore. She formerly rendered valuable service at Whitworth for nine years as teacher of English and resigned about two years ago. She will now return to her college home to assume greater responsibilities. The many friends of Whitworth College, while regretting the loss of Mrs. Lipscomb, will rejoice to know that Miss Drake will again have a place in the Faculty of this institution.

I. W. COOPER.

Whitworth College, Brookhaven, Miss.

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THE RAINBOW FAIRIES.

Two little clouds one April day
Went flying through the sky.
They went so fast they bumped their heads
And both began to cry.

Old Father Sun looked out and said,
"Oh! never mind, my dears,
I'll send my little fairy folk
To dry your falling tears."

One fairy came in violet,
And one in indigo.
In blue, green, yellow, orange, red—
They made a pretty row.

They wiped the cloud tears all away,
And then, from out the sky,
Upon a line the sunbeams made,
They hung their gowns to dry.

—Lizzie M. Hadley.

THE RAINY DIARY.

Mabel was looking over her diary for the old year. Suddenly she exclaimed, "What a rainy year last year must have been, mother! It seems as if my diary just overflows with rain, rain, rain. Hear this: 'A rainy day,' 'More rain,' 'Stormed all day,' 'A shut-in day, on account of rain,' 'Showers,' 'Cold rain,' 'Rain and slush.' So it goes. Isn't it funny? And yet it doesn't seem to have been such a stormy year, as I look back."

"Have you found any reference at all to sunny weather in your diary, Mabel?" asked her mother. "No-o. I can't say that I have," replied the little girl, hesitatingly.

"You see, you have taken all the pleasant days for granted, dear," said her mother, smilingly. "You don't mention the sunny days, but when there comes an occasional day of rain, you are careful to enter a complaint in your diary. Is that quite fair?"

"No, no—of course not!" cried Mabel. "But, really, I never thought of it in that way. I see now that the reason why I mentioned the rainy days was because they came so rarely, and the sunny days came so regularly that I never thought to speak of them."

"There is something for you to bear in mind, dear," her mother reminded her. "In just the same way we take our innumerable daily blessings for granted, but when anything goes wrong, what a cry of complaint we raise! There may be no more than half a day of showers in a fortnight of sunshine, but it goes into our hook of memory, whereas all the sunny days get not a line of mention. It is a good thing for us to think of, dear, when we are tempted to grumble or find fault."—The Wellspring.

STRIKING FIRE.

"Wonder who first thought out a match in his head?" asked Billy, who always liked to start at the beginning of things. "It's interesting to me to find out who did things first, or who made 'em first."

The professor beamed. "That is something that most thinkers find interesting, Billy," said he. "And you'll find that the early history of 'making or striking fire' is a right remarkable one. Away back in very early times fire was obtained by rubbing two pieces of stick together very rapidly. This took time, and patience, too, let me tell you, for a very few tiny sparks meant aching elbows!"

"The next thing was the use of steel and flint, with a little tinder box to help the sparks along. This, too, was a long performance, and I will tell you the origin of that slang expression so often used when people pay a very short call, 'You must have come for a chunk of fire.' In the early times in this country people often walked a mile or more to get a few hot coals to start a fire with, finding that way much more speedy than to patiently rub away on the steel and flint, or on two sticks.

"The first matches were not much better than the tinder box and flint and steel, for they were made to use with that primitive fire outfit. They were really nothing but little sticks dipped in sulphur, and would light more quickly than ordinary wood when applied to the spark in the tinder box. These were called brimstone sticks.

"In 1829, or about then, one John Walker, a chemist in Stockton-on-Tees, made a wonderful discovery. He found that sticks would ignite if drawn over a rough surface after having previously been dipped in a mixture of phosphorus and chlorate of potash. Many queer things for striking a light came in vogue about this time, one of them being a bottle containing an acid of some sort. Into this mixture slim pieces of pine wood were dipped and at once ignited.

"It was not until about 1833 that matches were manufactured on a large scale. They have grown at a rate that is astonishing, for from the few made by John Walker, less than a century ago, has come the remarkable record of a match factory in the United States which claims to turn out one thousand gross boxes each day, while another firm claims to make eighteen million matches in the same length of time."

"I tell you what, that's going some!" said Billy, his eyes bulging. "I think they'd better buy a forest and be done with it."

The professor chuckled. "The match factories use an amount of wood that is beyond belief," he said, "for they have to cut all the matches the way the grain of the wood runs, you know, otherwise they would break all to pieces and be of no use at all."

"But what becomes of them?" demanded practical Billy. "I don't see what happens to so many of the things."

Again the professor chuckled. "There are thirty-five million and seven hundred thousand matches used in this country alone each day, Billy; and that comes to a cost of over three thousand dollars. So, you see, even the smallest things about us begin to mount up when we find out a few facts about them."

"Queer, isn't it?" mused Billy. "But everything we run across, no matter how little it is, is interesting when we begin to study it up."

"Just so," answered the professor. "Just so, my boy."—Harriet Hobson Dougherty, in "Baptist Boys and Girls."

MY FIRST ROUND.

Some days after Conference I found myself unexpectedly made Presiding Elder of the Newton District. I began at Laurel, where Dr. Weems and Brothers Black and McClellan had been returned. Three quarterly conferences and two sermons in one day made up my first attack upon my new job. Dr. Weems had his board of stewards on hand without a single absentee. Brother Black was full of plans and hopefulness. Brother McClellan, whose field is rather a hard one, was sure of success. I went from Laurel encouraged. They are doing things there.

At Pachuta, Brother C. H. Ellis and his people were mutually pleased. This was another post-cabinet appointment. An effort to reduce the salary here resulted in an increased assessment.

At Homewood on the Rose Hill charge a fine congregation greeted the Presiding Elder on Friday, and the quarterly conference was delightful. Brother Vickers and his people seemed a sort of mutual admiration society. Homewood is a new congregation worshipping in a neat new house.

Brother W. A. Hayes, elegant, scholarly, and energetic, had wrought well at Bay Springs, and was planning to do still better. Everything on this quarterly meeting occasion went on as smoothly as a May morning.

Two days with Brother C. C. Evans at Union only increased the glow of the year's outlook for me. At Louin, however, the skies clouded a bit. Brother C. H. Strait, whose name misrepresents him, for he is in no sense narrow, had been seriously hindered by floods and overwork. He is trying to organize a new charge and go to school too.

Crowded on Sunday into a recitation room of the public school building, we had the communion under trying conditions. Yet, less than a block away two Baptist churches stood with empty pulpits and closed doors. Why two Baptist churches of "the same faith and order" in this little village?

A fine quarterly meeting, a happy new pastor and a pleased people made Brother C. C. Griffin and myself joyful. It was Friday at old Shiloh, where the great camp meetings are still held each year; and after a pleasant night in the parsonage, Griffin and I drove over a muddy road to Polkville for the Trenton quarterly conference. W. H. Young, with his charming young wife and pretty little Clarice behind the white ponies, met us, and we had a great time there. The prospects were never better for this young preacher and for this charge. These fine young people in the Trenton parsonage are very near to my heart. They are worthy.

A drive with Brother Geo. P. Fikes over an atrocious road made of mud and fence rails, eight miles from Philadelphia, brought us to Sandtown—a hill of rocks, a little sand, and no town at all. Why the name? A large audience—and it was Friday—a splendid "dinner on the ground" (it was really on a table), a well attended quarterly conference, and a drive back through the rain, made up my first visit to the Neshoba charge. Brother Fikes' uncomfortable parsonage and heavy work through bad weather and over worse roads, have brought him very near to death's door. I am greatly concerned for this fine and useful young preacher. He is still withheld from his work.

Wiley Ferguson, whom everybody knows and loves, is doing the best work of his life at Philadelphia. With such laymen as George Mars, T. A. Holloman, Austin McLendon, and others whose names I do not know so well, his success is easily understood. The representative Methodist clergy known at Philadelphia reads: Ferguson, Fikes, Freney, and Featherstun—four F's; and these four "are at one."

Eighteen miles on horseback through a sea of mud, a fine congregation, a splendid quarterly conference, the beaming faces of Pastor Ormond and his wife, and the satisfied attitude of "Bill" Weems and the other stewards, are the memories of my Friday trip to Homewood.

At Forest, A. M. Broadfoot is overworked. He does everything laid upon a Methodist preacher in charge, and does it well; but the burden he is carrying on that large and exacting charge is too heavy for any man. It is his fourth year.

H. W. FEATHERSTUN.

Newton, Miss.

(To be continued.)

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Editorial.

SOME CHURCH STATISTICS.

(This editorial appeared in the New Orleans Christian Advocate of July 18, 1912, and is reproduced by special request.)

A correspondent asks us to give the relative strength of the several religious denominations in Mississippi. This cannot be done with exactness up to the present date because late figures for all the Churches are not available. The best we can do is to take as a basis the Government statistics collected in 1906 and issued from Washington in 1909. They show that there were then in the State of Mississippi a total church membership of 657,831; of these 358,078, considerably more than half, were colored. The strength of the leading denominations was set down as follows: Baptist, 371,518; Methodist, 212,105; Presbyterian (including Cumberland), 22,471; Disciples (Campbellites), 9,864; Protestant Episcopal, 5,704; Roman Catholic, 28,576. Of the 371,518 Baptists, 240,892 were negroes, and 130,626 were whites. Of the Methodists approximately half were negroes, leaving a white membership of about 105,000. The white membership of the other leading Churches amounted to 63,127, the total in the State, barring the Baptists, being slightly less than 170,000, and including them, slightly less than 300,000. Two-thirds of the colored church members were in the Baptist fold, and it was to them chiefly that the Baptists owed their large lead.

The numbers of white Baptists and Methodists in Mississippi are probably not far from equal. The two white Conferences of the Southern Methodist Church in the State show an actually enumerated membership of about 110,000; to this must be added the whites in the Methodist Protestant, the Congregational Methodist and the Methodist Episcopal Churches. The Baptist claims as to numerical strength are larger than are those of the Methodists, but because of their better facilities for gathering them, the statistics of the latter are considered more reliable. No Methodist Church is ever without a pastor, and its membership roll is gone carefully over every year and an accurate report made as to any changes that have taken place. But Baptist congregations are frequently unshepherded and their system does not make it possible for them to obtain authentic reports so easily. Statisticians have frequently complimented the Methodist bodies upon the fullness and up-to-dateness of their statistical tables. No mean test of the relative strength of the two denominations is that furnished by the State colleges, where fully as many Methodist as Baptist students can nearly always be found, and often more. (Dr. George Summey, one of the editors of the Presbyterian of the South and an able minister of wide observation, in the issue of his paper bearing date of Feb. 26, 1913, says: "The statistics of Baptists are, we think, very little to be depended upon. In our efforts to obtain figures

from them we have found that their numbers are in many cases little more than estimates.")

In the United States the Methodist denomination easily stands first among the Protestant bodies, both in numbers and resources. All the reputable authorities unite in crediting it with the largest membership. The Government Bulletin, from which we have been quoting, shows that in 1906 the Baptists owned in the United States property to the amount of \$139,842,656, and the Methodists to the amount of \$229,450,996; that the seating capacity of the Baptist churches was 15,702,712, and that of the Methodist churches 17,053,392; that the Baptists had in their Sunday schools 2,898,914, and the Methodists 4,472,930.

We give these figures not because of any disposition to parade the great strength of our denomination, but because we have been asked to do so in view of extravagant statements made by others. In our judgment, numbers and material possessions are not the things most to be prized and relied upon by a branch of the Church of Christ. Far more important is it that it should hold and teach the truth in its purity, and faithfully illustrate the spirit of our ascended Lord. Better a Glendon's band with the Holy Ghost in their hearts and their hands busy in unselfish service, than a vast multitude dominated by worldly sentiments and Christians only in name.

CONCERNING THE ADVOCATE.

Not since our connection with the Advocate have we been so pressed for space as we have been for the past few weeks. Many things that the Editor has been anxious to discuss he has had to pass over because of the crowded condition of our columns. At times we have had to carry over news items and quite a number of personals for the reason that it was absolutely impossible to find a place for them. In one sense this situation is encouraging, since it undoubtedly shows that the influence of our paper is widening and that it is commanding increasing attention from our constituency and the general public.

In view, however, of the demands which are being constantly made upon us for a hearing, we hope that those who have occasion to send us communications will compress them into as few words as possible. We desire this statement to apply especially to those who feel moved to speak in the interest of special causes committed to their hands. For instance, if one desires to stir up his Conference on the subject of Education, or Missions, or Church extension, we respectfully submit that he needs to do something else besides write the Advocate full of platitudes such as have been appearing in it, from time to time, for years. Of course, we are glad to carry brief notices and statements which convey needed information to the workers, but we do not want long drawn-out articles covering a whole or two-thirds of a page. We do not believe that such prolixity is the best way to help any cause. The thing to do is to write more briefly, and if necessary, to write oftener. We try ourself to set a good example in this respect and seldom write an editorial more than a column and a half or two columns long, and usually we make them much shorter than this. Boil down what you have to say, brethren, and you will have more readers, a larger number who wish to write will get an opportunity to express themselves, and the Conference organ will contain a greater variety of matter and grow to be much more interesting.

One of the greatest hindrances to making a live and popular church paper is that the editor does not have a free hand in making up its table of contents, but is forced, in order to avoid being misunderstood, to publish matter which he would not think of doing if he were in charge of an independent journal. In other words, he knows that in putting in certain articles he is hurting his paper, but under the circumstances he simply cannot help it. One reason why the Northern Methodist publications are so far superior to ours is that they have managed in some way to get rid of the necessity of carrying so much of this

kind of copy. And our press will also have to attain unto a similar emancipation if we are ever to issue periodicals that are creditable and which are eagerly sought after by our people.

A FLASH-LIGHT FROM THE NORTH.

In an effort to bolster up the cause to which it is consecrated, The Laity Advocate, it seems, called upon Mrs. Lucy Rider Meyer of Chicago to shed some light on the issues involved. The noted lady replied in a communication that was very commonplace, with the exception of the following remarkable statement: "The small number of women delegates in the last General Conference is no indication of a lack of interest or lost ground. The explanation may in part be in the fact that men seem to desire the honor more, and are more skilled in methods of obtaining election than women."

We were not aware that the Methodist Episcopal Church had so degenerated that the methods of politicians were brought into use in electing delegates to the General Conference, and that one's chance for a seat in that body depends so largely upon the extent to which one is skillful as a manipulator. We refuse to believe that any such state of affairs exists among our fellow-Methodists of the North, the opinion of Mrs. Lucy Rider Meyer to the contrary notwithstanding. If the Editors of The Laity Advocate think that the splendid men and women of Southern Methodism can be influenced by one who has such a spirit as thus to reflect upon the gentlemen of her own denomination, we predict that they will find that they are very much mistaken when our people have an opportunity to express themselves.

AN ADMIRABLE SELECTION.

The election of Mrs. Bessie W. Lipscomb, of Whitworth College, to the position of Home Base Secretary of our Woman's Work, was, in our judgment, a wise choice. We will not refer to the distinction which has come to Sister Lipscomb as an honor, though such it undoubtedly is; we prefer to speak of it as a call to larger service. And having known her for years, we have no hesitancy in saying that, unless she should in some way be providentially hindered, she will give a good account of herself in this new and responsible field of work. When she takes up her new duties, she will be followed by the prayers of her host of friends in Mississippi, who will never cease to be interested in her, and who will ever claim her as a product of the Methodism of their State.

THE MISSISSIPPI LEVEE BREAKS.

On last Monday morning the levee on the east side of the Mississippi River broke near Mayersville, Miss. This crevasse will probably inundate the southern end of Washington County, the whole of Issaquena and Sharkey Counties, and the entire Delta part of Warren County. Though there are not a great many white people in this territory, it is thickly settled with negroes, and there will likely be considerable destitution and suffering. We suggest that our people in Mississippi take offerings for the needy in the flood-stricken section at once, and correspond with Rev. T. W. Adams, P. E. of the Port Gibson District, at Lorman, Miss., and Rev. H. S. Spragins, P. E. of the Greenville District, at Greenville, Miss., as to how the money may best be applied. We should count it a privilege to give to the unfortunate when thus overtaken by calamity.

PERSONAL AND OTHER NOTES.

Dr. J. W. Lee, of St. Louis, was called to New York last week to attend the funeral of a friend. In a letter written to the Editor on April 17, from the great metropolis, the Doctor stated that he expected to leave for home on that day.

Rev. J. H. Holder, of Okolona, Miss., spent last week in Winona, Miss., assisting in a meeting.

Before leaving home he forwarded to the Publisher several subscriptions to the Advocate, for which we extend him our hearty thanks.

Rev. H. M. Young, our pastor at Coahoma, Miss., undeterred by the disturbing influences of the high water, secured and sent us last week a club of fifteen subscribers from his charge. He serves an excellent people and is doing a good work.

The Jackson (Miss.) Daily News of April 19 stated that Dr. W. F. Tillett, Dean of the Vanderbilt Theological Faculty, was expected to preach for the congregation of our First Church in that city last Sunday. The chief object of the Doctor's coming was said to be to pay a visit to Millsaps College.

Rev. W. W. Nelson, of Moscow, Miss., reports encouragingly of his work. He has recently organized a new Sunday school, and "is planning for, praying for, and expecting a revival throughout his charge." As he mingles with his people, he is presenting the claims of the Advocate with some success.

Rev. R. P. Goar, of Toccapola, Miss., sent us a few days since 3 renewals and 2 new subscriptions to the Advocate. Brother Goar added: "I am doing all I can for our paper. I am having a great time up here. I find plenty to eat and plenty of work to do. I have made up to the present 177 pastoral visits."

From the classic city of Oxford, Miss., Brother J. F. Dooley sent us a club of 9 subscribers a few days since. We have a loyal and growing Methodism in this university town, where Rev. W. W. Mitchell is the popular pastor. We are grateful to Brother Dooley for looking after the interests of the Advocate in so effective a manner.

In sending us some names for our subscription files a few days since, Rev. W. E. Akin, of Bonita, La., closed his letter as follows: "The storm blew one of our churches down, and the possibility of overflow has paralyzed business; but the sun is shining and we are hoping that the floods will pass us by." We admire Brother Akin's optimism.

Rev. H. G. Hawkins, President of the Memphis Conference Female Institute, sends us the following item of news: "The graduating class of our school this year is composed of four candidates for the degree of A. B. and nine candidates for the degree of M. E. L. The Commencement sermon will be preached on May 18 by Rev. T. W. Lewis, of Memphis, Tenn."

In a business letter to our office, Rev. T. J. McCoy, of Shreveport, La., says: "Our church is in the beautiful subdivision of Shreveport known as Queensborough. We have received twenty-four members since Conference and every department of the work is growing. The contract for our new house of worship will be let this week, and we expect to be in it by July 1."

The Methodist and Baptist pastors of New Orleans have registered with the municipal authorities a vigorous protest against the proposal to permit the sale of intoxicating liquors within the limits of City Park. This action is timely, and should be given the enthusiastic endorsement and support of all the religious and moral people of the city.

Rev. J. F. Foster, the accomplished pastor of our church at DeRidder, La., spent last Thursday and Friday in New Orleans and favored us with an appreciated call. He came to the city to officiate at the wedding of his niece, Miss Cora A. Foster, daughter of Mr. and Mrs. H. F. Foster, which took place on the afternoon of April 17. Brother Foster was looking exceptionally well and spoke hopefully of the work of the Church in his section of the State.

Rev. F. R. Power, of Logansport, La., has brought us under obligations to him for 11 subscriptions to the Advocate, forwarded on April 15. Brother Power is located in the section of Louisiana where Protestantism and Methodism are strong, and he is achieving things worth while for the Master. We appreciate his kindness in including the Conference organ among the important interests of the Church which he is so diligent in looking after.

Rev. J. W. Ramsey, of Mendenhall, Miss., writes as follows: "On Sunday, April 13, Bishop W. B. Murrah was in Mendenhall, and after preaching a masterly sermon at 11 a. m., he impressively dedicated our church. In the afternoon he told us of some of the impressions that he received during his recent travels in the Far East. It was a great day for Methodism in this community. The Bishop expressed himself as delighted with our town and people."

We were delighted on last Friday to receive a brief visit from Mr. Dunbar Rowland, of Jackson, Miss., the director of the Department of Archives and History of the State of Mississippi. He had been to Mobile to deliver an address on an important occasion and was passing through the Crescent City on his return trip home. Mr. Rowland is one of the best informed of Southern historians, and time passes all too

rapidly when one is privileged to be in his company.

By special invitation Dr. W. C. Black will preach his sermon on "The Immortality of the Soul" at the Capitol Street Church of Jackson, Miss., on the second Sunday in May.

Rev. W. L. Doss has received 27 new members at Epworth Church, New Orleans, since Conference. The financial condition of the church is more satisfactory than it has been in several years.

Mr. John A. Stockwell, of Lake Charles, La., who will be one of our Church's pioneer missionaries to Africa, has been invited to participate in a public meeting in Dallas, Texas, during the meeting of the General Missionary Board in that city next month.

We are grateful to Dr. B. F. Jones, our esteemed pastor at Shubuta and Quitman, for a cordial invitation to attend the Meridian District Conference which will meet at the latter place on May 27. We dare say that the occasion will be one of much interest.

We are informed that our Church at Lexington, Miss., continues to prosper. Dr. H. G. Henderson, the pastor, is now delivering a series of Sunday evening discourses on "Bible Masterpieces." Bishop H. C. Morrison is expected to spend the third Sunday in May with this congregation.

The Louisiana State Sunday School Association is holding its annual convention in Alexandria this week. Mr. J. Van Carter, a brother of the wide-awake presiding elder of the Ruston District, Rev. Briscoe Carter, is the General Secretary of the Association and has prepared a fine program.

Last week at a general meeting of the members of the Algiers Church of New Orleans it was unanimously decided to undertake at once to raise the sum of \$20,000 for a new church building. It is not the intention of the congregation to begin the building until the larger part of the money needed is in hand.

Remember the

GALLOWAY MEMORIAL DAY,

The Fourth Sunday of April, 1913.

The amount collected for the Galloway Memorial Fund in 1912 amounted to \$482. Let the 1913 record read \$2000.

Professor H. B. Hines, who is the Principal of the Rayne (La.) High School and a local elder in our Church, was in New Orleans last week in attendance upon the meeting of the State Teachers' Association. He paid the Advocate office an appreciated call, and gave a favorable report of the work of the Rayne congregation, of which Rev. John Sholars is the pastor.

Rev. Martin Hebert, writing from New Iberla, La., a few days since, enclosed in his letter several subscriptions from persons residing on Pecan Island. Among other things he said: "I was down there last week assisting Rev. J. H. Hoffpauir, of the Vermilion Circuit, in a meeting. He is doing a fine work at that point, and is held in high esteem by the people."

Mrs. Lily Meekins, the faithful City Missionary of New Orleans, has found two young ladies who are especially talented in music. They are unable to make progress toward a musical education because of not being able to pay the rent on a piano upon which to practice. Miss Meekins desires to communicate with any person who has a piano that is being stored, or that is not being used, who is willing to allow the two young ladies the free use of it.

One of the most interesting congregations in New Orleans is that known as the St. Mark's Italian Church. It was organized last October, and since that time there have been 70 accessions to the Church, 20 of whom have taken their church certificates and returned to Italy. Rev. W. E. Thomas, the pastor of Second Church, is also the shepherd of this Italian flock. He says that there is a fine prospect of building up a large congregation from among the sons of Italy in New Orleans.

The following brethren, to whom we have not made acknowledgment elsewhere, have our thanks for two or more subscriptions sent in since the last issue of the Advocate: Rev. J. M. Brown, Haughton, La., 5 (from Alberta); Rev. J. Mark Gunn, Crawford, Miss., 6; Rev. W. H. Mounger, Coldwater, Miss., 3; Rev. A. F. Moore, Eudora, Miss., 5 (from the Lake Cormorant and Hines charge); Rev. W. L. Blackwell, Hermanville, Miss., 5; Rev. J. O. Bennett, Gibsland, La., 11; Rev. J. M. Massey, Centerville, Miss., 8, (from the Wilkinson charge).

In a note to our office Rev. J. W. Ward, our beloved pastor at Friar's Point, Miss., says: "The work moves along smoothly here in spite of the exceedingly high water. The river at this place has gone above the record of last year, and now stands fifteen or sixteen feet higher than the street. Six

water is all over the town." This is a season of great anxiety with our people in the Mississippi River Valley, but we earnestly pray that a favoring Providence may spare them a repetition of the disasters of last year.

Rev. W. D. Dominick, of Prentiss, Miss., writes: "Our church here is doing well. The officials of the Prentiss Church are well organized, and have adopted the monthly envelope system in the management of their finances. We are making progress along all lines." Brother Dominick, who has long been known in our office as one of the Advocate's best friends, is making a personal canvass in its behalf, with gratifying results. Such a canvass by the pastor rarely fails to bring substantial returns.

In sending us some subscriptions to the Advocate, Rev. J. E. Craig, of Chestnut, La., refers to his work as follows: "I came on January 1 to this charge, which has about 125 members, and I did not find a single family that was taking the Advocate. I have succeeded in introducing it into some homes, and I hope to be able to get it into many others. I think our work is progressing favorably." We assure Brother Craig that we highly appreciate his efforts to extend the circulation of our paper, and we trust that he will find it an increasingly valuable assistant in his present field of labor.

Two years ago Rev. T. V. Peters was assigned to the St. Tammany Circuit, which at that time was a vast stretch of territory in St. Tammany Parish, La., that was practically unoccupied by our Church. Brother Peters has scarcely rested day or night since going there and now has fifteen regular preaching places. The St. Tammany charge will in all probability be divided at the next session of the Louisiana Conference and its fifteen appointments organized into two circuits and a part of a third circuit. Brother Peters is to be congratulated on the success he has achieved in this important field.

Rev. L. I. McCain, our pastor at Bogalusa, La., has a grip on the hearts of his people second to no other pastor in the New Orleans District. And he is not alone in his popularity, for his charming wife is the trusted companion of the young people of the church. There is little wonder that the Bogalusa church doubled in membership last year and is now able to report its Conference collections in hand and every interest of the Church prospering, when there is at the helm such devoted leaders as are Brother and Sister McCain. This church is now in the midst of a revival meeting in which Rev. G. S. Harmon, of Meridian, Miss., is doing the preaching.

Rev. C. T. Barton, who is well known in North Mississippi, is having a most successful pastorate at Hornsby Falls, West Va. The revival spirit is abroad in his charge, and he has had since the last session of his Conference 35 conversions, 26 reclamations, and 12 additions to the Church. He has a Missionary Committee in every congregation, a considerable part of the connectional claims has been secured, and some needed repairs have been made on the parsonage. We are pleased to note the fruitfulness of the labors of this zealous young itinerant.

We are indebted to Rev. J. O. Bennett for the following good report from his work: "Things are progressing favorably and we are hopeful of a fruitful year on the Gibsland charge. Our second quarterly conference was held last Tuesday, April 15. Our presiding elder, Rev. Briscoe Carter, was with us and gave us a splendid sermon on "Divine Providence." Rev. E. K. Means, our popular pastor at Arcadia, La., was also present and preached a fine sermon in the afternoon. It was good to be there. You are giving us a most excellent paper, and our people who read it like it very much."

We are much gratified to learn of the flourishing condition of our church at Leland, Miss., which is one of the few points in the Yazoo Delta where Methodism has had a hard struggle. The congregations are reported to be good; there is an average attendance of about 30 at prayer meeting; the stewards are attentive to their work, and as a result the finances are keeping up well. Rev. L. W. Cain, the pastor of this flock, states that Rev. H. S. Spragins, who was placed in charge of the Greenville District last December, is already measuring up to a high standard of excellence as a presiding elder.

Rev. H. W. Van Hook, the Principal of the Seashore Training School, was in New Orleans last Friday and gave us the pleasure of his genial presence in our sanctum for a brief season. He had been to Centerville, Miss., and Bogalusa, La., to tell the Port Gibson and New Orleans District Conferences of his work, and was passing through the city en route home. The Seashore Training School will close its first year on June 8 and 9. The session has been a remarkably successful one, between 85 and 90 pupils (from various States) having been enrolled and all expenses having been very nearly met. Brother Van Hook is enthusiastic over the outlook for this young institution.

(Personals continued on last page.)

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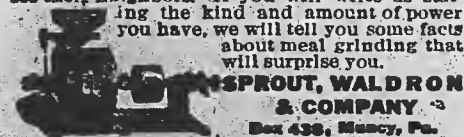
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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Mrs. REBECCA VALLERY was born in the month of January, 1845, and departed this life March 14, 1913, at her home in Natchitoches. She was buried in the American Cemetery by the pastor of the Methodist Church. She was converted many years ago, and she has since lived a consistent Christian life. She was the mother of five sons and three daughters. She also leaves a brother, Mr. J. B. Gibson of Alexandria, La., and a host of friends to mourn her departure. To her son in the ministry, Rev. E. J. Vallery, pastor of the Methodist Church in Pineville, La., she expressed no fear of the end. And of her he writes: "She died in the faith, and we know that since she was faithful here, she is happy up yonder." So her loved ones sorrow, but not "as others which have no hope."
R. H. HARPER.

I write this in loving memory of THELMA SHELBY, who passed from earth to heaven April 4, 1913. She had just reached the tender age of fifteen. All that loving hands and medical skill could do was done to rescue the little darling from the cold hand of death, but without avail. God loved her and took her to himself. Her father died when she was three years old; since then she had been a sweet care and a great comfort to her widowed mother. She was a worthy member of the Methodist Church. Dear mother, brothers and sisters, grieve not, but think of the beautiful home made ready by our Savior, in which Thelma is now forever safe. We have the blissful hope that we shall meet her in that happy land where there is no sorrow and no farewell words are ever spoken. May God bless and comfort the sorrowing loved ones.
AUNT MATTIE.
Hermanville, Miss.

S. A. HILTON was born in Simpson County, Miss., April 29, 1851, and moved to Louisiana in 1875 and settled in De Soto Parish near Logansport, La. Brother Hilton was born into the spiritual kingdom when he was only ten years old, and united with the M. E. Church, South, of which he was a faithful and true member until the day of his death. Brother Hilton was the first member of the Bethel Church, he and his wife, with a few others, becoming the charter members of this church about 25 years ago. His death occurred on December 19, 1912. He was sick only a few moments with heart failure, when he fell asleep. His funeral was preached by Rev. H. J. Boltz, who had been his pastor for the past two years. After the preaching of the funeral the Masons laid his body to rest in the Bethel Cemetery to await the final resurrection. He was a loyal citizen, a good husband and father, and a genuine Christian. While we mourn his loss we humbly bow in submission to the will of God, who doeth all things well, realizing that our loss is Heaven's gain.
F. R. POWER.

CHARLES HARLEIGH BLACK, son of Rev. M. M. Black and Mrs. Lillian Black, was born July 12, 1907, and died at Laurel, Miss., Feb. 3, 1913. This little life, though so short when measured by years, meant much to those who knew and loved him. A delicate child, and of a clinging, affectionate disposition, he especially endeared himself to those who were brought into close association with him, and who miss him so sorely, now that he has gone away. The end came as the result of a sad accident, followed by two weeks of intense suffering so patiently and beautifully borne as to be a lesson to those who watched beside him. Another of the

little ones so dear to our Lord has gone to be with the Savior in the heavenly fold, where no foe can enter. There little Charles is forever safe from sin and temptation, and there no sorrow nor pain shall ever touch him. To those who have loved him and lost him for a little while, the promise of the Master is given: "What I do, thou knowest not now, but thou shalt know hereafter." KATE A. DRAKE.

On March 2, 1913, in the Holmesville (Miss.) cemetery, all that was mortal of Brother RANKIN ELLZEY was laid to rest amid a multitude of sorrowing relatives and friends. He was born near Holmesville, Pike County, Miss., Nov. 10, 1828, and died at McComb City, Miss., March 1, 1913. He was married Dec. 22, 1853. His wife preceded him to glory about one year. He joined the M. E. Church, South, in 1855 and was a member at Holmesville when he died. The following are the words of a devoted son: "He has lived a consecrated Christian life for the last 25 years, never missing a single church service if he was able to go. He always expressed himself as being ready to meet his God. The tears came unbidden as we beheld his old, worn, and faded Bible that he asked me to read when we had prayer. Who could doubt but that this Book had been, indeed, a light unto his path and a lamp unto his feet? I shall always treasure highly the sacred and precious moments spent with him just before he crossed the river, and some glad, good day I expect to see him again. May the blessings of the Lord (according to Numbers 6:24-26) be upon all his bereaved relatives and friends."
J. A. WELLS.

W. J. BELL died at Clinton, Miss., Oct. 8, 1912, in the eighty-first year of his age. As this message was sent out to the world many hearts were saddened, for he numbered his friends by the multitude, and had touched many lives during the period of his long and useful career. A man without ostentation, he went, without the blowing of trumpets, about the performance of every Christian duty. Putting self into the background, he successfully carried forward many church enterprises. Many times was he elected to represent his Church in both the District and Annual Conferences, and a more conscientious delegate was never admitted into the councils of the Church. Living at Clinton, Miss., where the Church of his choice has comparatively few members, he was always a loyal Methodist, a true supporter of every claim of the Church, and a wise counselor of the pastor. There were no clouds in the spiritual sky when he was called into the great beyond. The preparation for the going had been made many years, and there was a sublime confidence in God through Christ. The writer, then his pastor, was assisted in the funeral service by Rev. John L. Johnson, D. D., of the Baptist Church and a long-time friend of Brother Bell. From his address we quote the following: "Soon after I came to Clinton to live I first met our friend on the street, and was introduced to him as 'Brother Bell.' I was not told what denomination he belonged to, but took him then with his honest face and modest bearing as my brother, and so I have kept him ever since. That is a good enough title so long as a brother's life is a brotherly life." In his young manhood he joined the Confederate Army and for four years had part in that unequal strife to which his country was called. The war over, Brother Bell moved to Clinton. Here, as husband and father, as citizen and neighbor and friend, as Christian and church goer, he has kept the faith and finished the course. For him death is swallowed up in victory—it is the day of his triumph and coronation. We pray that the mantle of this ascended brother may fall on each of those nearest him, and that God may bless the sorrowing hearts.
GEO. P. McKEOWN.



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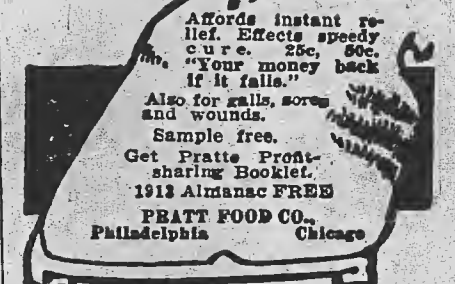
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Tidings From the Field

Houma, La.

Dear Dr. Meek: I began a meeting here in town about a week ago. I received 7 into the Church last night; three of them were Syrians. Brother Hebert preached for me from Tuesday until Sunday night. I shall continue the meeting this week, doing the preaching myself. I had 31 men in my Bible class yesterday.

Yours, C. V. BREITHAUPT.

April 14, 1913.

West, Miss.

We had a good day at Hebron last Sunday (April 6). We organized a Sunday school there, and I secured an assessment for the Conference benevolences upon that church except \$8.25, and I think that will be paid. We have recently made some good repairs upon our parsonage at West. The work generally is moving on nicely. We have a good prayer meeting at West, which is well attended. There are four Sunday schools in the charge. I think the outlook is quite promising. I am sending you herein four subscribers to the Advocate.—W. A. Clark.

Hollandale, Miss.

I write to give you some idea of the condition of our work here. Brother L. W. Cain has infused new life into things since he came to us. Under his wise counsel and leadership, the church has been revived and strengthened, and the attendance upon public worship has greatly improved. In every service there seems to be an encouraging interest and enthusiasm. Our Sunday school is steadily growing. Our Bible class has grown to great proportions, and is still increasing every Sabbath. We are now using the absentee-card system which is working well. We expect to prepare a splendid program for Children's Day and also for a Mother's Day which we shall celebrate at a favorable time. We want to make these days an inspiration to all Hollandale. Our pastor is lending us all possible aid in consummating our plans, and, with his capable assistance, we are expecting to make progress along all lines during the year.—J. D. White.

Vermillion (La.) Charge.

At Monroe, in December, 1912, Pecan Island was added to this charge. On Saturday, March 22, 1913, assisted by that ever faithful and successful French Missionary, Brother Martin Hebert, we began a revival meeting on this little island, situated in the extreme southern part of Vermillion Parish. It is south of White Lake, is entirely surrounded by marshes, is without any railroad or telephone connection, and has mail coming but once a week. To reach the island one must travel about 50 miles by water in a motor boat. In this isolated place, and with as good people as it has ever been our privilege to work, we began the battle against sin and unrighteousness and continued until March 30. Brother Hebert's preaching was strong, instructive, edifying, and spiritual, and our labors were not in vain. We closed with the church membership greatly revived and 15 accessions to the Church—9 by the assumption of vows and 6 by baptism. We also secured a club of subscribers for the Advocate. Pecan Island has some faithful Christian workers, and the interest was good from start to finish. The attendance was excellent. We were never treated better. We closed the meeting on Sunday at 11 o'clock,

and at 2 p. m., March 30, we left for home, while a large crowd assembled at the landing to see us off and bid us good-by. J. H. HOFFPAUIR, P. C.

Logansport, La.

Dear Doctor Meek: As you know, this is my first year on the Logansport charge. But I found a man had been here before the writer was. Rev. Henry T. Young served this charge two years and was loved and esteemed very highly by the people. Our second quarterly conference was held on April 12, with Rev. Paul M. Brown, presiding elder, in the chair. Every church in the charge was represented. The charge is not the same as it was last year, Keatchie having been taken off and added to Greenwood charge, and Bethel having been added to the Logansport charge. While Bethel is assessed \$25 less this year than Keatchie was last year, the charge as a whole is assessed about \$40 more for presiding elder and pastor than it was last year. The presiding elder preached to a large congregation at Logansport, Sunday the 13th, at 11 o'clock, and again at 8 o'clock. The sacrament of the Lord's Supper was administered at the close of the morning service. To say that Paul M. Brown is a good preacher would be putting it mildly, for he is indeed a great preacher. I am sending you a list of new subscribers and some that have renewed their subscription. This shows that I am not unmindful of the merits of the Christian Advocate. Brother Sinclair, one of the renewals, is in his 89th year. He has been taking the Advocate for 40 years and tells me that the paper is better now than it has been since he has been taking it.—F. R. Power.

RESOLUTIONS OF APPRECIATION.

Adopted by the Ebenezer, (Miss.) Quarterly Conference.

Whereas, Brother G. W. DARNELLE, one of the most worthy and efficient members of our body, has lately been called from the scenes of time to the scenes of eternity; therefore, be it Resolved by the quarterly conference of the Ebenezer charge:

1. That in his death both our body and the Church at large have sustained a great loss, and that we shall sadly miss him in the coming days.
2. That we extend our heart-felt sympathy to his bereaved wife and family, and pray that God may so bless them that they, together with their ascended loved one, may form an unbroken family in the glorious Beyond.
3. That a copy of these resolutions be sent to the family of the deceased, and also a copy to the New Orleans Christian Advocate and the Lexington Advertiser.

A WAR WORTH WAGING.

In its triumphant fight for the improvement of public health New York has made a record that might well be copied by other cities, for in the space of forty-six years New York has more than doubled the average length of life of its citizens. An account of this great achievement, written by Richard Barry and entitled "A War Worth Waging," will appear in the May Century. It will tell how thousands of babies are saved by the "seventy-nine dispensaries of milk and medical knowledge;" how children that have learned sex hygiene in the public schools are educating their ignorant parents, and how humanitarian science is conquering typhoid and consumption.

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THE NEW ORLEANS DISTRICT CONFERENCE.

The New Orleans District Conference met last Thursday morning in Bogalusa, La., with a fine attendance of ministers and laymen. Dr. J. M. Henry, presiding elder, announced that the session would end on the following day if the brethren were disposed to attend strictly to business. There was no delay, nor a minute idly spent. Among the items of business attended to were the following: Every pastoral charge was reported by its pastor or some delegated layman; the report of the missionary committee embracing recommendations that the Slidell and St. Tammany charges be re-arranged and made into four charges and that the Lower Coast country be formed into a mission, was adopted; Rayne Memorial Church was selected as the next place of meeting, and the following delegates were elected to the Annual Conference: S. H. Meyer, Wm. Seidel, Frank Dutch, and J. M. Harle with Hon. B. D. Tally and Mr. P. O. Rosenstream as alternates.

Both the pastor, Rev. L. I. McCain, and the people of Bogalusa proved to be the last word in charming hospitality. The delegates were shown every consideration in the homes in which they were entertained, and were also shown every point of interest in the town, not the least of which was the Great Northern Lumber Company's magnificent plant, through which the members of the Conference were conducted by its competent manager, Mr. W. H. Sullivan, who is a loyal Methodist.

The preaching was done by Rev. H. R. Singleton and Dr. J. W. Moore, and both sermons were comforting messages, laden with spiritual truth. The song services were of a high order, and every preacher left Bogalusa favorably impressed with Brother McCain's fine chorus choir.

A. J. GEARHEARD, Sec'y.

AN EXCELLENT TRACT ON TITHING.

Dear Brother Meek: At our recent District Conference the writer was requested to give in the Advocate the address of Brother Cane's famous tracts on tithing. Send 15 cents in stamps to "Layman," 143 N. Wabash Ave., Chicago, Ill., and get samples. These tracts are in convenient form for distribution. Our people should be thoroughly taught on this important Bible doctrine, and when they learn the duty of systematic paying, and giving to the Lord, then the finances of the Church will be solved, and the kingdom of Christ will receive a mighty impetus. The writer has circulated this literature for many years, and knows it to be the finest published.

W. W. HOPPER.

Woodville, Miss.

THE PRESENT EDITOR AND HIS POLICIES ENDORSED.

At the session of the Port Gibson District Conference held at Centerville, Miss., April 16-18, the following resolutions were unanimously adopted and the Secretary was instructed to send a copy of the same to the New

Orleans Christian Advocate for publication:

Resolved, first, That we greatly regret the inability of Dr. R. A. Meek, Editor of the New Orleans Christian Advocate, to attend this session of our District Conference.

Second—That we commend Dr. Meek's fidelity to the institutions of our Church, and his advocacy of the causes we have always held, and still hold dear, because we believe them to be in line with Bible teaching.

Third—That we pledge ourselves, as pastors of the twenty-three pastoral charges of the Port Gibson District, to make a faithful and earnest effort during the month of May to increase the subscription lists in our charges.

Fourth—That we, as a District Conference, urge the members of our Publishing Committee to do all in their power to hold Dr. Meek in editorial charge of the Advocate, and to do their best in some way to secure for him a more adequate salary. We assure them of our willingness to do what we can to make effective whatever plans they may adopt to achieve that end.

Signed: H. B. Watkins, T. B. Hollo-man.
ELMER C. GUNN, Sec'y.

CHURCH EXTENSION—No. 2.

J. J. Baird, Brooksville \$47.00
J. R. BINGHAM, Treas.

PLACE IT WHERE IT WILL DO THE MOST GOOD.

To the Readers of the Advocate:

I have entered the Times-Democrat Contest from Dist. No. 2. My winning of any one of the 3 best prizes given in this city will enable me to purchase a Linotype Machine and secure a contract to keep it and myself busy. I feel that anyone who takes the Times-Democrat will get full value for his money, but I realize that no matter how hard I work, I cannot win without a friendly public support, and I take this means of soliciting it. Since entering I have realized that this contest proposition is a tough one, but I'm no quitter and I'm going to work hard and win—with your help.

Terms of subscription are as follows: (If you are already taking the paper, your renewal will help too, even for the Sunday edition only.)

Daily—\$3.00, 3 months, 5,000 votes; \$6.00, 6 months, 15,000 votes; \$12.00, 1 year, 45,000 votes; \$24.00, 2 years, 120,000 votes. Sunday T-D.—\$2.00, 1 year, 3,000 votes; \$4.00, 2 years, 7,500 votes. If you are taking the paper now through your local agent, he will not lose his commission from the T-D. and it will help me a lot.

Soliciting your support, I am

Very respectfully, L. L. BAILEY,

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REV. W. M. MCINTOSH IN OKLAHOMA.

The Scotch-Irish evangelist, W. M. McIntosh, of Iuka, Miss., who has been preaching in Altus for two weeks, has captured the hearts of hundreds by his passionate devotion to Christ, his broad Irish sympathy and wit, his heart-stirring appeals and his untiring work. Between 250 and 300

have professed religion, several hundred have been up at different times for prayer and pledged themselves to support the meeting.

Mr. Anderson, the chorister, is the best leader ever seen in the city. He is a big-hearted, whole-souled Dutchman, and puts new life in the song service.

Dr. McIntosh is accompanied by his wife, who is one of the greatest soul winners in the work. The people will long remember Mrs. McIntosh for her untiring efforts to lead men and women to Christ.

Dr. McIntosh goes from here to Weatherford, Okla., for his next meeting. All the business houses, banks and offices are closing for the morning service.—The Altus (Okla.) Times.

IN MEMORIAM.

Mrs. CAROLINE E. THOMPSON (nee Thompson) was born in North Alabama, March 21, 1835. In childhood she moved with her parents to Middle Tennessee; thence to North Mississippi, settling in Monroe County, where she spent the remainder of her long and useful life. She died on February 6, 1913. She was married on December 18, 1856, to James A. Thompson, and this union was blessed with 6 children, one son and five daughters. The daughters only are left to mourn their loss, the father and son having gone before. Sister Thompson was a good woman, and was loved by all who knew her. She gave her heart to God in early life, and joined the Methodist Church, of which she was a faithful and devoted member to the end. She was an everyday Christian, and, looking on the bright and sunny side of life, was full of hope and good cheer. It was an inspiration to be with her. She will be greatly missed at Old Greenbrier Church, of which she was a member so long. Death had no terrors for her, and she died as she had lived, trusting in God. Her remains were laid to rest beside her husband's at Greenbrier, to await the resurrection morning.

Her former pastor,
W. A. BOWLIN.

TREASURER'S REPORT.

The following are the receipts of the Treasurer of the Joint Board of Finance of the Mississippi Conference up to April 20, 1913:

Brookhaven District—Fernwood, \$70; Wesson, \$17.25; Meadville, \$5; Monticello, \$15; Barlow, \$12; South McComb, \$10; Magnolia, \$135. Total, \$264.25.

Hattiesburg District—Court Street, Hattiesburg, \$51.65; Mount Olive, \$25; Collins, \$19.15; Seminary, \$25; Lucedale, \$54.25; New Augusta, \$7.76; Main Street, Hattiesburg, \$131. Total, \$313.81.

Jackson District—Eden, \$23.80; Mendenhall, \$12; Brandon, \$50; Fannin, \$5; Yazoo City, \$100; Florence, \$34.47; Bolton, \$12; Edwards, \$20; Jackson, Capitol Street, \$100. Total, \$357.27.

Port Gibson District—Port Gibson, \$70; Woodville, \$100; Harrison, \$20; Rolling Fork, \$53; Natchez, Jefferson Street, \$130; Vicksburg, \$100; Wilkinson, \$11.80. Total, \$485.

Meridian District—Meridian, Central, \$55; Meridian, South Side, \$15. Total, \$70.

Newton District—Morton and Pelahatchie, \$30.25; Laurel, Kingston, \$12; Shiloh, \$17.35; Philadelphia, \$35. Total, \$95.15.

Seashore District—Lumberton, \$123; Vancleave, \$5; Coalville, \$11; Handsboro and Mississippi City, \$3; Howison and Saucier, \$15.50; Moss Point, \$129; Brooklyn and Bond, \$25; Gulfport, First Church, \$21.50. Total, \$338.

Summary by Districts—Brookhaven, \$264.25; Hattiesburg, \$313.89; Jackson, \$357.27; Meridian, \$70; Newton, \$95.15; Port Gibson, \$485; Seashore, \$338. Total, \$1923.48.

Poor, Foolish Woman!



Think of her attempting to make ice cream in the old disappointing way! With

JELL-O ICE CREAM Powder

she can make the most delicious ice cream in ten minutes, freezing and all, at a cost of about one cent a dish—and never go near the stove.

Your grocer will tell you all about it, or you can get a book from the Genesee Pure Food Co., Le Roy, N.Y., if you will write them.

Grocers sell Jell-O Ice Cream Powder, 10 cents a package.

WEAK, COLD SPELLS.

Wilmington, N. C. — Mrs. Cora L. Ritter, of this place, says: "I used to have headaches, and blind, dizzy spells, and weak cold spells went all over me. I had different doctors, but they were unable to tell me what was wrong, so I began to take Cardui. I am now all right, in good health, and better than I have been for 10 years." Cardui is a remedy for women, which has been helping sick women for nearly a lifetime. You can absolutely rely upon it. Other people have done the testing, and you should profit by their experience. Cardui has benefited a million women. Why not you? Begin taking Cardui today.

It is authoritatively stated that there are only about 7000 saloons in all the Southern States, with 33,000,000 people. This is less than Chicago has. Forty-five million of the 90,000,000 people in the United States live in prohibition territory. Every State is organized against saloons, and there are more than 1000 special workers in the field.—Michigan Christian Advocate.



FLESH WOUNDS

Whether Cuts, Bruises or Burns cannot and will not inflame if treated promptly with

Dr. Tichenor's Antiseptic

The cooling effect stops the pain at once—and a prompt cure, without swelling or suppuration, will follow in each instance.

A bottle in the house is your best safeguard against accidents.

All druggists 25 and 50 cts.

Dr. Tichenor's Antiseptic.
ASK ANY ONE WHO HAS EVER USED IT.

OUR CALENDAR:

Connectional Meetings.

Board of Education, Dallas, Tex., April 27-30.
Board of Church Extension, Dallas, Tex., April 30-May 4.
Sunday School Board, Dallas, Tex., May 2-4.
Epworth League Board, Dallas, Tex., May 4-6.
College of Bishops, Dallas, Tex., May 5-6.
Board of Missions, Dallas, Tex., May 7-11.

District Conferences.

Columbus, Pheba, Miss., April 22.
Winona, Belzoni, Miss., May 15-18.
Durant, Sidon, Miss., May 14.
Greenville, Cleveland, Miss., May 22-25.
Jackson, Flora, Miss., May 13-16.
Brookhaven, Georgetown, Miss., May 6.
Corinth, Sherman, Miss., June 12-15.
Shreveport, Pleasant Hill, La., June 19-25.
Lafayette, New Iberia, La., May 19-22.
Sardis, Como, Miss., April 17-20.
Alexandria, Columbia, La., June 12-15.
Seashore, Bay St. Louis, May 13-17.
Meridian, Quitman, Miss., May 27.
Monroe, Bastrop, La., June 3.
Baton Rouge, Wilson, La., June 5-8.
Holly Springs, Tula, Miss., June 17-19.
Aberdeen, Verona, Miss., June 18-19.

General Missionary Conference,
Southern Assembly Grounds, Waynesville, N. C., June 25-29.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Second Round.

Wesson, at Wesson, Thurs., Apr. 24.
Buford, at Sandy Hook, Apr. 26, 27.
Adams, at Johnston Sta., May 3, 4.
Monticello, at Georgetown, May 8.
Tylertown, at China Grove, May 10, 11.
McComb, Centenary, May 14.
Scotland, at Bethesda, May 17, 18.
Topisaw, at Topisaw, May 24, 25.

ROBT SELBY, P. E.

Hattiesburg Dist.—Second Round.

Taylorville, at Fairmont, Apr. 26, 27.
Purvis, at Maple, May 4, 5.
Summerland, at Soso, May 7.
Oloh, at Oak Grove, May 10.
Silver Creek, at Bethel, May 11, 12.
McLain, at Winborn Ch., May 17, 18.
Leakesville, at Ronsaville, May 20.
Eucutta, at New Hope, May 22.

GEO. H. THOMPSON, P. E.

Jackson Dist.—Second Round.

Terry, at Spring Ridge, Apr. 26, 27.
Fannin, at Holly Bush, May 3, 4.
Madison, at Pocahontas, May 9.
Sartaria, at Mt. Olivett, May 10, 11.
Flora, at Bentonla, May 11, 12.
District Conference, at Flo-
ra, May 13, 16.
Benton, at Zeiglerville, May 17, 18.

PAUL D. HARDIN, P. E.

Meridian Dist.—Second Round.

Scooba, at Binnsville, Apr. 26, 27.
De Soto, at Cooper's Well, May 2, 3.
Lauderdale, at Marion, May 3, 4.
Meridian, East End, May 11, 12.
Meridian Fifth St., May 11, 12.

J. T. LEGGETT, P. E.

Newton Dist.—Second Round.

Bay Springs, at Raleigh, Apr. 24.
Decatur and Union, at D., May 10, 11.
Trenton, at New Prospect, May 16.
Shiloh, at Johns, May 17, 18.
Neshoba, at Mars Hill, May 24.

H. WALTER FEATHERSTUN, P. E.

Port Gibson Dist.—Second Round.

Natchez, Jefferson St., Apr. 26, 27.
Amite, May 3, 4.
Vicksburg, Crawford St., May 11, 12.
Harrison, at Cane Ridge, May 17, 18.
Hermanville, May 21.
Utica, May 24, 25.

T. W. ADAMS, P. E.

Lorman, Miss.

Seashore Dist., Second Round.

Hub and Oakvale, at Hub, Apr. 26, 27.
Lumberton, Monday, Apr. 23.

Columbia, May 3, 4.
Poplarville, Friday, May 9.
Carriere and Placunc, May 10, 11.
Pascagoula and Ocean Springs,
at Ocean Springs, May 20.
Derby, at Byrd's Chapel, May 24, 25.

W. H. HUNTLEY, P. E.

NORTH MISSISSIPPI CONFERENCE.

Aberdeen Dist.—Second Round.

Houlka, at Houlka, Apr. 25.
Houston Miss., at Algoma, Apr. 26, 27.
Pontotoc, Apr. 27, 28.
Montpelier, at Palestine, May 3, 4.
Amory and Nettleton, May 10, 11.
Vardaman, at Hurricane, May 13.
Nettleton Ct., at Carolina, May 17, 18.
Buena Vista, at Boone Ch., May 24, 25.

JNO. W. BELL, P. E.

Columbus District—Second Round.

Mayhew, at Kilgore, Apr. 26, 27.
Brooksville, at Brooksville, May 3, 4.
Crawford, at Crawford, May 4, 5.
Sturgis, at Mt. Airy, May 10, 11.
Cochrane, May 17, 18.
Columbus Circuit, May 24, 25.

J. E. THOMAS, P. E.

Corinth Dist.—Second Round.

Rienzi, at Thrasher, Apr. 25.
Booneville Ct., at Black-
land, Apr. 26, 27.
Booneville, Apr. 27, 28.
Mooreville, at Oak Hill, May 2.
Kossuth, at Wesley Chapel, May 3, 4.
Mantachle, at Oak Grove, May 9.
Guntown and Baldwin, at
Pleasant Valley, May 10, 11.
Iuka, at Bethel, May 17.
Iuka St., May 18, 19.
Kirkville, at Gilmar's Chapel, May 23.
Wheelers, at Hoges Chapel, May 24, 25.

J. H. MITCHELL, P. E.

Durant District—Second Round.

High Point, at High Point, Apr. 26, 27.
Hesterville, at New Salem, Apr. 30.
Kosciusko Ct., at Pierce's
Chapel, May 3, 4.
Ebenezer Ct., at Bethany, May 10, 11.
Black Hawk, at Acona, Tues.
11 a. m., May 13.
Sidon, at Sidon, May 15.
West, at Emory, May 17, 18.
Poplar Creek, at Wesley, Fri-
day, 11 a. m., May 23.
McCool, at Chapel Hill, May 24, 25.
The district conference will meet at
Sidon at 2:30 p. m., May 14. Bishop
Morrison is expected to be with us,
as are also Rev. W. L. Duren, Rev. J.
R. Countiss, Rev. G. W. Bachman, and
other connectional officers. We are
also hoping to be favored with the
presence of Mr. J. R. Pepper, of Mem-
phis, Tenn. W. S. SHIPMAN, P. E.

Greenville District—Second Round.

Lula and Dubbs, at Dubbs, Apr. 27, 28.
Friar's Point, May 4, 5.
Shaw and Merigold, at
Shaw, May 11, 12.
Coahoma and Lyon, at Lyon,
May 18, 19.

H. S. SPRAGGINS, P. E.

Holly Springs Dist.—Second Round.

Ryhalia, at Emory, Apr. 26, 27.
Cambridge, at C., May 3, 4.
Taylor, at Pleasant Ridge, May 5.
Paris, at Markette, May 6.
Abbeville, at Union Hill, May 10, 11.
Lamar, at Mt. Hope, May 12.
Waterford, at Harris Ch., May 17, 18.
Mt. Pleasant, at Union, May 19.
Ashland, at Shawnee, May 24, 25.

R. A. TUCKER, P. E.

Sardis District—Second Round.

Sardis Circuit, Apr. 22, 27.
Eureka, Apr. 27, 28.
Cockrum, May 2, 3.
Wall Hill, May 10, 11.
Tyro, May 17, 18.
Lake Cormorant, May 24, 25.

J. W. DORMAN, P. E.

Winona Dist.—Second Round.

North Carrollton, at Smith's
Chapel, Apr. 26.
Drew Circuit, at Rome, Apr. 27.
Slate Springs Ct., at Cross
Roads, May 2.
Branch, May 3.

Who Knows? Go To Your Doctor

Ingredients of Ayer's Hair Vigor:

Sulphur, Glycerin, Quinin, Sodium Chlorid,
Capsicum, Sage, Alcohol, Water, Perfume.

Anything injurious here?
Anything of merit here?
Will it stop falling hair?
Will it destroy dandruff?
Will it color the hair?

Ask your doctor.
Ask your doctor.
Ask your doctor.
Ask your doctor.
Ask your doctor.

J. C. Ayer Company, Lowell, Mass.

Some time when you are tired drinking just ordinary Coffee and feel like drinking "A REAL GOOD CUP OF COFFEE," try a pound of

GAUTEMALA BLEND

Just Phone Main 2196 and it will be delivered direct to your residence

GAUTEMALA AMERICAN COFFEE CO.

617 CAMP STREET.

PHONE MAIN 2196.

Eupora and Maben, at M., May 4, 5.
Schlater, at Schlater, May 10, 11.
Bellefontaine Ct., at Long
Minter City, at M. C., May 11, 12.
Belzoni, at Belzoni, May 17, 18.
Winona Ct., at Bluff Spgs., May 24.
BEN P. JACO, P. E.

LOUISIANA CONFERENCE.

Alexandria District—Second Round.

Standard, Apr. 26, 27.
Provincial, at Oak Grove, Apr. 30.
Campitl, at Clarence, May 1, 2.
Bunkie, at Chaneyville, May 3, 4.
Pollock and Rochell, at Eden,
May 10, 11.
District Conference at Colum-
bia, June 12, 15.
Glenmora, at Forest Hill, May 14, 15.
Colfax, at Montgomery, May 17, 18.
Boyce and LeCompte, at Le-
Compte, May 20.
Columbia, at Grayson, May 24, 25.
H. W. May, P. E.

Baton Rouge Dist.—Second Round.

Hammond, May 6.
Tickfaw, at James' Chapel, May 9.
Pine Grove, at, May 10, 11.
Amite, May 11, 12.
Pastors' and Laymen's Insti-
tute, at Amite, May 12.
St. Helena, at, May 17, 18.
Kentwood, May 18, 19.
Denham Spgs., at Palmetto, May 24, 25.
Wm. H. COLEMAN, P. E.

Lafayette Dist.—Second Round.

Gueydan, Apr. 27.
Morgan City, May 3, 4.
Patterson, May 4, 5.
Indian Bayou, May 6, 7.
Jeanerette, May 10, 11.
Houma, May 17, 18.
Evangeline Ct., at White's
Chapel, May 24, 25.
R. H. WYNN, P. E.

Monroe Dist.—Second Round.

Winnsboro, at Boeuf Prairie, Apr. 26, 27.
Monroe, May 4.
Farmerville, at Marion, May 4, 5.
Gilbert, at Wisner, May 10, 11.
Calhoun, at Douglas, May 17, 18.

WM. SCHUHLE, P. E.

Ruston District—Second Round.

Ruston, Apr. 27.
Jonesboro, at Dodson, May 10, 11.
Winnfield, May 11.
Haughton, at Castor Sta., May 12.
Sibley, at Brushwood, May 14.
Rienville, at Bear Creek, May 17, 18.
Slmsboro, at Antioch, May 24, 25.

BRISCOE CARTER, P. E.

Shreveport Dist.—Second Round.

Mooringsport and Vivlan,
at Vivlan, Apr. 27, 28.
Greenwood, at Keatchie, May 3, 4.
Mansfield, May 7.
Leesville, May 11, 12.
First Church, Noel Memorial
and City Mission, at
Texas Ave., Shrevept., May 15.
Many, at Many, May 18, 19.
Wesley, at Davis Springs, May 24, 25.

PAUL M. BROWN, P. E.

"The proper way to make an esti-
mate of ourselves is to consider seri-
ously what we value or despise in
others."

MARRIED.

At the home of Mr. W. J. Smith
in Cruger, Miss., on April 10, at 8
o'clock p.m., by Rev. O. P. Armour,
Mr. E. S. ARCHER, of Cruger, and Miss
MARY ELLA SHARP, of Lexington,
Miss.

At the home of the bride's mother,
Mrs. M. R. Baker, of Crowville, La.,
an April 15, 1913, by Rev. S. S. Bogan,
Mr. FREDRICK W. JONES, of Winns-
boro, La., and Miss GENEVIEVE
BAKER.

THE EAST MISSISSIPPI PRESBY-
TERY.

A fine body of ministers and lay-
men belonging to the above-mentioned
body are in session here in Pontotoc.
(Some of the readers of the Advocate
will perhaps remember my article in
regard to a meeting of another de-
nomination held here some time ago.)
I have just heard a sermon from one
of their preachers on the subject,
"Why I am a Presbyterian?" It was
chiefly an attack upon the form of
church government maintained by
other Churches, especially the epis-
copal form. Among other things the
speaker spoke of a Bishop as a high
salaried boss. He said that a Meth-
odist preacher fears the Bishop more
than he fears his God. Now I want to
say to my brethren in the ministry
that I think it is high time we were ex-
pressing our minds concerning the
polity as well as the doctrines of our
Church. We are being grossly mis-
represented all over the country and
there are people who have little
enough sense to believe these igno-
rant praters about matters of which
they know nothing. We should inform
our people in very clear language con-
cerning all of the workings and doc-
trines of our Church.

This same brother also spoke of
preaching at a Methodist church with-
in the bounds of our Conference
where he had to take a hoe and dig
the dirt out of the church, and stated
that the people said that he had
preached more gospel than had been
preached there since the war. We
should be careful about allowing
other preachers to use our churches.

W. D. WENDEL.

Pontotoc, Miss.

WORTH WEIGHT IN GOLD.

Abingdon, Va.—Mrs. Jennie McCall,
of this place, says: "I had been
troubled with female complaints for
over ten years. I could not walk or
stand on my feet, and had been al-
most confined to the house for a long
time. I began to take Cardui, the
woman's tonic, and now I can walk
anywhere I want to go. Cardui is
worth its weight in gold." This is a
high estimate on a plain, herb medi-
cine, yet there are thousands of wom-
en who would gladly pay this price
for a remedy to relieve their suffering.
Cardui has helped others. Why not
you? Try it. Your druggist sells it,
in \$1 bottles.

Woman's Missionary Work

Edited by Mrs. R. F. Harrell, Centerville, Miss.
Conference Press Superintendents:
Louisiana Mrs. A. C. McKinney, Ruston, La.
Mississippi Mrs. H. L. McCleskey, Hazlehurst, Miss.
North Mississippi Mrs. A. C. Yeager, Water Valley, Miss.

All communications for this department should be sent to the Editor at the address given above.

A Suggestion from the Louisiana Press Superintendent.

Some of the report blanks I had mourned as lost have been coming in since the Baton Rouge meeting. I have a most excellent paper used by the Bunkie Auxiliary and sent by Mrs. Haas. I wish all the women might read it, as some of them have done. The Mormon question seems to be stirring up interest in some places, and well it may. Our faithful friend, Mrs. Wynn of Crowley, reports for the auxiliary there, and they are "always at it." May their tribe increase!

I have been thinking and wondering if there is not some plan by which our Press Department may be improved and made more effective. For some reason the Bulletin is not the power for good that it ought to be. Some of our pastors' wives tell me that when the Corresponding Secretary is asked if she has received any literature, her reply invariably is, "Nothing but the Bulletin," and the subject is dismissed. Everybody knows, or ought to know, that there is valuable information in the Bulletin, and that it costs something to get it out into the hands of the Corresponding Secretary or Press Superintendent. It is a gift to be used and not hidden in a napkin. One president, who is a district secretary and gets the Bulletin regularly, told me that a good part of her monthly program was gotten out of the Bulletin. That gave me the idea that perhaps it should go to the President instead of to the Press Superintendent or Corresponding Secretary; then if she chooses to turn it over to some one else, she may do so; or she may use it as she thinks best. The President is the captain, and should command her army and make them use the ammunition furnished. If anybody objects to this plan, let her "speak now or forever hereafter hold her peace." Things have not been going in this department to suit me, and it is a self-evident proposition that a change is needed.

A. C. MCKINNEY.

Inhabane Mission.

This work was brought to our notice by receiving a copy of the Inhabane Christian Advocate, a publication devoted to maintaining the interest in the African work, and especially that in the district of Inhabane. It is published quarterly and contains bright, crisp articles, as well as some thrilling accounts of the work. Our Northern Methodist brethren are sharing this field with the Church of England and the Free Methodist Mission of North America. As our own Church contemplates taking up work in the Dark Continent, it is a matter of much interest to us to learn of the work being accomplished by others.

Where is Inhabane? Get out your maps, and you'll find it down on the southeastern coast of Africa. The district has 350 miles of coast line, and extends into the interior for 250 miles. A conservative estimation of its population places it at 3,000,000. To reach this vast throng of people there are 17 missionaries. Having this small force with which to work, they are striving to reach the people, and win their souls for the Savior of men who died for the black man as well as for the white man. The women are being taught the use of the sewing machine, and loom weaving will soon be an established industry.

Mrs. W. W. Terrill, one of the mis-

sionaries, gives the following vivid description of traveling in Africa: "Traveling in Africa often presents a queer sight, and if a caravan out for a business trip were in any other country, the sight would be ridiculous in the extreme. As it is, even in its native country, the people of the neighborhood are often interested and enjoy the spectacle. Not long ago one of the missionaries wanted a change and decided to visit another station about ten miles away. She said that it took a whole caravan to move them. There were the carriers with the boxes, baskets, and suitcases; then the servants with the wraps, and refreshments, for they must rest a little by the way; and by far the larger part of the procession was still to follow. The lady herself was carried in a mashillo, a hammock swung on a pole and carried by two natives at a time, relieved every few minutes by two others. In this way it takes five relays to carry one mashillo. The oldest little girl was carried in a bed and the baby in her bath tub. It took considerable energy for this family of three to go ten miles."

There is much more of interest in this valuable little paper, but our space does not permit the quoting of more.

"Is it nothing to you, O ye Christians,
That Africa walks in the night?
That Christians at home deny them
The blessed gospel light?"

Is it nothing to you, O ye Christians,
Will ye say ye have naught to do?
Millions in Africa dying unsaved,
And is it nothing to you?"

Snap Shots from the Council Daily.

There are one million immigrants pouring in upon our land every year—two every minute.

The Negro is here ten millions strong, and it depends upon the white man whether he will be a good negro or a bad one.

Two and a half million children under sixteen years of age are slaving somewhere, instead of playing and studying.

Five and a half million women and girls over ten years of age are making a living, instead of having it made for them.

On Wednesday afternoon preceding the opening session of the Council a Workers' Conference was held, and was conducted by Mrs. Arch Trawick. The following facts were developed:

1. The development of the spiritual life through personal connection with Jesus Christ is the first necessity for a successful missionary woman.

2. The work of the Missionary Society needs definite prayer. To secure this definite prayer, there should be a definite interest for which to pray. To secure this definite prayer, it is suggested that the use of the daily prayer subject given in the Council Year Book be used.

3. Our possessions in the Foreign field are valued at \$1,000,000. This represents the work of only one-tenth of the women of Southern Methodism.

4. One of the greatest needs of Korea is a system of day schools throughout the country.

5. Our most insistent demand in China is for our McTyeire School at Shanghai. Immediate improvements are needed. Native Chinese gentlemen have pledged to raise \$60,000 to start the enlargement.

6. In our own land there are two

FOLEY KIDNEY PILLS

FOR BACKACHE-RHEUMATISM
KIDNEYS AND BLADDER
RICH IN CURATIVE QUALITIES—NO HABIT FORMING DRUGS



LET US PLAN YOUR

Vacation Trip

Cheap Round Trip Fares to all
Summer Resorts and

SUMMER and CONVENTION FARES

To Resorts in **CALIFORNIA** and all the West

Summer Fares in effect June 1, to Sept. 30, 1913. Convention Fares in effect periodically throughout the Summer.

SAFETY-PLEASURE

Electric Block Signals, Oil Burning Locomotives, Standard and Tourist Sleepers, Observation-Library-Buffer Cars, Dining Service Perfect. For full particulars and literature, ask any Southern Pacific Agent or write J. H. R. PARSONS, Gen. Pass. Agt., New Orleans, La. W. H. STAKELUM, D. P. A., Lake Charles, La.

Methodist Benevolent Association

The Connectional Brotherhood of Ministers and Laymen. Life or Term Certificates from \$250.00 to \$2,000.00. Benefits payable at death, old age, or disability. \$125,000.00 paid to widows, orphans, and disabled. \$18,000.00 reserve fund. Write for rates, blanks, etc. J. H. Shumaker, Secretary, Nashville, Tenn.

Mountain Schools in which 600 students have been taught righteousness during the past year. Settlements have been planted for the Cuban children in Florida. A night school is being conducted for Koreans on the Pacific coast.

7. We have 14 City Mission Boards with 60 paid workers.

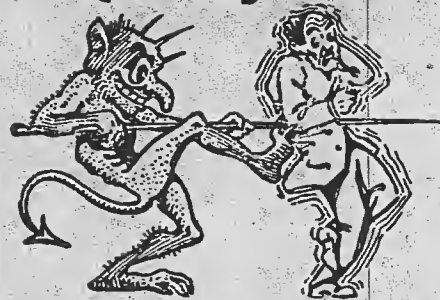
8. For ten years the Home Mission Society has been working on the Negro problem. Quite a number of boys and girls have been given industrial training.

9. Dependent girls have been sheltered in Thomasville, Ga., and erring girls in the Virginia K. Johnston Home in Dallas, Texas.

To Relieve the Pain of a Burn Instantly

and take out all inflammation in One Day, apply the wonderful, old reliable DR. PORTER'S ANTISEPTIC HEALING OIL. It Relieves Pain and Heals at the same time. 25c, 50c, \$1.00

Ague Attacks Quickly Cured



A Wonderful Remedy That Takes The Place of Calomel and Swiftly Cures Chills and Fever, Ague, Malaria, Colds and Grip

Thousands who have experienced the wonderful healing power of Swamp Chill and Fever Cure are now telling their friends and neighbors about this magical remedy. You, too, should try it and when it has proved its benefits to you and your family you should spread the good news and lend your aid in the mighty effort we are making to rid the country completely of chills, fever, ague, grip and malaria. This is a tried and proven cure. It acts with magical swiftness—cures worst cases in only three days! Not a bit harmful as it contains no arsenic or other dangerous drugs and therefore causes no bad after effects. Just a pleasant tasting tonic syrup that goes at once to the seat of the trouble and removes it and brings relief from the very first dose. Get a 50 cent bottle today. You need it in the house constantly to ward off, as well as cure, all attacks of chills, grip, colds and malaria. Your money back if it fails.

If your druggist doesn't handle Swamp Chill and Fever Cure send 50 cents to the Morris-Morton Drug Co., Fort Smith, Ark., and they will see that you are supplied.

Whittemore's Shoe Polishes

FINEST QUALITY LARGEST VARIETY



"GILT EDGE" the only ladies' shoe dressing that positively contains Oil. Blacks and Polishes ladies' and children's boots and shoes, shines without rubbing. 25c. "FRENCH GLOSS," 10c.

"STAR" combination for cleaning and polishing all kinds of russet or tan shoes. 10c. "DANDY" also, 25c. "QUICK WHITE" (in liquid form with sponge) quickly cleans and whitens dirty canvas shoes. 10c. & 25c.

"BABY ELITE" combination for gentlemen who take pride in having their shoes look A1. Restores color and lustre to all black shoes. Polish with a brush or cloth, 10 cents. "ELITE" also, 25 cents.

If your dealer does not keep the kind you want, send us the price in stamps for full size package, charges paid.

WHITTEMORE BROS. & CO.,
20-26 Albany Street, Cambridge, Mass.
The Oldest and Largest Manufacturers of Shoe Polishes in the World.

ALL ABOUT OREGON. Am besieged with letters asking about Oregon, but I am a busy pastor. I have been all over U. S. and have preached and lectured over Oregon for ten years. Know it from every man's point of view. It is the finest home country in the union. I have nothing to sell, not connected with real estate or railroads, and can furnish, unadulterated, all the information you want. Write inclosing \$1 and will write ten letters if necessary. E. H. Hicks, Albany, Oregon

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The Sunday School.

NEWS AND NOTES.

By Miss-Elizabeth Kilpatrick.
Remember Children's Day.

The Adult Classes of Rev. R. P. Neblett's fine Sunday school issued an artistic program for Adult Bible or Class Day and rendered the exercises in a fine manner. This school stands alongside of the very best in Mississippi.

Ero. W. W. Jones writes of fine Sunday school progress at Carrollton and North Carrollton, and a teacher's meeting at both places gives an explanation as to the reason for this. Six commodious class-rooms are being added to his church.

Mrs. J. H. Mitchell, the splendid leader of the Teachers' Meeting of First Church, Corinth, had a Bible Study contest at her hospitable home, March 26th. There were 75 questions given and the following teachers answered them all, as also did one member of the Young Men's Bible Class: Mr. J. A. Price, of the older men's class; Hon. Frank Worsham, of the Galloway Memorial Class; Mrs. R. M. Weaver, of the Young Women's Bible Class; and Prof. Puckett, of the Young Men's Bible Class. Each teacher brought a dish for the refreshments and an enthusiastic meeting resulted. The award was given to Mr. Price, and he fully deserved it, as he has been a life-long member of the Sunday school. Mrs. Mitchell is doing a great and highly appreciated work in Corinth.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

Now is the time to observe Children's Day. Later the program may conflict with the close of the public schools, the weather will be hot, and some of the people will leave for the summer. The program for this year is on "Bible Boys and Girls," and is said to be the best that Mrs. Hamill has ever prepared. It should be ordered at once and put into the hands of a capable committee for preparation, and rendered without unnecessary delay.

Miss Cora Russell, from Tennessee, and a teacher in the public school, has organized a Teacher-training class in our Sunday school at Pelican, and thus is giving the church the benefit of her teaching talent. The best work that any trained teacher can do for the Sunday school is to train others to teach, and pastors and superintendents should ever be on the outlook for such leaders for Teacher-training classes. The only permanent way to keep the Sunday school supplied with teachers who are qualified to teach is to make them. The State is thus meeting its need through the Normal School.

Mr. J. H. Carter, the superintendent of our Carrollton Avenue Sunday school and the President of our New Orleans District Sunday School Conference, has been promoted from being the local cashier of the Cumberland Telephone Company to the Superintendency of the Tolls Department. Brother Carter is one of our truest and most efficient church workers, and the Company that employs him never had a more honorable and capable employee. We feel that the Methodist Church is honored in this recognition of his worth. We are glad that Brother Carter's center of operation will still be in New Orleans, where he will continue to render service to our Church.

Our Sunday school at Ponchatoula is making a forward move in instituting a Home Department, perfecting its Cradle Roll, organizing its Bible classes, building up its Teacher-training class, and instituting a system of grading and recognition for its scholars. The nice brick church, built only a few years ago under the pas-

torate of Brother F. N. Sweeney and containing four separate class rooms, has just been seated with as beautiful oak pews as can be found anywhere, at a cost of over \$600, and a \$500 organ has just been ordered. With a fine public school building, just completed, and a growing country around, the faithful working force here, led by an aggressive pastor, will no doubt soon have one of the best schools in this section.

At a recent Sunday school testimony meeting in New Orleans, one mother, whose children are filling honorable places in the Church, one son being a theological professor, said that the best work she ever did in the Sunday school was to bring her own children into its membership. This

reminds us of the teaching that one who cares not for his own household is worse than an infidel. A mother's first field of missionary activity is to put her own children in training for service in the Church, and to bring them into loving fellowship with the Sunday school is one of the first steps to be taken. It indicates both a low state of piety and a loose system of discipline when the children of Christian parents are not regular attendants at Sunday school.

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Pellagra has been conquered at last! My remedy has brought health and happiness to sufferers who were in despair. Weak bodies and impaired minds have been restored to their normal condition. Many who were told by their physicians that nothing could help them, came to me—now they are well and strong. During the past year I have treated many patients. Not a single one failed to respond to my treatment.

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Many cases yield readily to my remedy in a week's time—a few weeks' treatment usually cures the most severe case. I guarantee it—your money back if it fails. Write me today for first month's treatment—\$10. Give me fully all your symptoms, how long you have been sick. This is no patent nostrum but must be made up for each case individually. Write me today. My references are the banks of Jasper, Ala., and the Mayor of the city.

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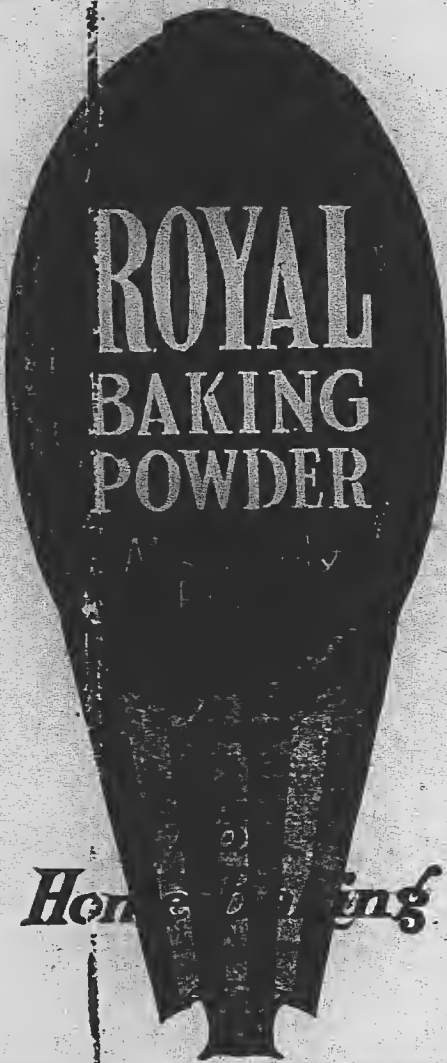
Suffered 15 Years—
Doctors Gave Her up.
Cured in 4 Months
by My Treatment.

STATE OF ALABAMA,
WALKER COUNTY.

Before me, J. Frank Baker, a Notary Public in and for said state and county, personally appeared Mrs. Emma Stralls, who being duly sworn, deposes and says that on or about 15 years ago last April (1912) she contracted the disease known as pellagra and was treated without result by a number of physicians, got worse continually and was told by Dr. P., a practicing physician of Carbon Hill, Ala., that she could not be cured. On or about the first of May, 1912, she sent for Mr. G. P. Baughn to treat her (at that time was very low and weighed only 90 pounds), and after using said G. P. Baughn's treatment for about one month began to improve. She continued his treatment for five months when she was completely cured, is now well, and has no symptoms of pellagra. She now weighs 135 pounds.

(Signed) EMMA STRALLS
Sworn to and subscribed before me this 1st day of March, 1913.
J. FRANK BAKER, N. P.

I guarantee to cure
Pellagra or refund
every cent paid for
my remedy.



PERSONAL AND OTHER NOTES.

Note carefully the report of the Treasurer of the Joint Board of Finance of the Mississippi Conference which appears on Page 12. It shows what the various charges have done toward helping the worn-out preachers and other claimants on the Conference Fund.

Rev. G. W. Bachman, the alert and energetic colporteur of the two Mississippi Conferences, wrote us a few days ago that he expected to attend the District Conferences to be held at the following places: Como, Lake, Pheba, Georgetown, Sidon, Belzoni, and Cleveland. The first two of these meetings have already been held, and the Columbus District Conference is in session at Pheba this week. The others will convene later, and it may be well to let the brethren know in advance that Brother Bachman will be on hand with a good supply of religious books and periodicals. If a person desires any special publication, it would be a good idea to communicate with the colporteur beforehand so that he will be certain to have it in stock.

Dr. W. T. Bolling, pastor of the M. E. Church, South, at Clinton, Ky., and a widely known minister, died at his home in that city on April 16. The obsequies were conducted in the First Methodist Church of Memphis, with Bishop W. B. Murrah in charge. The interment also was made in Memphis. Though not a man of wide learning or extraordinary profundity, Dr. Bolling possessed unusual gifts as a speaker and enjoyed a large measure of popularity as a preacher. He once served as pastor of the First Methodist Church of Shreveport, and also as pastor of our First Church in Jackson, Miss. Though a mere youth at the outbreak of the Civil War, he entered the Confederate Army and served with distinction. He was about 65 years of age.

Writing from Artesia, Miss., where for some days he had been laboring with Rev. E. H. Mohler, our pastor at that place, in a series of revival services, Rev. T. H. Lipscomb says: "We have had a gracious meeting here. There have been fourteen accessions—twelve of them on profession of faith—and the church has been greatly blessed. Rev. E. H. Mohler, who recently came to us from the Mississippi Conference, is certainly making good. He has a fine hold upon his people; has organized here a Y. M. C. A., with well equipped baths and a reading room near the depot which are open to the railroad men and the town generally; and he and his flock are working with one heart and soul for the advancement of the kingdom in this region."

We acknowledge the reception of a most attractive announcement on thick calendared paper, about 12 by 16 inches in size, of Galloway Memorial Day—next Sunday—which has been desig-

nated by the Mississippi Conference as the time for taking a collection for the "Charles B. Galloway Memorial Fund." This large announcement card is adorned with a fine picture of the late Bishop, and is so made that it can be hung on the wall. It always greatly rejoices us to note any movement that has for its object the honoring of this great preacher, church leader, and citizen whom we have never ceased to miss, and whose like we never expect to see again on earth. We hope that this \$25,000 Memorial Fund, so happily named and so urgently needed for the old preachers, will be secured at an early date.

Rev. John Tillery Lewis, our capable pastor at Clarksdale, Miss., who, with the assistance of Revs. J. B. and O. B. Culpepper, has been conducting a series of revival services in that city, under date of the 18th inst., writes as follows: "We are having the greatest meeting that Clarksdale has ever had. The Court House is taxed to its full capacity at every evening service to accommodate the people, and already 37 have given their names for church membership. God is wonderfully blessing us." The local correspondent of the Commercial Appeal also gave in that paper a few days since quite an extended account of this remarkable awakening, stating that practically all the business houses were closing for the morning services and that the community generally was being wonderfully stirred. We rejoice with Brother Lewis and the faithful workers who are aiding him in this glorious victory for the Master.

On Tuesday, April 15, at the home of the bride's parents, Mr. and Mrs. A. F. Gusman, of Mobile, Ala., Mr. D. R. Barbee and Miss Elina Deas Gusman were united in marriage. Mr. Barbee is a son of the late Dr. J. D. Barbee, who was known and honored throughout Southern Methodism, and is one of the leading newspaper men of the South. He at present holds the position of Managing Editor of the Mobile Register and is steadily widening the influence of that well known journal. Of the bride, a Mobile paper says: "She possesses all the refinements inherent in a gentlewoman of the South, is endowed with a sweet voice, both in speaking and singing, and nature has added to an affable disposition, other attributes which unite in forming the character of a very lovely young woman." We extend to the happy couple our hearty congratulations and best wishes.

OBSERVANCE OF CHILDREN'S DAY

By Dr. E. B. Chappell, Sunday School Editor.

Why should every Sunday school in the Methodist Episcopal Church, South, observe Children's Day?

1. Because our Church requires it. The mandate of the General Conference contained in paragraph 256 of the Discipline is: "The third Sunday in May, or as near thereto as practicable, shall be observed throughout our Church as Children's Day."

2. Because the observance of the day is a means of blessing to the children. It is the official recognition by the Church of their right to a place in its fellowship and tends to make them feel that they are a part of it and hence to make them love it.

3. Because it helps the school. It awakens a vital interest not only among the children, but also in the community at large. It is an entirely legitimate and at the same time a thoroughly effective way of directing the attention of the entire Church to the Sunday school and its work.

4. Because it helps the homes from which the pupils are drawn. The Sunday school cannot do really effective work without the hearty and intelligent co-operation of parents and no opportunity for the awakening of interest that will insure such co-operation should be neglected. Parents who seldom or never go to church and are not greatly concerned about the religious training of their children may readily be induced to attend the exercises of Children's Day, and such attendance often marks the beginning of a new interest in the development of the religious life of their children and consequently a new interest in the Sunday school.

5. Because the offerings of Children's Day are the only contributions which the Church makes for the upbuilding of our general Sunday school work. This statement, when its true import is considered, is startling. The Sunday school is the greatest organized agency under the control of the Church for the religious training of children

and youth. From it are drawn more than three-fourths of her yearly accessions. It is confessedly the most important and fruitful department of her work. Other great religious denominations, recognizing the significance of this fact, are making large provision for Sunday school extension and the training of Sunday school workers. But at present the Methodist Episcopal Church, South, is doing nothing in this direction except to turn over the Children's Day offerings for the furthering of Sunday school work. And strange to say, the Church has never seemed greatly interested even in this small effort in behalf of the Sunday school cause. Perhaps less than a third of our schools observe the day and the total amount collected is pitifully small. Surely when our pastors and superintendents realize the urgency of the need, this apparent indifference will disappear.

Our Children's Day offerings at present are distributed as follows: Sixty per cent is retained by the various Conference Sunday School Boards for use in the Conferences; the remaining forty per cent is sent to Mr. D. M. Smith, Treasurer of the General Sunday School Board, one-fourth to be used in Sunday school work in our foreign mission fields and three-fourths "to be applied to the endowment of a chair of Religious Pedagogy and Sunday Schools in Vanderbilt University, until the sum of \$50,000 required for the endowment is raised." After that sum shall have been raised this thirty per cent of Children's Day Fund is to be used by the General Sunday School Board to increase its force of field workers. This last item calls for special attention just at this time. There are two important reasons why the Vanderbilt endowment fund should be pushed to speedy completion: (1) The chair is greatly needed in order that the young preachers who are being educated in this central institution of our Church may go out as trained Sunday school leaders; and (2) there is urgent demand for an immediate increase in our force of field workers. The men who are at present engaged in the general offices of the Sunday School Department have ten times as many calls for help as they can possibly accept. This shows a widespread awakening throughout the Church in regard to Sunday school work and to the demands growing out of this awakening there should be prompt and adequate response.

The remainder of the Vanderbilt Fund can and should be raised this year. The fund at present amounts to \$38,099, leaving a balance of \$12,000 to be raised. The interest on the amount in hand between April 1, 1913 and April 1, 1914, will decrease this sum by at least \$2,000. If, therefore, our Sunday schools will raise \$10,000 for the chair this spring, we shall be able to report to the next General Conference that we have finished in full the task assigned us and are ready to enter upon a united campaign for general Sunday school extension and development.

THE FINISHING TOUCH.

It was not a very pleasant face that Walter brought when he came to papa for the finishing touches to his dress.

"There, everything is on now," shouted Walter.

"Why, no, son!" said papa soberly, "you haven't put everything on yet."

Walter carefully inspected his clothes, from the tips of his small toes to the broad collar about his neck. He could find nothing wanting.

"You haven't put your smile on yet," said papa, with the tiny wrinkles beginning to creep about his own eyes. "Put it on, Walter, and I'll button it up for you."

And Walter began then and there to put it on. And now he never really calls himself dressed for the day until he has put on a sunny face.

Have any young America smiles been forgotten in the morning "getting ready?" If so, no amount of fresh collars and new neckties and gay hair ribbons can ever take their place. The only really safe way is to put the smile on the very first thing. Besides, the other things will go on better if you do.—Central Christian Advocate.

NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 60—No. 18.

"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2984.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, MAY, 1, 1913.

CHAS. O. CHALMERS, Publisher.

Editorial

SHALL A RETREAT BE SOUNDED?

With the exception of St. Louis, Baltimore, and San Francisco, New Orleans is the largest city in the territory occupied by the Southern Methodist Church. Already a great commercial mart of more than 350,000 people, the general feeling is that, though just at present a state of financial depression exists throughout South Louisiana, it is on the eve of a wonderful development. It is the nearest large port in the United States to the Panama Canal and the natural gateway for the trade of our great nation with the South American countries. It is also destined to become more and more the outlet for the foreign commerce of the vast and fertile Mississippi Valley. The magnificent new Immigrant Station, now nearing completion, means that within the next few months the overcrowded nations of the Old World will be pouring their surplus population into the Crescent City at a rapidly increasing rate, to be distributed westward from here.

The meaning of all this is that New Orleans is to-day a great open door, challenging the evangelical enterprise of the Christian Churches of this section and of the entire country. The field is already white unto the harvest, and will doubtless expand and offer richer opportunities with every passing year. The Roman Catholic Church is strongly entrenched throughout the city and is ready to take advantage of all the possibilities that the future may bring. She has here well equipped colleges, academies, and primary schools, more than a score of expensive charitable institutions, dozens of magnificent churches, and a daily paper to advocate her principles and guard her interests. Our present population is largely under her domination, but not to so great an extent as some may imagine. Indeed, it is estimated that there are probably at this time not less than 100,000 people within our corporate limits who do not belong to any religious denomination.

Most of the Protestant Churches are beginning to appreciate the strategic importance of New Orleans as a missionary center. The Presbyterians are alert and active, and by a generous expenditure of money are achieving substantial results. The Episcopalians and Lutherans are wide awake and are laying plans for advanced movements. The Baptists, though weak, have their eyes open and are earnestly appealing to their people for missionary money, that they may inaugurate here more aggressive operations. The Northern Methodists have located a Bishop in New Orleans, have acquired considerable property, and are here issuing one of their connectional papers. And it is reported that their General Boards are standing resolutely behind them to see that their work in this field is not hindered by a lack of adequate funds.

Our Mission Board for the past two years and the Woman's Board have been showing a commendable appreciation of the importance of strengthening our forces and equipment here; but

now, just when the outlook is brightening and there is a promise of accomplishing substantial results, the news comes that at the recent meeting of the Woman's Council in Birmingham the appropriation hitherto coming from that source has been reduced nearly one-half, and that the General Board of Missions at its meeting in Dallas next week will also largely withdraw its support. We highly appreciate the past kindnesses of these Boards, and we would not seem to be ungrateful for what they have previously done; but, in view of the seriousness of the situation, candor compels us to say that we fear they are about to make a serious mistake. We do not believe that the Methodism of New Orleans under existing conditions can, with the little assistance that we hear will be offered it, take care of our interests in this great city. In other words, we fear that if the reported plan of the Board is adhered to, our work here will be struck a blow from which it will not soon recover. And why should New Orleans be neglected? Is there any greater home mission field within the bounds of Southern Methodism? Is there any that is more needy, or that offers a larger opportunity for the future? The middle and eastern Conferences pay a large share of the money that goes into our General Missionary Treasury. Why, then, should the largest city on our eastern border, whose claims are so urgent and appealing, be cast off for other places? Why should Southern Methodism be preparing to sound a retreat in New Orleans, when every other Church is girding up its loins and getting ready for an advance? These are questions that our Mission Board must answer. Certainly it will be most regrettable if, because of a mistaken policy, we are forced to lose the fruits of the money that we have expended and the hard work that has been done in this field within the past few years.

THE MORMON PROPHET A FAKIR.

In the Department of the Woman's Missionary Work in the Advocate of April 10, there appeared the following statement from the two Louisiana Conference Secretaries—Mrs. W. T. Cunningham and Mrs. A. P. Holt: "There are several Mormon settlements within our borders, and an attempt is being made to make this State one of the strongholds of that sect." There is no fouler blot upon our American civilization than Mormonism, and one of the most astounding things in our history is the extent to which this moral leprosy has been allowed to spread within our domain. If Louisiana is, indeed, menaced, it behooves every good citizen of the commonwealth, whether a member of any Church or not, to rise up and resist the planting in our territory of a superstition that is so utterly subversive of decency and sound morality.

In this connection, it may not be amiss to call attention to the fact that Mormonism not only stands for polygamy with all its vicious influences, but that its religious teachings are also a palpable fraud. New and conclusive evidence of this has lately come to light, as is shown in the following

statement, which we take from a recent issue of the Pittsburgh Christian Advocate:

"Joseph Smith, the original Mormon 'prophet,' did not anticipate the progress that would be made in the 'learning of Egypt.' The book of golden plates from which he was supposed to have translated the 'Book of Mormon' was returned to the angel who gave it to him, and buried again. The question of the source of the 'Book of Mormon' has never been determined beyond doubt. The manuscript of Spalding's work, which may have furnished Smith the material, or at least the suggestion, of the 'Book of Mormon,' has never been found, and hence no comparison can be instituted to show its likeness or unlikeness to the book which the Mormon prophet professed to have received in a supernatural way.

"But happily for the cause of truth, and unhappily for his own reputation for veracity, Joseph Smith made what purported to be a translation from an accessible source. In 1835, while yet at Kirtland, O., he came into possession of some papyri found in the wrappings of Egyptian mummies, which an itinerant showman was exhibiting in the community, and which were purchased by the Mormons. These strips of ancient writing material were covered with pictures and hieroglyphics which the prophet studied. He gave out that he had been enabled by prophetic insight to understand the meaning of these writings and pictures which he translated and explained.

"He had the rashness, as the matter has turned out, to publish his translations and explanations in 'The Book of Abraham,' and this 'Book of Abraham' is a part of the great Mormon work, 'The Pearl of Great Price.' He declared that the documents were autograph writings of Abraham and Joseph.

"It occurred to Bishop Spalding, of the Protestant Episcopal diocese of Utah, to submit the reproductions of the pictures and hieroglyphics which Smith was audacious enough to make along with his translation, to distinguished Egyptologists in Europe and America. From eight scholars, recognized as authorities on such matters, he received replies, and they unanimously report that the papyri which Smith pronounced autograph writings of Abraham and Joseph are simply the ceremonial funeral incantations which the Egyptians commonly buried with their dead, and which have been found bound up with the wrappings of thousands of mummies.

"The Mormon prophet's translations have no connection whatever with the original text, and his explanations of the symbolical figures are equally wide of the truth. He simply drew upon his vivid but untrained imagination in writing the 'Book of Abraham.'

"Bishop Spalding has published in a pamphlet the facts about this matter, including the letters received from Dr. A. H. Sayce of Oxford, Dr. Edward Myer of Berlin, Dr. Friedrich von Bissing of Munich, Dr. Flinders Petrie of London, Dr. Arthur A. Mah of New York, Dr. John Peters of the University of Pennsylvania, Prof. James H. Breasted of Chicago, and Professor Mercer of Pittsburgh. It is being circulated in Utah. Will it open the eyes of any who have accepted the 'Book of Mormon' as a revelation from Heaven?"

"But it cannot be that they should long obey God from fear, who are deaf to the motives of love." So wrote John Wesley in crossing the Atlantic when he observed that persons who were religiously inclined in the midst of a terrific storm so soon seemed to forget their gracious Deliverer, some even asserting that there had been no danger. Mr. Wesley was entirely correct in his comment. Fear may produce spasmodic religious impulses and moods, but only love can constrain to unselfish and continuous service.

FINDS FAULT WITH THE DISCIPLINE.

Dr. R. A. Meek, editor of the New Orleans Christian Advocate, has this to say touching the religious teaching of the children in our Sunday schools: "A writer in a current religious journal discusses the question, 'How to Lead the Children in Our Sunday Schools to Christ.' So far as the small ones are concerned, the brother, according to some of our present-day teaching, is misdirecting his efforts. Having been born regenerate, they do not need to be led to the Master, but merely kept from going astray. Queer teaching for the followers of John Wesley! We suppose that Adam Clarke was wrong in stating that he was converted at four years of age, and that also many other shining lights in the Church who claim to have found the Savior between the ages of five and ten. Or possibly the explanation is that they had backslidden and did not know it; that in addition to the doctrine of infant regeneration, we are to have the doctrine of infant apostasy."

Dr. E. G. E. Mann, Editor of the Central Methodist Advocate, exhorts, after quoting the above paragraph in his able journal, as follows:

"The doctrine that children are in a saved state by nature when they are born, and only need to be trained up properly in order to become mature Christians, has the immense disadvantage in our Church of being at variance with the teachings of the Methodist Standards. There is but one thing in all the range of Methodist standard theology, that we know of, that teaches that children are born into a state of salvation, and that is paragraph 664 of the Discipline of our Church, and that was only placed there by the last General Conference. Here is the language. Paragraph 664. 'The Ministration of Baptism to Infants.' 'Dearly beloved, forasmuch as all men, though fallen in Adam, are born into this world in Christ the Redeemer, heirs of life eternal and subjects of the saving grace of the Holy Spirit, and that our Savior Christ saith, suffer little children to come unto me, and forbid them not, for of such is the kingdom of God; I beseech you to call upon God the Father through our Lord Jesus Christ, that of His bounteous goodness He will grant unto this child, now to be baptized, the continual replenishing of His grace, that he may ever remain in the fellowship of God's Holy Church by faith that is in Jesus Christ.'

"That paragraph affirms that 'children are born into this world in Christ the Redeemer,' and ignores absolutely the whole Scripture and Methodist teaching on the subject of depravity, and all this 'Decision Day' movement is coming right in through the open floodgate to overwhelm our Church with a great number of unconverted church members out of the Sunday school."

It would seem that both these brilliant editors are worrying over the fact that the Church is drifting away from its belief in the doctrine of total depravity.

The Church, in its General Conference deliverance, embodying its belief in a disciplinary utterance touching infant baptism, stated in form what the Church had been teaching for a score of years. The old conception of total depravity so ardently held to by Adam Clarke, harmonizes with present-day Methodist thinking about as well as to his views regarding instrumental music in church worship. He made no bones locating "the devil in the organ." Why should Clarke or Wesley be final authority on doctrines? Are they gods to be worshiped? Or did they say their doctrine was final? It strikes us they would be ashamed of the way some of their children accept in toto what they said when out of the nature of the case theirs could be but a limited statement of doctrine.

Only Jesus Christ is final authority on doctrine and life. No one man before or since his day, or any number of men, can formulate a doctrine or statement of faith sufficiently all comprehensive and embracing as to meet all the needs of a growing Christendom through all time. We would hate to admit that the Church of to-day

has not wiser men, better men, more thoroughly taught of God, than were Clarke, Watson, or even Wesley himself. As good and great as were these men, their gospel is not as suited to our present-day religious life as is the gospel of Granbery, Haygood, Hoss, Candler, Wilson, Tillet, Hendrix, Atkins, Waterhouse, and hundreds of others who preach an ever-expanding, evolving, growing gospel, their words being spirit and life.

For our part we accept as a most wise and wholesome deliverance the statement of the General Conference regarding depravity, as found in the paragraph of the discipline above referred to. The General Conference, without so much as hinting it, did make a "restatement of faith" of the Church, not merely "ignoring absolutely the Methodist teaching on the subject of depravity," but in the light of present-day teaching and expounding of the Holy Scriptures, silently repudiated the teachings of the fathers on total depravity, and put the Church abreast with the times. Total depravity, as taught by our fathers, is as inconsistent with the Methodist thought of to-day as is the doctrine of the damnation of infants repugnant to the spirit of present-day Presbyterianism.

Again, we need not be alarmed at the Church burdening its roll by a large company of children. No danger of worldliness here. Would to God we could take the last child from Sunday school right into the fellowship of the Church. The great sin lying at the door of the Church is her failure to save these lambs to Christ's fold. Full half of the Sunday school enrollment are never admitted into the Church. They are lost.

Religious life, as is mental life, is a growth, and as the normal child, properly developed mentally, is born, albeit unconsciously to itself as a fact, in the mind world, so it, under normal conditions, in the home, Sunday school, church worship, enveloped in a friendly spiritual atmosphere may, all unconscious to itself, be born into the spiritual world or kingdom of God.

No, brethren, the Church is not suffering from worldliness, as expressed in social diversions so much as it is by a covetous, godless and idolatrous membership who, having the form of godliness, are strangers to its power, living in wantonness and pleasure, but when it comes to Christian liberality, to supporting the Church and its institutions, they are stingy, mean and despicable. But this is the kind that make a great noise when converted. Brothers Meek and Mann are welcome to them, but as for us, we will take our chances amid the sunshine, flowers, smiles and prattle of sweet-voiced children, who are swept into the kingdom of truth as mysteriously as the wind blowing where it listeth and we hear the sound thence but cannot tell whence it cometh or whither it goeth. For thus they are born of the Spirit.—Pacific Methodist Advocate.

CONCERNING THE RITUAL FOR THE BAPTISM OF INFANTS.

Some weeks ago the Editor of the New Orleans Christian Advocate addressed to every member of the Committee on Revisals at the last General Conference, the following letter:

"Dear Brother: You were a member of the Committee on Revisals at the last General Conference, which met in Asheville in May, 1910. As there is considerable difference of opinion as to the significance of the change made in the Ritual for the Baptism of Infants (found in the first paragraph, page 357, of the Discipline of 1910), will you please kindly answer the following questions:

"1. Was it your understanding that the language used in that paragraph was intended to teach the doctrine of birth regeneration, and that no child needs to undergo the 'new birth' unless he first apostatizes and becomes a sinner? In other words, that children are born, not only in a justified, but in a thoroughly regenerate state, not necessarily needing any subsequent change of heart?

"2. Was it your understanding that the language used in this paragraph was in harmony with the Seventh and Eighth of our Twenty-five Articles of Religion, or that you were incorporating into the Discipline a new and different teaching as to the state of infants?

"3. Did your Committee understand in adopting this paragraph that it was setting aside the work of a Committee on the Revision of the Ritual which had had that important task in hand for four years?"

To this communication, nearly all of the members of the Committee have kindly responded, and most of them stated that they had no objection to the publication of their views. We do not, however, deem it needful, for the present at least, to print what was said by any of these brethren except the distinguished Chairman of the Committee. We take great pleasure in giving our readers his most interesting discussion of this important matter.

Dr. Alderson's Statement.

Dear Dr. Meek: I take pleasure in replying to your questions relative to the new Baptismal Ritual; but believe I can do so more briefly by evading the numerical divisions. I was chairman of the Committee on Revisals at Asheville, and author of the revised ritual on baptism which the Conference adopted from that Committee. The report of the Commission appointed by the previous General Conference was referred to my Committee, after being printed, I think, in the Daily Advocate. By the Committee it was referred to a sub-committee, which carefully considered it, adopting the majority of its suggestions. But on the Baptismal Orders—the matter out of which the appointment of the Commission grew—practically nothing had been done, so the sub-committee adopted a revised order, which I offered, and reported it back to the Committee, which, after full time for examination, adopted it with but two or three changes, and by almost a unanimous vote. Its final adoption by the Conference was also with great unanimity.

I cannot answer specifically your inquiry as to the attitude of the Committee towards the doctrine of depravity, because there was no discussion of it; but the Orders which they reported to the General Conference are certainly clear on the subject, declaring in the Order for Infant Baptism that all men are "fallen in Adam", and in that for the Baptism of Adults that "all men do inherit a nature so fallen that no man of his own strength can so live as to please God, and that our Savior Christ saith, Except a man be born again he cannot see the kingdom of God."

The only appreciable change made in the draft submitted to the full Committee was this: I had written, "All men, though fallen in Adam, are born into this world in Christ the Redeemer, heirs of life eternal and subjects of the regenerating grace of the Holy Spirit (which from the beginning doth work in the hearts of our children, both to will and to do of God's good pleasure)." The parenthesis was stricken out as not of vital necessity, and "regenerating" was changed to "saving" on the ground of a verbal preference only, the statement being distinctly made that the words meant the same thing. I have come to regret the change—especially of "regenerating" to "saving", for I see that it lends itself to a possible misconception of the intent of the Committee and of the Conference.

As the author of the new ritual, I trust I may be pardoned for a brief statement as to the principles that governed me in the work.

1. I sought to free both Orders from all possible suspicion of teaching either infant guiltiness or baptismal regeneration. I do not think that either idea can now be found in either Order.

2. On the constructive side, my endeavor was to substitute for the non-scriptural "all men are conceived and born in sin" such a statement of the universality and utterly disabling power of inherited depravity as would fully guard against the error of Pelagianism, constitute an adequate ground for the doctrine of regeneration by the direct power of the Spirit, and square at once

with the Scriptures and Christian experience. The statement, "All men do inherit a nature so fallen that no man, of his own strength, can so live as to please God, and that our Savior Christ saith, Except a man be born again, he cannot see the kingdom of God," I venture to think, is strong enough to fully protect against Pelagianism, and broad enough to satisfy the varying shades of thought that always will exist in a Church as free as ours. I sought also to substitute for the lingering superstition of a magical, regenerating virtue in baptism the rational, Scriptural concept of a discipling ordinance, a solemn sacrament of dedication, deriving its final value essentially from parental faithfulness to the covenant obligation assumed.

3. I sought to make a practical, illuminating ritual—one that would at once instruct the people on the broad lines of Methodist faith, avoiding the commitment of the Church to any of the minor shades of difference that may exist among us; and above all, I sought, through an emphasis, not on the child's depravity, but upon the glory of its inheritance in Christ, to deepen the sense of responsibility and quicken the faith of Methodist parents as they deal with the unfolding life of their children.

If any member of the committee understood or intended the ritual to teach either congenital or birth regeneration, it did not appear in the discussions, and I think that anyone so holding would have insisted on eliminating that paragraph in the prayer which contains the petition, "Grant that the old Adam in this child may be so buried," etc. To my mind, with all deference to wiser men, regeneration, congenital at birth, or at any other time before there is a capacity for moral response to the Spirit's call, is absolutely unthinkable. The Spirit's call must be to a nature capable of making a moral response; and, until the moral nature has begun to unfold, the infant is as incapable of such response as a mocking bird.

And yet the most distinctive feature of the new Ritual, one that differentiates it clearly from all others—and this I think is its peculiar glory—is its frank avowal of the doctrine of infancy in Christ. But it is just here that some confusion of thought has arisen, due perhaps to the fact that St. Paul so constantly uses the phrase "in Christ" of converted sinners, leading to the idea that the term connotes repentance, pardon, regeneration, and adoption. But the phrase "into (or unto) Christ" is that which indicates the Godward progress of an alien soul, while "in Christ" simply expresses a present locus and its relationship—the being and abiding within the sphere of Christ's saving influence, within the Kingdom of God—whether one—an alien by wicked works—has, like the Roman captain, purchased his citizenship with the great price of the tragedy of bitter repentance, or is an infant in Christ, his Federal Head, who like St. Paul, was free born. Of course the relationship connotes a corresponding susceptibility—actual or potential—to the spiritual influences by which the one who is "in Christ" is environed; otherwise it would be meaningless. Now, it is precisely this idea that I sought to convey by the use of the terms "subject of regenerating grace." The child is born into a sphere of which Christ Jesus is the gravitational center and his Spirit is the atmosphere. Here he remains, safe, quiescent, until time brings him to the border of the twilight zone that separates blank infancy from full moral responsibility. Then, at the first glimmer of moral consciousness, he inbreathes the Holy Spirit, he feels the drawing power of the Savior. At this supreme crisis, if parents and teachers are made to understand its full significance, and are faithful co-workers with God on their children's behalf, the child not only may, but normally will, put its hand into the hand of Jesus, and receive, through the acquiescence of a faith which Jesus makes the standard of ours, the Spirit of eternal life.

This is infantile regeneration, to be sure, but regeneration nevertheless in its divine reality.

If parents now continue faithful to their holy trust, the child will pass out into the fullness of moral responsibility in the clear consciousness of sonship unto God. To me, it is a constant wonder that we have so long refrained from raising the flag of Methodist sovereignty over this rich, sunlit province of our rightful theological domain. The statement, "All men, though fallen in Adam, are born into this world in Christ the Redeemer," is simply the logical and Scriptural statement of a principle for which Arminian theology has been groping for generations. It does not deny or minimize the awful fact of universal depravity, or commit us to any peculiar theory of infant salvation. It simply gives practical reality to the fact of Christ's Federal Headship, affirming that, in his redeeming work, he has lifted the race of Adam from the level of servanthood into his own Kingdom, constituting them subjects, as ever their age and condition have need, of all those quickening, purifying and enabling graces of the Holy Spirit which abound and reign therein through him. At the same time, the word "subjects" does not necessarily limit the possible time of regeneration, but was chosen simply to indicate the birthright and susceptibility thereto in advance of any departure from God in sin; and it may properly be used by any one who believes that, whatever his special theory of infant salvation may be.

Having labored diligently through many years to find a statement sufficiently accurate, inspiring, and illuminating to make our Ritual teach the living truth for which infant baptism stands and which all Methodists most steadfastly believe, and rhetorically fit to blend, even decently, with the stately rhythm of the existing Ritual, no one can appreciate more fully than I the imperfections of the new Order. But let us not throw away, in the captious criticism of mere words, the substantial, vital gains we have made. The new Ritual is free from Calvinism and Sacramentarianism; it grounds the necessity of regeneration in a universal and totally disabling depravity, and it states this awful truth—more dogmatically and fully of course under Adult Baptism—on the practical side, and in terms that "find" the people, as no theological technique can possibly find them. And above all, our Ritual is unique in that it puts us on the positive and spiritual side of the question of the instruction of our children, rather than on the negative and ethical; teaches us, not that we may perhaps bring our children early back to Christ through conversion, but that they are now "in Christ", awaiting only our faithful pointing of their infantile faith and love to him, so that the Holy Spirit may, at the very dawning of moral consciousness, impart to them the germ of eternal life. In this conception, we are not only on absolutely Scriptural and purely Arminian ground, but we are in the very forefront of the advancing hosts of Christ, occupying the position to which evangelical Christendom must come, if ever it would conquer the world for its Lord.

With the phrase, "regenerating grace of the Holy Spirit," restored—or some equivalent—the Ritual cannot be fairly construed to teach birth regeneration, nor any other specific theory, but only the broad, glorious fact that regeneration before alienation by sin is every child's birthright in Christ. While I have now no more interest in the Ritual than any other preacher, I will be glad to help in bringing it towards perfection, and to correspond with brethren to that end.

I suggest possible improvements in the prayer: Let the opening sentence read, "Almighty, ever living God, we beseech thee for thine infinite mercies, that thou wilt look upon this child, quicken, cleanse and sanctify him ever with the Holy Ghost; that, abiding safe," etc.

I believe a decided improvement could also be made in brevity, clearness, and force, by combining, in an amended form, the second and third petitions, thus: "O merciful God, grant that the old man with his lusts may be so buried in this child that the new creation in Christ Jesus may

be raised up in him; and that all things that belong unto the Spirit may live and grow in him. Amen." At any rate, "old Adam," a non-scriptural term, ought to give place to "old man," and "new man" ought to be substituted with "the new creation in Christ Jesus." We certainly ought not to pray for the destruction of "carnal affections," which are essential to our very life, but of "carnal lusts," which only are sinful.

I should be glad for you, and other Editors who may think it worth while, to publish what I have written.

Faternally,

E. W. ALDERSON.

Greenville, Texas.

THE METHODIST HOSPITAL! A PLAN.

As the Methodists of Mississippi, and a part of the Methodists of Tennessee and of Arkansas, have undertaken to build, in the city of Memphis, Tenn., a hospital for their Church, it is important to agree upon some plan adequate to such a purpose. The Commissioners of the enterprise met recently and divided the work as follows: The Memphis Conference would undertake to raise \$150,000; North Mississippi, \$75,000; Mississippi, \$50,000; and the White River, \$25,000, making in all \$300,000.

What is the plan for raising this money? At present it seems to be to have a secretary visit this territory taking collections and subscriptions. Let us look at this plan in the most favorable light. If the people are to be met, it will have to be done on Sundays, unless they are taken one by one, which is an impossibility. People congregate too poorly on week days to undertake, in that way, a work like this. Then let us figure some. There are 2,000 congregations to be reached. One a week would require thirty-eight years, or two on each Sabbath, nineteen years. Even then the Secretary would not be able to see anything like all the people. If central points with the "dinner on the ground method" should be tried, it too would fail to bring the subject to the attention of all who should aid in so great a work as this. Then, what have we to suggest?

I propose the following plan: After the apportionments made to the Districts by the Commissioners are accepted, let the District Conferences appoint a committee, consisting of one from each charge in the district—a layman, when a suitable one can be found—being preferred. Let each member of this committee, with the help of the pastor or presiding elder, appoint a committee for his charge, having in his mind the purpose of reaching every Methodist, and, of course, every well-wisher of the cause in that vicinity. A time—not too long—should be given to arousing interest and a week should then be taken in which to see all parties, giving each one an opportunity to contribute. This plan, if adopted and pushed, will bring this interest before the entire co-operating territory inside of two months instead of the thirty-eight years that would be required to have the secretary visit all the charges. We are inaugurating this plan in the Sardis District of the North Mississippi Conference. The secretary might keep in touch with the field through these committees. This is offered merely as a suggestion.

J. W. DORMAN.

Sardis, Miss.

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NEW ORLEANS, LA.

Church News

The next meeting of the Woman's Missionary Council of the M. E. Church, South, will be held in Fort Worth, Texas.

Because of the state of her health, Miss Mabel Head, the Educational Secretary of the Woman's Board of Missions, will be relieved of all work for the present.

Dr. H. M. DuBose is having a notably fruitful ministry at the First Methodist Church of Atlanta, Ga. The accessions since the last Annual Conference have passed the one-hundred mark.

Mrs. Atticus G. Haygood, wife of the lamented Bishop Haygood, passed away in Decatur, Ga., on Sunday, April 13. The obsequies were conducted by Bishop Candler and Dr. W. F. Glenn.

The meeting at the Sam Jones Tabernacle in Cartersville, Ga., this year promises to be one of unusual interest. The renowned English evangelist, Gipsy Smith, is expected to be the chief preacher for the occasion.

An interesting revival was held at Emory and Henry College from March 17th to March 27th. The preaching was done by Rev. E. L. Bain, of Winston-Salem, N. C., who is an alumnus of that institution. There were about 50 conversions and reclamations.

A Joint Commission to consider the question has declared in favor of the consolidation of the Arkansas and White River Conferences into one body, to be known as the "North Arkansas Conference." These two Conferences are expected to memorialize the General Conference to carry this proposed plan into effect.

• The Centenary M. E. Church, South, of Richmond, Va., is planning to acquire a valuable lot adjoining the one upon which the present house of worship stands. The price fixed upon it is \$40,000, and Mr. John P. Branch has offered to give half of this amount, provided the congregation will raise the other half.

One of the interesting movements of this day is the return of the Jews to Palestine. According to figures recently given out, there are now more than 100,000 of them in the Holy Land, and about 40,000 of these are in Jerusalem. They are acquiring real estate rapidly and are said to be in the majority in a number of towns.

The Midland Methodist states that a preacher at Millington, Tenn., has undertaken to secure material for the construction of a church by using the parcels post. He has issued an appeal to the general public asking every person who reads it kindly to mail him a brick. It is claimed that this novel plan seems to be meeting with some success.

Rev. W. G. Beasley, pastor of the Troost Avenue Church, of Kansas City, is a brilliant success in the difficult work of lifting a church debt. He started out to raise \$9,000 to meet an outstanding obligation of his congregation and secured \$14,000. The problem which he now has to figure out is what to do with the \$5,000 surplus. We dare say, however, that he will not find this a disagreeable task.

Rev. R. P. Bogle, of Reldsville, North Carolina, who is in charge of the Ruffin Circuit, near that city, will have a memorial window in honor of the late Bishop O. P. Fitzgerald placed in our church at Ruffin, where the distinguished Editor and Bishop was born. This window will cost about \$200. If any friend of Bishop Fitzgerald would like to contribute to this enterprise, he may have that privilege, provided he will do so at once.

The New Testament has been translated into Esperanto, the international language; and it is

stated that Dr. Zamenhof, of Warsaw, Russia, the originator of this new language, is now occupied in translating the Old Testament into it. The British and Foreign Bible Society and the National Bible Society of Scotland, are behind these publications. The American Bible Society, though not co-operating in bringing them out, will import and handle them; so they will be easily obtainable in the United States.

Bishop W. A. Candler spent Sunday, April 6, at Chattanooga, Tenn., in the interest of the Emory and Henry Endowment Fund. He preached at Centenary Church in the morning and at Trinity at night. It is said that the new house of worship which Centenary Church is erecting in that city, including the lot, will cost \$225,000. Dr. J. W. Perry, who is one of the strong men of the Holston Conference, is the pastor of this congregation.

The Baltimore Conference at its recent session unanimously endorsed a suggestion made by Dr. F. J. Prettyman that the College of Bishops be requested to allow Bishop A. W. Wilson to preside over its annual meetings for the next quadrennium, if he shall live so long and they find it practicable to do so. This is the Bishop's home Conference, and this action attests the high honor and esteem in which he is held by the brethren who know him best.

Much has been written concerning the sons of ministers who have achieved distinction, but comparatively little has been said about the daughters of preachers who have attained to honor and fame. The Wesleyan Christian Advocate of April 18, refers to the latter in the following interesting manner: "Mrs. Woodrow Wilson is the seventh daughter of a clergyman to become mistress of the White House. These were: Abigail Adams, wife of President John Adams; Abigail Fillmore, wife of President Fillmore; Jane Pierce, wife of President Franklin Pierce; Caroline Harrison, wife of President Benjamin Harrison; Mrs. Mary Arthur McElroy, the sister of Chester A. Arthur; and Miss Rose Elizabeth Cleveland, sister of Grover Cleveland. Some of the most famous women in history have been clergymen's daughters, such as Susannah Wesley, mother of John and Charles Wesley; Harriet Beecher Stowe, daughter, of Lyman Beecher; Charlotte, Emily and Annie Bronte; Frances Ridley Havergal, and Jane Austin.

WHERE DOES THE BLAME LIE?

This subject was suggested to my mind by the reading of the following resolution passed by the presiding elders of the Mississippi Conference, and published in the Advocate of April 10:

"Resolved, that we, the presiding elders of the Mississippi Conference, agree that we will be scrupulously careful regarding the passage of the character of either local or itinerant preachers where there is a manifest indifference regarding debts or moral character involving their efficiency as preachers, and that we hereby pledge ourselves to stand together in this action."

I heard a presiding elder say that he would feel like locating a preacher who would move away from a charge without making satisfactory arrangements with his creditors. It is true that when a minister moves from one place to another without paying his honest obligations or arranging satisfactorily with those whom he owes, the effect of his act upon the observing public is injurious to his further efficiency. But is the preacher to be blamed, or should the blame be placed elsewhere?

When a preacher is admitted into full connection in the Conference and is ordained a deacon, this question is asked him: "Will you reverently obey them to whom the charge and government over you is committed?" The Methodist preacher answers that question in the affirmative. He likewise answers practically the same question when

he is ordained an elder. Thus, he surrenders his right to select his field of labor. If, then, he is assigned to a field where the support is not sufficient to pay for the actual necessities of life, he must either ask for credit or starve. If he buys on a credit and his charge does not pay him enough to enable him to pay his debts, should he bear the whole blame? or should the presiding elder who assigned him to that field, or the congregation that did not pay him be blamed? Do you not think that those preachers who are forced to leave unpaid debts would select for themselves congregations that would pay to them a living if they could? There may be some preachers who are careless about paying their debts, but I believe I am safe in saying that nine-tenths of those who leave debts behind would pay them if they had the money.

What is a preacher to do when he has wrought for a year on a poor circuit and finds himself at the end of the year without enough money to meet his obligations, and then goes to Conference and is assigned to another distant field that gives no promise of a larger support? Must he be loyal to his vows and go to the field to which those over him have assigned him, leaving behind debts that he has no prospect of paying, or must he locate, secure honorable employment, and pay his honest debts?

If I were a presiding elder and should send a preacher to a place that would not support him, I should feel that I was partly to blame if that minister caused a reflection to be cast upon the Church by not paying his debts. If I were a steward in that poor circuit, I should feel that I was in part responsible. I have never followed a pastor who did not leave debts behind, and I know all of them to be good, consecrated men—men who would have paid every cent if they had had the money. One, in particular, that I remember, who was talked about worse than others, has paid every cent of his old indebtedness. But that circuit never paid him the back debt it owed him, and at the same time criticized him for being slow about meeting his financial obligations.

I do not mean to criticize the Mississippi Conference presiding elders. Their utterance was a timely one. I only want to suggest another resolution that they might consider at their next meeting: Resolved, that we, the presiding elders now in conference, will in the future be more concerned about the support of the preachers in our districts; that we will note particularly the size of each preacher's family, the respective ages of his children and their need for schooling, as well as his personal accomplishments, and will report the same to the presiding Bishop and other members of the Cabinet at our Annual Conference session.

Be it further resolved, That we will not nominate any preacher for any charge where we know there is not to be obtained a living for him and his family, unless we have a sufficient amount of missionary money with which to supplement his income.

In my opinion, it is far better to tell a preacher that there is no suitable place for him and permit him to locate, than to send him to a field that is almost sure to starve him or force him to contract debts. Let him have an honorable location and earn his living in the secular world, rather than go in debt and cause unfavorable criticism of the Church.

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Secular News and Comment

By Rev. A. J. Gearheard.

Mrs. William Cummings Story was recently elected President of the Society of the Daughters of the American Revolution.

It is reported that there are 500,000 women employed in New York City in positions that could be filled by men, and that there are 350,000 men idle.

The Canadian Government experimented last year by conducting in five of its principal cities free employment agencies. Employment was found for 1903 men. It is reported that the number of free agencies will be largely increased at once.

On April 13, 1,000 convicts of the Indiana State penitentiary were tendered a banquet by the citizens in Jeffersonville, Ind., in appreciation of their successful four days' fight to prevent that city from being inundated during the recent floods.

Texas is the first State to enact a law making effective the Webb Law which was recently passed by Congress. The Governor of that State within the past few days signed a bill which makes it a felony to ship vinous or malt liquor in any quantity into territory in Texas where prohibition prevails.

A movement has been started in Virginia to organize into a society the sons of the members of the Convention in that State that signed the Articles of Secession on April 17, 1861. The society, if organized, is to be subsidiary to the Sons of the Confederate Veterans, and will undertake as its special task to secure and publish a biography of every man who affixed his signature to that historic ordinance.

The Meridian Road, an automobile highway that is to extend from Winnipeg, Canada, to Galveston, Texas, has been completed from the former place to Wichita, Kan., and is reported to be one of the most perfect stretches of road to be found in the United States. The road follows very closely the ninety-seventh meridian of longitude, and will, when completed, cross the two Dakotas, Minnesota, Nebraska, Kansas, Oklahoma and Texas.

Certain journals have published extravagant accounts of the exodus of United States farmers into Canada, and have urged that efforts should be put forth to turn the tide from the North into the South. Statistics recently published, however, throw new light upon this subject. There have been between 200,000 and 300,000 from the United States who have gone to Canada during the last 50 years, while 1,800,000 Canadians have moved from Canada to this country.

The International Association of Recognized Automobile Clubs has offered a prize of \$100,000 to the first man to invent a substitute for gasoline to be used in internal-combustion motors. Already a large number of men have entered the contest for the prize, and it is announced that a successful solution will most certainly be found. The Association's desire for a substitute for gasoline is said to be due to the fact that that product is now controlled by a trust.

Scutari, the last Turkish stronghold in Europe, is reported to have been captured by the Montenegrins. There now seems to be imminent a struggle between the Bulgarian States and Greece over the division of the spoils, with Austria interfering on one hand, and Russia making demands on the other. While Turkey has been practically eliminated from Europe, the fight over her lost

possessions seems to be more disturbing to the peace of Europe than was the war to wrest them from her grasp.

Secretary Daniels, of the Navy Department, has been an editor all his life, and a resident of North Carolina. It seems that he has discovered that the technical language of sea-faring men is practically unintelligible to the average American citizen. He has ordered that "starboard" and "port" give place to their colloquial equivalents, right and left, and that similar nautical terms be substituted by simple every-day words. It is evident that Mr. Daniels is a newspaper man and desires that the public be informed.

Ex-Governor R. B. Glenn, of North Carolina, recently finished a lecturing tour in Mississippi. He was everywhere greeted by large and enthusiastic audiences, and the effect of his inspiring speeches is said to be already noticeable. He has consented to return later and deliver another series of addresses. From the report of Mr. Eichelberger, the superintendent of the Mississippi State Anti-Saloon League, we learn that there have been more than 900 violators of the State Prohibition Law convicted during the past 15 months.

The California Legislature is considering a bill that practically excludes all orientals from owning land in that State. As Secretary of State, which department virtually controls the foreign policy of the United States, William Jennings Bryan has entered a protest against the passage of this bill on the ground that it would be in violation of an existing treaty between the United States and Japan. It now appears that a very delicate point of law must soon be settled, namely: Does a treaty ratified by the United States Senate bind each separate State?

The Associated Press recently sent out the statement that the late Senator Henderson of Missouri was, before his death, the last surviving member of the United States Senate who was connected with that body when the trial of President Andrew Johnson was conducted. The Louisville Courier-Journal says: "Senator Cole of California is now over ninety years of age, and Senators Edmonds of Vermont, and Sprague of Rhode Island, are each more than eighty years old, and all three of them are in good health." By reference to the Senate Register from 1863 to 1869, it will be seen that these men were members of the Senate during that stormy time.

The Richmond Virginian, in a recent issue, called attention to a strange contrast between the conduct of those who have and those who have not the franchise. In Belgium 350,000 men recently quit work, and caused the business of the Empire to come to a complete stand-still, which resulted in a loss of millions of dollars in an effort to secure the ballot, and in England the suffragettes are using dynamite, fire brands and infernal machines in order to force that government to give them the right to vote; while in America in many places those who are entitled to the ballot often ignore the polls on election day and thousands refuse to pay their poll tax, thus disfranchising themselves in order to save \$1 a year. "The things we have not are often the things we value most."

The Alamo Heroes' Monument, a monument combining beauty, grandeur, and usefulness, and representing the patriotic devotion of loyal Texans to the pioneers who fought for and won liberty, will soon be erected in San Antonio. It will be 802 feet high, thus making it the tallest structure in the world. Among the many things to be contained in this massive monument are four spacious auditoriums, a museum, an art gallery, and a separate room for every county in the State, nearly 300. Prominently displayed will be heroic sized statues of Travis, Crockett, Bowie, and Bonham, the brave leaders who perished in the old Alamo. There will also be kept in evidence the

flag of every power that has ever governed Texas. In the center of this group of flags will wave the Stars and Stripes and next to it will be the Lone Star banner. Then, in order, will follow the flags of the Southern Confederacy, Mexico, Spain and France, and near by will be an emblem dedicated to the American Indian who roamed the Texas plains before the feet of white men ever touched them. In the shaft of the tower will be a huge "lone star" that will be visible both day and night to those in the lobby. The dome will be given to the Federal Government as an observatory.

A GRACIOUS REVIVAL AT CLARKSDALE.

Dear Brother Meek: On Wednesday night, April 23, we closed the greatest revival ever had here in Clarksdale. The services lasted 17 days. From the very beginning great interest was manifested in the meeting.

For two months before the meeting I preached a series of sermons in which I sought to prepare our people for the revival. Two weeks before we began, I commenced a house-to-house visitation of our membership in an effort to get them pledged to co-operation in the meeting. Just a few days before we began, our Board of Stewards sent a letter to each church member urging attendance upon and co-operation in the services. The pastor of the Baptist Church of our city also did much in preparing his congregation for co-operation with us. The fact is every Protestant Church of our city contributed something to the success of the meeting and received some benefit therefrom.

Bro. Burke Culpepper was with us, but not his father who was detained by unavoidable circumstances. From the very beginning the crowds began to increase. On Thursday night of the first week the crowd was so large that we left the church on Friday and went to the Court House.

In the spirit of Christ and with an enthusiasm loan of God, Brother Burke denounced sin and preached righteousness. He condemned the modern dances, card clubs, Sunday baseball, etc. On the first Sabbath that Brother Burke was here they played a game of baseball, but by the following Sabbath his terrific denunciations of Sabbath desecration developed such a sentiment against Sunday ball that leading citizens of our city got together and offered the President of the Clarksdale League \$200 to call the game off. The offer was accepted and many of the baseball enthusiasts heard Brother Culpepper at 3:30 that afternoon. The Sheriff of Coahoma County, Mr. W. H. Fitzgerald, says he does not think we will have any more Sunday baseball in Clarksdale. During the revival nothing was so much talked as was the revival itself. Men and women from 15 and 25 miles away came to the meetings.

As a result of Brother Burke's services among us our church membership has been wonderfully uplifted. Many of our leading men and women have determined to put more of their life into the church work than ever before. Some of our good women who have belonged to card clubs have announced that they are done with playing cards for prizes. One good woman of the Episcopal Church said she would never again allow the new-style dances in her home. About 90 gave their names for membership in the various churches. Of this number, 65 or 70 will join the Methodist Church. God has greatly blessed us in our hearts, our homes and churches for which we are profoundly grateful.

To know Brother Burke Culpepper is to love him. To see him work is an inspiration. He works both in and out of the pulpit. His entire life is in his work and he gives evidence of working only for the glory of God and the salvation of souls. The prayers of many grateful hearts here in Clarksdale will ever follow him wherever he may go.

JOHN TILLERY LEWIS.

"It is not a part of my religion to disturb the religion of others," was a lady's reason for punctuality at church.

NEWTON DISTRICT NOTES.

II.

J. E. Williams never fails; and at Hickory and Chunky he is sustaining this record. It is his first year, and also the first year of the charge as it now reads. Chunky was until this year with Meehan; but now Meehan, the mill-town, with Suqualena, on the new railroad from Meridian to Union, and some country churches, forms a new charge, with W. E. Dickens as pastor. They came through the rain to hear the presiding elder. Dickens is popular there.

M. R. Jones is another overworked preacher. In addition to a large circuit, with a parsonage being built and a church or two to be erected, he has pastoral oversight of our two Indian churches, where Sim Tubby, the local preacher, and a few Choctaw exhorters do practically all the preaching the Choctaws get. We must do more for these red men. Jones is doing all he can—more than he should.

Pickett at Carthage and Moore at Walnut Grove cover the large inland County of Leake, the only county in the State untouched by a railroad. The population is large, the distances great, the roads atrocious, the problems numerous, and the difficulties peculiar. But these fine young men are undaunted and untiring.

Newton and Montrose, "too big for one and not enough for two," has H. F. Tolle doing his best to cover the field. Dan Kelley has been to both churches, and revivals of tremendous import, especially at Newton, resulted. Over a hundred joined the Church, and the conversions far outnumbered the accessions, for many in the church were either converted or re-converted. The work at Newton was possibly the best I have known in twenty-five years.

A few general observations are in order:

1. There has been no reduction in salaries; but some increase, and there is more financial hopefulness.
2. The distinctive doctrines of Methodism need clear, strong, and repeated statement in most of the charges.
3. Methodist Hymnals are sadly scarce, and consequently the singing is poor and sometimes execrable.
4. Nevertheless young men are entering the ministry. The fields are white, and the call to service is strong. They are hearing and heeding.
5. Not a single discouraged preacher holds a pastorate in this large and difficult district. To a man they are brave, hopeful and energetic. We are expecting a year of great results.

H. W. FEATHERSTUN.

WHY DON'T YOU GO TO CHURCH?

By Mr. J. M. Haley.

The Church stands for all that is good and uplifting, and teaches that morality and right living constitute the bed-rock upon which all society should be built. It has a definite purpose that always leads in the right direction. It has stood the storms of persecution for multiplied centuries, and it still survives rich in countless blessings which it stands ready to bestow upon the human race.

You may say, "I am not spiritually inclined. The services are a bore to me." Suppose we leave out the spiritual part entirely; are you not willing to make some sacrifice in order to set a right example for your neighbors and their children? You are certainly not an enemy of the Church, and would not throw any obstacle in its way to prevent it from building up a good, moral sentiment in the community. You are willing for all others to go to church, because you really think it is the proper thing to do, and you can not help but give them credit for attending.

When a new citizen moves into a community, he is watched by all to see how he and his family spend Sunday. The employer who meets his new employee at church the following Sunday always has his stock of confidence in that man materially increased. You may be a great deal

better than the man who attends religious services regularly, but no one but yourself gives you credit for being so; and even if you are, the principle involved in this article is not affected. If everyone in your community would follow your unspurious example and stay away from church services, you would be among the first to move out. Every citizen (whether a church member or not) is morally bound to pay something to support an institution that does so much for the welfare of the country. It takes money, men, women, and children to keep the Church going.

No intelligent person would dare discount the Church's influence for good; so by staying at home you place yourself in the false attitude of being out of harmony with its aims and purposes. You have no way to right this impression but by taking one hour of the 168 of each week to go to church. If you cannot do so with pleasure, consider it a duty you owe to yourself, your neighbor, and your country. The Church is a great moral barometer by which the character of all is measured. You may ignore it, but you can not escape its silent influence in giving you your proper standing in the community in which you live.

Okolona, Miss.

NOTES FROM THE RUSTON DISTRICT.

I guess I will always feel differently toward the people of the Ruston District than any other. These people furnished me the material to practice on when I was a new hand in the work of the assistant general superintendency of the Church. I feel toward this District somewhat like I do toward my first sweetheart. You all know, if you can not describe that feeling. So you know it touched me in the right spot when, after I had retired from the Cabinet, so my case might be discussed, and was recalled, I heard the Bishop say: "Well, Brother Briscoe, the brethren have decided it is best to take you off the Alexandria District and put you on the Ruston District. So I will write you down for the Ruston District."

Again, it is the first time I have ever been on a work I had ever served before. The welcome that I have received from preachers, for I have here some of my former preachers, and people has been gratifying. It looks to me like I always have more friends than I deserve. Well, that sick spell I had at Conference lasted a good while after the appointments were read; you remember the Editor's comment about those sick before the reading, but returns were lacking as to the sick after the reading. I was sick a bit over a month, which delayed me somewhat in starting; but I finally got started and found the preachers and people generally in a responsive mood. The prospects for a prosperous year in spiritual things seem as good as I have ever seen. So far, there have been 146 accessions in the District reported to me. Of course, I have not gone far into my second round and the hot season has not got here yet; and you know most country churches seem to think, judging from their practice, that God only works in warm weather. As a result of this idea no special effort is made in country churches except in mid-summer, so there is nothing very noticeable yet done in the circuits generally. Yes, there is one notable exception, Perry, at Haynesville, reported forty new subscribers for the Advocate, secured between the first and second quarterly conference. He is IT so far in this District. As a consequence his work is financially ahead of every thing in the District except the two leading stations.

You always find an active, aggressive, and progressive church where the church literature is read. The set-fasts and stand-patters are always found among those who prefer the evaporations of Tom Watson to the tenacious fidelity of Tom, the twin. By the way, I know of no better antidote for the poison that the irresponsible gentleman mentioned above is spreading broadcast over the land at so many dollars per spread, than our church papers. Tom teaches what he does because he is paid for it, he knows there are a great many fools, even among church folks, who

will pay him well for it. But what does the fool get who pays for it? If one of them should happen to read this, let him ask himself that last question and get busy in bringing forth fruits meet for repentance; fruits meet in this case being to give his preacher money to pay for a year's subscription to the church paper. The man that is furnishing his family with Watson's magazine owes them some preventive like he would if one of them should be bitten by a poisonous snake. For that is just what has happened to them.

There are only five stations in this district—Arcadia, Homer, Minden, Ruston, and Winnfield. Means has started well; his people are delighted and have advanced his salary \$200. They say his preaching is of a high order, and from what I have heard of it, I can indorse that. He has a fine opportunity there for intensive cultivation and I believe his people will respond. For the size of the membership, there ought not to be a better church in Louisiana than Arcadia. I believe there will be good team work there this year.

Warlick, at Homer, is doing well. He is at home up here among those sons of Alabamians and Georgians. Up to the time of the beginning of his meeting on the second Sunday in April, he had received 22 into the Church.

Shankie is giving proof of his ministry at Minden to the delight of his people. At the first Conference on the 10th of March the stewards reported the preacher and presiding elder paid for one-quarter, the house rent paid, and money in the bank. This was not on account of arrangements with the bank to pay whether they had money there or not, but the money was actually collected by the stewards for church purposes. They also reported \$5000 toward a new parsonage, and 12 additions to the Church.

Holmes is gathering Ruston to his heart. I hear some of the Presbyterians here have expressed a desire to have him for their preacher, as they have no pastor here now. I guess he will be theirs also. Dr. J. W. Moore recently came up to help in a meeting, and was greatly "help up" by having a large congregation to preach to. Come again, Doctor, when you get lean and light, and these good folk will satisfy your yearning and add to your weight and enjoy some more of your sermons, or your sermons some more, as the case may be. The Sunday school is doing well, an attendance of 482 being recorded for Easter. Thirty-five have been received into the Church.

Humphreys, at Winnfield, together with his membership, is planning and working for the building of a brick church. That is a fine body of men he has there. It is a pleasure to be associated with them in the work. Winnfield is one of the two charges in this District that paid everything in full last year, Minden being the other. We recently held our Preachers' Missionary Institute there. It was enjoyed by all present. The closing feature was a banquet given by the local laymen to the visitors. The program was well received and all counted the repast excellent.

The work on the circuits has been greatly hindered by the weather and the roads this winter, but with the opening of spring the brethren are moving out for the campaign. All are doing well and I am looking for a general advance on the work this year. Our District Conference will meet at Athens, July 22-25. Come up, Mr. Editor, our folks up here would like to see you, as you are "unknown by face to the churches" in these parts; and since many have not seen your face, we give you a cordial invitation to be with us. Your presence and an acquaintance with you will greatly assist in the circulation of the paper. Try a round among all the District Conferences in Louisiana and get acquainted with the preachers and people and see if you don't see some good come from it. BRISCOE CARTER.

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THE COMING MAN.

A pair of very chubby legs
Incased in scarlet hose;
A pair of little stubby boots,
With rather doubtful toes;
A little kilt, a little coat,
Cut as a mother can—
And lo! before us stands in state
The future's "coming man."

Those hands—those little, busy hands—
So sticky, small and brown;
Those hands, whose only mission seems
To pull all order down—
Who knows what hidden strength may be
Concealed within their grasp?
Though now 'tis but a taffy stick
In sturdy hold they clasp.

Ah, blessings on those little hands,
Whose work is yet undone!
And blessings on those little feet,
Whose race is yet unrun!
And blessings on the little brain,
That has not learned to plan!
What'er the future holds in store,
God bless the "coming man!"

—The Beacon.

A GOLDEN SILENCE.

"Girls, there comes Hattie Haines; let's hide from her. She will spoil all the fun if she comes here. I don't want her." Thus declared Lucy Long as she saw Hattie coming toward them.

"I just can't bear her," began one of the girls; then bit her lip when she noticed that Hattie was within hearing distance and must have heard every word.

Marjory remained silent, but smiled a welcome to Hattie, motioning her to a place beside her in the garden swing. But Hattie passed on her way with a very bright spot on each cheek.

"Oh, girls, cried Marjory, "how could you? I believe she heard every word you said."

"Can't be helped now," said Lucy. "It may have been wrong for me to say it, but I don't like Hattie."

"Perhaps you would if you knew her better," rejoined Marjory gently; "and anyway, mamma has taught me so thoroughly that 'silence is golden,' that I always try to remember it. I am sorry she heard, for she looked so hurt."

Lucy fidgeted uncomfortably.

"Of course, I did not mean for her to hear me; I didn't realize she was so near. But she is so stupid."

"Hattie is very timid," replied Marjory, "but really, she is not stupid. I am glad she did not hear you say that."

Lucy laughed a little.

"Well, I am glad she did not stop, anyway. It would have spoiled our Saturday afternoon, and it is precious, now that we have to be in school."

Monday found the girls standing about in groups evidently very much interested in some discussion. Hattie would join none of the groups, however; she sat apart, pretending to be deeply absorbed in her books. Marjory called to her, and tried to attract her attention, but she only bent lower over her book.

"Let the sulky thing alone," whispered Lucy; "what is the use of making such a fuss over her? She has been a queer fish ever since she came here."

As Marjory stood looking at her she saw the wistful look in the eyes raised for just one fleeting glance, and going to her quickly, she placed an arm about her.

"Do you know," she whispered in her ear, "that Mr. Thornton has offered a medal for the best story for our school paper—one that will illustrate some old proverb? You must try with the others, it will be such fun."

Hattie's cheeks flushed, and she was silent for a time; then just as the bell rang, she answered timidly:

"I had heard about it. I think you are very kind to ask me to try, and—perhaps I shall."

Lucy laughed when she heard that Hattie would compete for the medal.

"She couldn't write a rule for muzzling a poodle dog," she said lightly. "If she were my only opponent I should have nothing to fear."

"I'll tell you what proverb to choose, Lucy," teased one girl slyly. "Choose, 'Brag is a good dog,' and so forth—you know the rest."

"Thank you for your suggestion, but I'll be kind enough to give it back to you. I have already made my choice. What are you going to write about, Marjory?" she went on coolly.

"I'm not going to try," answered Marjory; "I know my limitations. I guess I'll just stick to Algehra and Latin."

"Well, I am going to try," continued Lucy in a superior tone, "and my story will illustrate the proverb, 'It is never too late to mend.' Congratulate me right now. Can't your fancy picture how becoming the medal will be, pinned on my best white dress?"

"Here's luck to you," smiled Marjory kindly. "You always have been the literary genius of our class, Lucy."

There was no doubt in Lucy's mind that she would win the medal. She thought her opponents scarcely worth considering, especially Hattie. She labored painstakingly with her story till it was completed, and when she had read and re-read it a hundred times she became still more fully convinced it was bound to be a prize winner.

On the day when the medal was to be awarded the girls clustered about Lucy, assuring her over and over that she was certain to be the lucky one. She wore an expectant smile when Mr. Thornton came forward to announce the winner of the medal.

He held it in his hand and showed off its beauty tantalizingly. Also, he held the prize story, and Lucy was quite sure it was her own, but her cheeks flushed painfully as Mr. Thornton called Hattie Haines to come forward and receive the medal.

There was a flutter of surprise, and it was some seconds before timid little Hattie could make up her mind to go.

"This story," said Mr. Thornton, "beautifully illustrates the old proverb, 'Speech may be silver, but silence is gold.' I shall ask her to read it aloud."

Poor frightened Hattie gave him a beseeching glance, but he did not see it, and handed her the manuscript with a bow.

As Lucy listened to the reading of the story she was fully convinced that her thoughtless and unkind words had been heard by Hattie. Her feelings underwent a wonderful change toward her schoolmate. She acknowledged to herself the justice of the decision, and wished heartily that she had acted upon Marjory's hint to become better acquainted with her. At the conclusion of the story she was on her feet and took Hattie's hand.

"That's the best lesson I ever had," she exclaimed, "and I think my story illustrating 'It Is Never Too Late to Mend,' will make a good sequel to it, if you will let it, Hattie; will you? I would like to be friends with you."

"I have always liked you, Lucy," said Hattie as she kissed her impulsively.—Flora Swetnam.

AN OPEN LETTER.

To the Sunday School Superintendents of the North Mississippi Conference.

Dear Friends: On March 18th, I sent your pastors an order for Children's Day programs for your schools. I hope that you have received them by this time, and if not that you will notify me at once. You might also ask your pastors about them. This should be attended to at once so that you may be able to begin preparations early for the best observance of Children's Day that your schools have ever had.

Please try to make the day a genuinely religious occasion, and I pray that some of your scholars may be saved and brought into the Church on that happy day.

I trust that the amount raised will enable you to surpass the record of last year. The fund raised on Children's Day is greatly needed, as much of it goes to foreign fields where they are actually begging for help. Let us hear and nobly heed their cry this year by largely increased giving.

I have recently sent you a very suggestive leaflet on the "Value of Children's Day Observance" by Mrs. H. M. Hamill. If read carefully, it will help us all to a broader view of the real purpose of Children's Day, the great "Red Letter Day" in our Sunday school work.

Confidently depending upon your hearty co-operation, and thanking you in advance, I am,

Yours faithfully,

ELIZABETH KILPATRICK,

Field Secretary.

The above letter is an added word of emphasis to underscore the word Children's Day in our Sunday school vocabulary. Persistent effort has been made for the past two years to bring our Conference up to the fine standard set by Mr. Pepper in his great Conference—that is to have Children's Day observed in every charge. A gradual increase has been made each year and this year it is hoped that every pastor and every superintendent will feel that it is his privilege and duty to help bring about the observance of this day. It comes in the beautiful spring season, and should be made to mean a great deal to every school.

E. K.

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Editorial.

THE AMBIGUITY IN OUR RITUAL.

We publish this week two lengthy articles concerning our Ritual for the Baptism of Infants—one by Dr. E. W. Alderson of Greenville, Texas, who was the Chairman of the Committee on Revisals at the last General Conference and who was the author of the paragraph in question, and another which appeared as an editorial in the Pacific Methodist Advocate, of which Rev. W. E. Vaughan is the editor. We make no apology for thus using so much space, since this is a matter which concerns the whole Church and in which we have been deeply interested ever since this change was made in our Book of Discipline. Indeed, we have put ourself to a considerable amount of trouble that we might obtain such information as would enable us to lay this question intelligently before our leaders and people in advance of the meeting of the next General Conference.

Our object in reproducing the editorial from the Pacific Methodist Advocate is to give some idea of the difference of opinion that exists concerning the wisdom of this change in our Ritual and as to the probable effects of it. Dr. Mann, it will be noted, holds that it clearly teaches the doctrine of birth, or congenital, regeneration, which he thinks is a repudiation of our Methodist standards, and which he believes must exert a disastrous influence upon the Church in the coming years. Brother Vaughan takes the position that a new statement in conflict with the teachings of Wesley and Clarke (and, of course, with our Twenty-five Articles of Religion) has been made; that we have outgrown the Founder of Methodism and the famous Commentator; that we have plenty of men, far wiser and abler men than they, and that this new teaching is wholesome and should be approvingly received. We have observed in the church press, though they are not reflected in the editorial under consideration, the expression of two other opinions, which either in whole or in part differ from the foregoing ones: one is, that the paragraph referred to does not at all teach the doctrine of birth regeneration; the other is, that it does clearly teach it, but that birth regeneration is in perfect harmony with Wesley, Fletcher, and Clarke, and with our Articles of Religion.

Such is the muddle in which we have been left by this alteration made in our Ritual at the last General Conference. Some of our preachers are rejoicing over what they are pleased to term the new position taken by the Church concerning the state of infants, while others are lamenting the fact that we have departed from the sound teaching of the fathers. We know men who in point of ability and distinction are the equals of any in the Connection that will not use the new Ritual in baptizing infants, because they think that it repudiates the Master's teaching as to the universal necessity of regeneration. Manifestly such a mixed-up condition of affairs should not be allowed to continue.

With the limited space at our disposal, we cannot at this time enter upon anything like a full discussion of our present unfortunate predicament, but we shall offer a few general reflections:

1. If the doctrine of birth regeneration has been incorporated into the Book of Discipline, it is obviously out of harmony with the Seventh and Eighth of our Twenty-five Articles of Faith. "A nature that is corrupt, inclined to evil, and that continually, is certainly not regenerate in the Scriptural sense. Such a view would require all our definitions of that blessed experience to be rewritten.

2. If a "new statement" that conflicts with our

Articles of Religion was placed in the Discipline, it was unconstitutional, and ought to have been vetoed by the College of Bishops. And in case they failed to do this, if such a conflict were admitted, the new enactment would still be illegal, and the Church would be under no obligation to regard it. If our Articles of Religion are to be modified or set aside, let it be done in the prescribed constitutional manner. It is nothing short of amazing that an editor of one of our connectional organs should be boasting of how the Church has repudiated Wesley and Clarke, and of how a new and different statement of faith has been placed in the Discipline by a mere majority vote of the General Conference. What has become of his loyalty to the Constitution of the Church? Has he grown to be so wise and progressive that he wants to fling that away as well as the teachings of the ignorant Adam Clarke and the diminutive John Wesley? We would not be severe, but we confess to a bit of impatience with a Methodist preacher who in this day can depreciate the majestic Founder of Methodism. Only a few days since, the Central Christian Advocate, edited by the brilliant Dr. Spenser, contained the following words which contrast strikingly with those of Brother Vaughan: "John Wesley is the central figure in the history of Methodism—indeed, he is one of the central figures of the Anglo-Saxon race. Buckle, Lecky, Green, and Leslie Stephen place him there. A distinguished German, a professor in Halle, writes that, 'in the many-sidedness of his education, and in his unwearied interest in all branches of knowledge, he is without a peer amongst revival preachers in any age.'"

We dare say that if those whom our confreres enumerate as "wiser and better men" than Clarke, Watson, or Wesley, were urged to throw their writings into the fire on the ground that they themselves could easily furnish the Church with something superior to them, they would ask with some vehemence to be excused from undertaking such a task. We should like to hear the replies of Bishops Wilson, Candler, and Hoss to such a proposal. True, Wesley was no god—he was not infallible; but he was one of those extraordinary men seemingly raised up by the Almighty to meet a great emergency—a "choice vessel" with such a perception of spiritual truth as has been vouchsafed to but few in the history of the human race. Such geniuses in any realm are rare. There has been no other poet like Shakespeare either before or since he wrote. And there has been in the Christian Church since the eighteenth century no other leader of the commanding stature of John Wesley; and back of him there is none until we come to the mighty "monk who shook the world"; and back of Luther we find none of like proportions until we come to the majestic figure of St. Paul. Such was the man who laid the foundations of Methodism. And with all due deference to our progressive brother-editor, we beg to say that there are some things in the Christian religion that have been forever settled, and that most of these have been incorporated into the constitution of Methodism. These fundamentals need no tinkering with. Brother Vaughan's plea for unconscious conversions must be passed over for the present, though it ought to have attention.

3. If the language inserted in the new Ritual was not intended to repudiate the standards of the Church, but only to set forth her teaching more impressively and to guard against certain errors, it ought to be made so clear as to admit of no misconstruction. Dr. Alderson clearly states that he had no thought of committing the Church to the doctrine of birth regeneration. All the other members of the Committee on Revisals who have written us, except two or three, state emphatically the same thing. Manifestly, therefore, no such interpretation may fairly be placed upon the words of this paragraph. But the language is undoubtedly ambiguous and confusing, and should be amended when our law-making body next assembles. Dr. Alderson himself, though he thinks that we have gained by the change that has been made, admits that there is ambiguity and suggests certain modifications as advisable. What we think of the substitutions which he proposes, we shall state in a later editorial.

If we understand him correctly, we are in hearty accord with Dr. Alderson's views concerning the religious state of infants and the possibility of the early regeneration of children. We have never held that any guilt rests upon them at an irresponsible age, or that they must first plunge into sin before they can be quickened into spiritual life. Our only contention has been that in every case such a work, subsequent to birth, must be wrought by the Holy Spirit in response to an exercise of faith; and that this is the great goal toward which every child should be faithfully and steadily led. This seems to be substantially what Dr. Alderson affirms to be his belief in his able and interesting discussion.

In conclusion, we shall only say that in bringing forward this important matter it is not our

purpose to re-open our paper at this time to a general discussion of the spiritual state of infants and their relation to the divine kingdom. That subject has recently been pretty well threshed out in our columns. What we are concerned with now is the hurtful confusion that spoils our Order for the Baptism of Infants, which we hope to see remedied by the next General Conference.

WISE AND TIMELY WORDS.

Bishop Luther B. Wilson, of the Methodist Episcopal Church, in addressing a class of young men about to enter into the work of the itinerancy in the State of New York a few days ago, made the following striking utterance:

"A preacher should not be a man of altitudes, latitudes, or platitudes. Jesus does not propose to have a referendum held every now and then to determine how the Scriptures shall be interpreted by those selected to represent him; neither does he intend to submit to a vote of Greater New York whether the Decalogue shall be abrogated, modified, or repeated. It is not for us to stand before the world apologizing for Jesus Christ. It is for us to stand before the world telling people what Jesus Christ told us to tell."

This is what we call a center shot. There has been far too much apologizing for the teachings of Christianity from our pulpits all over the country within recent years. We need to proclaim the truths of the Gospel with a note of authority, rather than to defend them or to try so to modify them as to make them popular. What is wanted is a full, clear, and forceful presentation of the Divine Word, leaving it—re-enforced as it is by the Holy Spirit—to make its own appeal to the longing human soul. As the Presbyterian, of Philadelphia, in discussing the methods and success of Billy Sunday in a recent issue, expressed it: "The day of hiding, trimming and compromise is past; it has become a disgust. The time for a noble and bold testimony has come."

WHY NOT MAKE IT GENERAL?

At the recent session of the Port Gibson District Conference, which, under the splendid leadership of Rev. T. W. Adams, the capable presiding elder, was a meeting of unusual interest, it was resolved by the preachers of that District to make a special campaign for the Advocate during the month of May. This was a happy suggestion, and we wish that all the pastors in the three patronizing Conferences would adopt it and make the effort to extend the circulation of the Conference organ at the time designated a general one throughout Mississippi and Louisiana. Why not? Certainly few things are worse needed than to get the church paper in the homes of our people. Two or three new subscribers from every charge would give the Advocate a considerable boost, and at the same time strengthen every worthy cause in both Church and State. Help us, dear brethren, that we may be able to help you more.

CHANCELLOR KIRKLAND ELECTED.

From the Memphis News-Scimitar of April 25, we take the following dispatch sent from Little Rock, Ark.: "Dr. J. H. Kirkland, Chancellor of Vanderbilt University, at Nashville, Tenn., was to-day elected by the Board of Trustees of the University of Arkansas to the presidency of that institution. He met a Committee representing the Board in Memphis last week and agreed to accept the position if tendered him. President Kirkland will take charge on July 1. Mr. J. C. Hardy, President of Baylor College for Women at Belton, Texas, for the past two years, was chosen Dean of the Agricultural College at Fayetteville. He was formerly President of the Mississippi A. and M. College at Starkville."

PERSONAL AND OTHER NOTES

The contract has been let for a new \$50,000 Methodist Church in Helena, Ark. The building is to be completed within the next six months.

Rev. J. W. Thompson, of Meadville, Miss., reports a successful meeting at Bude, Miss., which was conducted by Rev. G. H. Galloway. His account of it will appear later.

Rev. J. E. Williams favored us with a club of ten subscribers from the Hickory charge (Mississippi Conference) a few days since. He reports that his work is progressing favorably.

Rev. J. A. Biffle, of Longton, Miss., while attending the Sardis District Conference at Como a few days ago, remembered us with several subscriptions. He stated in his letter that Bishop Murrah was presiding at the Conference, and that the sessions were being well attended and were highly profitable.

The Commencement sermon of the Crystal Springs High School was preached in the Baptist Church of that city by Rev. B. F. Lewis on April 20. It was an appropriate and helpful message.

Hon. J. S. Sexton, of Hazlehurst, Miss., delivered an address at the service held in the interest of the "Galloway Memorial Fund" at the Methodist Church in Yazoo City last Sunday. Mr. Sexton was a life-long and trusted friend of Bishop Galloway.

Dr. J. W. Moore delivered an able and comforting sermon on "Divine Providence" to a large and interested audience at the First Methodist Church of this city last Sunday at 11 o'clock a.m. The music and the singing, by both the choir and the congregation, were also enjoyable and helpful.

Mrs. J. L. Forsythe, in ordering her paper changed from Washington City to Sharon, Wis., kindly says: "I always enjoy the Advocate because it always brings news from my friends in Louisiana and Mississippi. I feel as if I really knew you, and I greatly enjoy your work."

In forwarding us some names for our subscription files, Rev. L. P. Wasson, of Tunica, Miss., reports his work as moving on encouragingly. He has recently had with him in a series of services, Rev. W. L. Duren, of Tupelo, whose preaching, he affirms, was of a very high order.

Rev. C. A. Bowen, a son of the Rev. J. A. Bowen and pastor of the Trinity M. E. Church, South, of Birmingham, Ala., was a guest of Rev. M. L. Burton at Gulfport, Miss., last week. Cawthon was reared in Mississippi, and both he and his father are held in loving remembrance by many in that State.

We are indebted to Brother P. M. Franklin, of Delay, Miss., for six subscriptions, sent in a few days since. This is the tenth year in succession that Brother Franklin has worked up a club of subscribers for the Advocate. He also this time favored us with a few brief notes from his section of country which will appear next week.

At a meeting of the Woman's Missionary Society at Trenton, Tenn., last week, Bishop Lambuth is reported as having declared that the action of the Chinese government in requesting the Christian churches in that country to pray for the success of the young Republic, is the most remarkable occurrence in the history of Christianity.

Rev. Eugene Johnson, our worthy pastor at Ripley and Blue Mountain (North Mississippi Conference), favored us with a fine club of fourteen subscribers on the 23d ult. It is nothing new for Brother Johnson to look carefully after the interests of the Advocate in his charge. He serves a choice people, and his work is in a good condition.

In a personal note to the Editor, Rev. O. W. Bradley, of Winona, Miss., says: "We have just closed a ten days' meeting here. Rev. J. H. Holder, of Okolona, Miss., was with us, and gave us as fine a series of sermons as one usually hears. The services were helpful to all, and there were 12 accessions to the Church on profession of faith."

Rev. R. H. B. Gladney, who has been very successful in holding the friendship and confidence of the boys of his congregation at Sardis, Miss., by organizing Boy Scout companies, has decided to undertake to organize the girls of the church into companies of the Camp Fire Girls of America. He has sent for books of instruction and has enrolled the names of 30 who are willing to join.

Rev. W. T. Griffin, of Gulfport, Miss., the efficient superintendent of our Gulf Coast Mission, writes that at the recent session of the Woman's Council, Misses Long and Stubbs, the deaconesses at the Biloxi Wesley House, were reassigned to their same work. He further states that these workers will establish a day nursery in connection with their kindergarten and night school departments.

Rev. J. V. Bennett, our pastor at Monticello, Miss., is pressing the claims of the Advocate in his rounds with gratifying success, having sent last week a club of six subscribers. Brother Bennett will be the host of the Brookhaven District Conference, which will meet at Georgetown, one of his appointments, May 6-9. We are grateful to him for a cordial invitation to attend this gathering.

A dispatch to the Memphis Commercial Appeal on the 24th ult., stated that Mrs. Long, wife of the Rev. W. Fred Long, of Jackson, Miss., who had been seriously ill for some days, had found it necessary to submit to an operation at the Jackson Sanitarium. She was reported to have stood the trying ordeal well, and her condition was thought to be encouraging. We pray that she may be speedily restored to health.

Having noticed in a late issue of the Advocate that one of the two evangelists appointed at the last session of the Louisiana Conference, has ac-

cepted a pastoral charge, Dr. John T. Sawyer of this city desires us to remind the Louisiana pastors that he is always ready to assist them in holding revival services. He will be glad to hear from any brother who is in need of help. His address is P. O. Box 1563, New Orleans, La.

Rev. J. R. Countiss, President of Grenada College, writes that the Commencement sermon of that institution will be preached by Rev. I. D. Borders, of Aberdeen; that Rev. J. H. Felts, of Corinth, will preach the sermon before the Y. W. C. A., and that Rev. T. W. Lewis, of Memphis, will deliver the Baccalaureate Address. We have in hand an interesting statement concerning the work of this school from the pen of Brother Countiss, which will be published in the next issue of the Advocate.

Rev. H. R. Singleton, of the Parker Memorial Church of New Orleans, has issued a card announcing his schedule of services for the month of May. Sunday, May 11, will be Mothers' Day, and on the succeeding Sabbath Children's Day will be celebrated. Brother Singleton is having excellent congregations and there is much activity in the Master's service upon the part of his members. The beautiful new pipe organ, installed a few weeks ago, has added much to the music and singing at this growing church.

An interesting debate between representatives of Millsaps College and the Mississippi A. and M. College took place in the High School auditorium at Moorhead, Miss., on April 27. The question discussed was, "Resolved, That the law passed by the last Legislature prohibiting corporations from acquiring and owning land in Mississippi for agricultural purposes is just." The A. & M. men, who championed the negative side, won the question, but the \$25 gold medal provided by the city of Moorhead for the best debater was awarded to Mr. R. T. Henry, of Millsaps.

Rev. J. F. Campbell, of Rocky Springs, Miss., sends the following good news from his charge: "Things are moving on nicely here. We are trying to do justice to every interest of the Church. We are serving a good people, who are ready to do anything they can to advance the Master's cause. We have organized two Sunday schools, and we are planning for a missionary campaign." Brother Campbell enclosed in his letter six names for our subscription files, with a check to correspond. It is needless to add that we appreciate his good work for the Conference organ.

We acknowledge our indebtedness to the following brethren, whose good service has not elsewhere been mentioned, for having sent in two or more subscriptions to the Advocate within the past few days: Rev. Jas. Porter, Oakland, Miss., 5; Rev. G. W. Bachman, Winona, Miss., 3 (from Vaughan); Rev. J. W. Price, Oak Ridge, Miss., 5; Rev. H. B. Vandenburg, Glenmora, La., 2; Rev. W. J. Wood, Sweetman, Miss., 4; Rev. C. W. Bailey, McCool, Miss., 6; Rev. W. J. Dawson, Heidelberg, Miss., 2; Rev. C. C. Griffin, Pelahatchie, Miss., 6; Mr. J. L. Bell, Newton, Miss., 10; Rev. M. M. Black, Laurel, Miss., 5.

We are pleased to be informed that the First Methodist Church of Columbus, Miss., shows increasing prosperity under the pastorate of Rev. W. W. Woollard. The congregations have appreciably increased, and already 43 have been received into the Church (ten of them on profession of faith), though no meeting has yet been held. The pastor's study has been re-decorated and refurnished, and the entire interior of the building is soon to be touched up and a decided improvement made in the way of lighting it. Brother Woollard is planning to begin on May 11 a series of revival services, in which he will have with him Rev. W. S. Lagrone, of Greenville, Miss.

Mrs. Ward W. Moore, of Pontotoc, Miss., sends us a clipping from a local paper which gives an extended account of a dining given at the parsonage in Pontotoc on the evening of April 5, complimentary to Rev. W. D. Wendel, the pastor, on the occasion of his forty-fourth birthday, and to the official members of the church. The decorations are described as beautiful and the repast as elegant and sumptuous. Brother and Sister Wendel are said to have charmed all with their gracious hospitality, and the former was presented with a handsome roll-top desk as a testimonial of the appreciation of his people. Bishop Murrah's presence and appropriate remarks are stated to have added much to the enjoyableness of the occasion.

On the occasion of his recent visit to Carrollton, Miss., where he was the guest of Mr. and Mrs. J. R. Bingham, Dr. J. W. Lee, of St. Louis, visited the historic home of the late Senator J. Z. George, where he was given a hearty welcome by Dr. and Mrs. William Hayne Leavell. Mrs. Leavell is a daughter of Senator George, and Mr. Leavell is one of the most brilliant and accomplished Presbyterian ministers in the South. Brother Bingham gave a six o'clock dinner complimentary to Dr. Lee, at which Mr. and Mrs. Leavell were present. It was a rare occasion, and the two distinguished divines, though one is

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—MADE AT HOME—

an Arminian and the other a Calvinist, are said to have fallen in love with each other. Why shouldn't they? Is there not such a thing as an affinity of culture?

At a recent meeting of the New Orleans Methodist pastors, a committee was appointed, composed of Brothers Sutton, Battle, Thomas, and Moore, to prepare a resolution protesting against the action of the New Orleans City Park Commission granting permission to restaurateurs to sell wine and malt liquors within the limits of City Park. The committee did its work most effectively, and was last week notified that the Commission had rescinded its former action. At its meeting last Monday, the Methodist Ministers' Association addressed a communication to the Commission thanking it for its prompt and commendable recall of its previous order, and Rev. J. L. Sutton was instructed to go in person and deliver a similar message to Mayor Behrman for having used his influence against the granting of the liquor permit.

The Louisiana State Sunday School Association closed its annual convention at Alexandria last Friday. With but few exceptions, the program was carried out exactly as it was advertised that it would be. Special credit is due the energetic Secretary, Mr. J. Van Carter, for the large attendance and the practical program rendered. The Association will hold its next meeting in Lake Charles. Mr. W. A. McKennon, who is the superintendent of our First Church Sunday School at Shreveport, was elected President of the State Association for the ensuing year. Other well known Methodists honored with offices are: Mr. A. M. Mayo of Lake Charles; Mr. P. L. Lawrence of Crowley; Mr. H. N. Pharr of Olivier; Mr. T. W. Holloman of Alexandria, and Mr. H. L. Baker of New Orleans. Mr. Carter was re-elected to the office of General Secretary.

Rev. J. M. Alford, of Standard, La., under date of April 21, writes as follows: "I have just closed a good meeting at Urania, where 19 members were added to our Church. I did my own preaching. The church membership, being a very weak one, was more than doubled. In fact it has not hitherto been known as an appointment; but it has now been placed on the map, and will ask for regular services and make an assessment to pay for them. In view of the fact that this work has been in rather an undeveloped state, my presiding elder, Rev. H. W. May, has given me the privilege of holding revivals outside of my charge as circumstances may permit. I have recently held one meeting in Mississippi, one at Glenmora, La., and expect to be at Long Leaf next week. I can arrange to hold one meeting a month, and I should be glad to hear from any brother in Louisiana or Mississippi who feels that he needs my assistance."

Rev. C. C. Miller, pastor of the First Methodist Church of Monroe, La., was in the city last Monday, and paid our sanctum an appreciated call. He came to New Orleans to celebrate the nuptials of his son, Mr. Eugene K. Miller, of Rochester, New York, and Miss Irma Carroll, an accomplished young lady of the Crescent City. The groom, who is a literary graduate of Centenary College and a law graduate of Tulane University, is in the employ of the L. R. A. Law Publishers of Rochester. The bride formerly lived in Hammond, La., and has many friends and admirers both there and in New Orleans. Brother Miller reported everything as moving on smoothly in his pastorate at Monroe, and stated that his congregations are good, and that the general outlook for the work is quite encouraging. Rev. Wm. Schuhle, the presiding elder of the Monroe District, is making his home with Brother Miller's family in the station parsonage. Brother Miller also stated that he is happy to be out of the presiding eldership and again on the effective list. And he, furthermore, said that he and Brother Schuhle are trying to work up a scheme between now and the next General Conference whereby all the presiding elders may be made effective.

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Obituaries.

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MR. HENRY WELDA was born in Perry County, Miss., on February 3, 1862, and died at his home near Cheraw, Miss., at 6:30 a. m., March 20, 1913, surrounded by loving relatives and friends. He joined the Methodist Church at Hopewell in 1884 and was a faithful member of the same, having served on the board of stewards for several years. On February 18, 1885, he was married to Miss Susanna Merritt, and to them were born nine children, all of whom survive him. He was a devoted husband and father. As a citizen he always stood on the right side of every question. He was only sick a few weeks with typhoid fever, finally yielding to the Master's summons. Interment was made in Hopewell cemetery after services conducted in the church by the writer in the presence of a large assembly of grief-stricken relatives and friends. May they be submissive to God's will and put their trust in him for comfort and guidance during this period of their affliction.—CHAS. E. DOWNER.

Mrs. MINNIE BELL (nee King) was born in 1896 and died April 3, 1913, in the 18th year of her age. She was married on Dec. 25, 1911, to Mr. Bell. She joined the M. E. Church, South, in 1905 and lived as a consistent member of the same. She was the church organist at Bassfield, Miss., and was also a member of the Woman's Missionary Society. She had a cheerful and happy disposition, was a good dutiful daughter, and a kind, loving, and considerate wife. She was a woman who scattered sunshine and blessings by her life, and was a willing and ready church worker. After a long illness, she died from the effects of typhoid fever. She is gone from us, but we trust that she is in a fairer and better land where there is no sickness and death. May the Lord comfort her loved ones, and may her going be the cause of their drawing closer to the heavenly way, that they may render faithful service unto God.—W. D. DOMINICK.

THOMAS JEFFERSON STEPHENSON was born near Seaboard, N. C., on May 26, 1844, and died at his residence in Warren County, Miss., on Oct. 4, 1912. He accompanied his parents to this State when quite young. He joined the M. E. Church, South, in early life, and remained a faithful member of the same until his death. He and his brother enlisted in Company H, 48th Regiment of the Mississippi Volunteers, known as Harris' Brigade, in Vicksburg, in Feb. 1862. His brother was killed in the Battle of the Wilderness. At the close of the war he returned home, connected himself with the State Militia, in which he was a lieutenant, and was ever ready to serve his State. He was married on June 6, 1869, to Miss Sue F. Spratley, who, together with four children, survives him; two children preceded him to the other world. His surviving children are, Mrs. Mary Fox, John M. Stephenson, and Misses Georgia V. and Sallie S. Stephenson, all of Warren County. He also leaves a brother and two sisters, besides numerous friends to mourn his death. He was a devoted husband and an indulgent father.—J. C. PRICE.

Mrs. MARY ANN (Durr) WILLING, daughter of Michael and Caroline Durr, was born in Simpson Co., Miss., April, 17, 1842. She was graduated from the State Female College at Memphis, Tenn., in 1859. On Dec. 18, 1862, she was married to Hon. R. P. Willing, with whom she lived in happy wedlock until his death at Hazle-

hurst, Miss., May 7, 1905. She "fell on sleep" April 1, 1913. Mrs. Willing taught at various places during her young ladyhood and during the early years of her married life, frequently as assistant to her husband, who taught for several years after their marriage. She was a woman of great natural ability and unusual mental culture, gentle and gracious of manner and spirit. Her conversion to Christ, which occurred when she was a girl of fifteen, was definite and thorough—the beginning of an experience of great peace and a life of great usefulness. She united at once with the Methodist Episcopal Church, South, and became an energetic, faithful, and eminently helpful member—an inspiration to her fellow-members and a constant and devoted assistant to her pastors. Mrs. Willing was notably altruistic, finding her highest happiness in doing good to others. She knew Christ, loved him, served him with continuous gladness and zeal, and showed him to others in her noble character and blameless life. Her death is a great loss, not only to her immediate family, but to her church and community.—WM. H. LAPRADE.

JOHN HENRY CAMPMAN was born in Hanover, Germany, Oct. 19, 1831, and died in New Orleans, April 10, 1913. He came to this city in 1846, residing for a time with his Uncle Casper Auch. He worked at several occupations and attended night school. He learned the tinsmith and sheet-iron trade, in which business he started on his own account in 1854, and was the proprietor of the New Orleans Cornice Works and carried on his business up to within a few months of his death. In 1852 he married Miss Laura Lane. Two children were born to them, one of whom, Mrs. Laura Kampman of Shreveport, survives him. His first wife died in 1862. He married Miss Amanda Cummings in 1864. Seven children were born of this union, only one of whom, Miss Lulu Campman of this city, survives him. His second wife died in 1896. In 1897 he married Miss Clara Klopfer, of St. Louis, Mo., who also survives him. From his earliest childhood Brother Campman was taught that "The fear of the Lord was the beginning of wisdom." He often, in relating his religious experience, thanked the Lord for religious parents who taught him to cast his care upon the Lord. During the Civil War he served as a member of the Home Guards. He came to our Church in 1878 from the Lutheran Church, joining the Louisiana Avenue M. E. Church, South, during the first pastorate of Rev. S. Halsey Werlein. He was a most efficient church worker from the beginning. As a Sunday school teacher, steward, class leader, and trustee he was always faithful and diligent. As chairman of the building committee he rendered most valuable service to his church, superintending and directing the work from the laying of its foundation to the completion of the new church. He was a liberal contributor to all the church enterprises according to his means. For many years he was most active in advancing the interests of the Seashore Camp Meeting, being a trustee and the chairman of the Executive Committee. How heavily the burden rested upon him in those early days when thousands attended the meetings and waited upon the Word! He was a man with a clear Christian experience, who loved his Lord and his church. He is missed from his accustomed place as teacher of his Bible class; but he rests from his labors and his works do follow him.—W. B. THOMSON.



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PORT GIBSON DISTRICT CONFERENCE.

Each year the men of every District seem to think that theirs is the best presiding elder. We of the Port Gibson District this year of our Lord, 1913, are no exception to this rule, save that instead of thinking it, we are most positively certain.

Our District Conference was held in the thriving city of Centerville, Miss., some time headquarters for boll weevil operations, but now rapidly becoming the hub of the State in the way of the trucking industry.

On Tuesday afternoon, April 15, the delegates began to gather, and Tuesday evening at 7:45 those who had arrived, together with quite a crowd of citizens, listened with pleasure to a sermon by Rev. George Yeager, of Hamburg, Miss. On Wednesday morning at 9 o'clock, Rev. T. W. Adams, our efficient presiding elder, called the Conference to order, and things began to hum. At eleven o'clock we heard with gratification Dr. Robt. Selby, our Conference Secretary of Education, who spoke very entertainingly on the interests of education in general and the work of the Seashore Divinity School. In the afternoon Rev. H. M. Ellis, of Memphis, presented the cause of the Memphis Methodist Hospital and at the end of his speech a resolution was adopted commending the enterprise. Wednesday evening Rev. C. F. Emery, of Vicksburg, preached to a large congregation, and after the sermon Dr. J. M. Sullivan talked a few minutes in the interest of Millsaps College.

Thursday morning, as it was announced before it would be, was given largely to Sunday school interests. Discussions of various vital subjects were given. Prof. R. A. Maddox, the field representative of the Sunday School Board, addressed the Conference on the subject of "Organized Sunday Schools." He is a very able speaker and seems to be well fitted for his work.

At eleven o'clock Dr. T. B. Holloman preached, and after the sermon the sacrament of the Lord's Supper was administered. At two o'clock the business of the Conference was resumed, and at three o'clock the ladies of the church gave the visitors a reception which was delightful indeed. At four o'clock two girls from the Port Gibson Female College gave a very interesting Recital, after which Rev. W. M. Williams presented the Orphanage cause. The evening hour was devoted to the consideration of our educational interests. Rev. L. L. Roberts spoke for Whitworth College and President C. M. Chapman for Port Gibson Female College.

Friday morning the last of the charges reported. Two men were licensed to preach—Brothers Marsh and McLaurin. Two very promising young men were recommended for admission on trial into the Annual Conference. They were Rev. M. F. Adams, our presiding elder's son, and Rev. Joe E. Belew. It was reported that there had been about \$130 paid on the Frazier fund, and by subscription \$65 was added to it. Port Gibson was chosen as the place of meeting for next year.

Altogether, this was a most interesting session of the Conference. In the northern part of the district the raging floods of the "Father of Waters" held back a number of our delegates who would otherwise have been with us, but notwithstanding this fact, this was the best attended Conference I have ever seen in the Port Gibson District. The spirit of all was good. There was no jar in our proceedings, but a spirit of brotherly kindness was

ever present, and the Spirit of the Lord was there. We thank the people of Centerville for their charming hospitality, and we thank God and take courage when we know there is so much spiritual work going on in our District. We are sure that each of us received inspiration that will abide with him until the gleaming of the sunlight reflected from the house-tops and spires of the city of Natchez, and the thud of the wave-beats of the mighty Mississippi shall announce to us that Annual Conference is again at hand, and that therefore the work of 1913 belongs to history, and to the ages.

ELMER C. GUNN,

Secretary.

BAKER, LA.

Dear Dr. Meek: We are having splendid congregations this year. My wife and I recently organized a Ladies' Aid at Deerford. On account of some conditions that existed, we thought it better to organize a Ladies' Aid than a Woman's Home Mission Society. We believe in the Missionary Society and have a very good one here in Baker. The good women of the Baker, Deerford, and Blackwater churches have collected some money for repairs in and on the parsonage, and already we have screened the dining room and purchased a nice iron bedstead, and springs. Some of the rooms are to be papered. Our beloved presiding elder, Rev. W. H. Coleman, came to me on Tuesday before the 2nd Sunday in April and traveled and preached all over my charge. His sermons were very fine. The people, as well as the pastor, were delighted with his preaching, and with his personal visitation. At Deerford on Saturday, April 12, he held my 2nd quarterly conference, and presided to the delight of all. The good women of Deerford had prepared a most bountiful and delicious dinner, which they served in an old store building, near the church, and I assure you that the dinner was enjoyed by all present.

Mr. Editor, I enjoyed having my presiding elder travel over my work. I believe that is as it should be. The people want to see him and he gets a better conception of things in every way. He knows the advantages and the disadvantages—he sees things as they are. I commend the course of Brother Coleman; and I would say to his colleagues in the eldership, "Go thou and do likewise!" It may be that other presiding elders are doing the same kind of work. I hope that they are. Last Sunday we had two delightful services at Blackwater. Both at the morning and night services we had good congregations. Last Tuesday we had our Ministers' and Laymen's Institute in the 2nd Church at Baton Rouge. Brother W. S. Holmes gave us a fine talk on the Financial Plan and Missions in the Sunday school; Rev. W. W. Drake gave us a most excellent address on Missions; Rev. H. W. Bowman gave us a splendid talk on our obligation to support the Church to the extent of our financial ability, and your humble servant gave a talk on Evangelism in the Baton Rouge District. I discussed it under the following heads: (1) The need of it; (2) How to bring it about; (3) Our obligation in it. The Institute, while not as well attended as it should have been, was a success. Our presiding elder presided and made some splendid talks. We are praying that this may be the best year in the history of the Church, not only on my charge and in the Baton Rouge District, but throughout the whole connection. May the Lord bless the Advocate and all its readers.

S. D. HOWARD.

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Capital \$200,000.00
Assets 479,890.90

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New Orleans, La.

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Plant the best that grow. Get all the Catalogues you want, but don't fail to get Willet's for 1913, it's a beauty. Rock bottom prices on all farm and garden seed, fresh and true to name. Send postal today. WILLET SEED CO., NEW ORLEANS, LA.

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75c Worth SEEDS For 25c
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Just to get acquainted and to prove to you the excellent worth of Bollwinkle's Seeds of Proven Quality, we offer the following

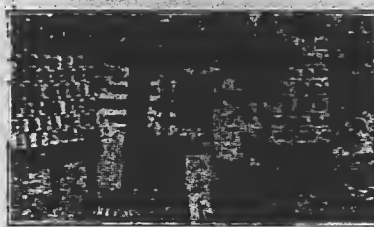
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1 Pkt. Golden Self-Bleaching Celery.	1 Pkt. True-Georgia Collard.	1 Pkt. Long Red Carrot.
1 " Premium Flat Dutch Cabbage.	1 " Big Boston Lettuce.	1 " Long Scarlet Radish.
1 " Early Eclipse Beet.	1 " Green Curled Endive.	1 " Early White Bush Squash.
1 " Broad Leaved Spinach.	1 " Garnishing Parsley.	1 " New Stone Tomato.
	1 " Red Creole Onion.	1 " Purple Top Turnip.
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This superb collection 15 full-sized 5c packets, and our 90 page garden guide and catalog, postpaid for only 25c. Mention this paper.

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Get This Canner and Live Like a Prince!



Never Before a Bargain Like This

A \$15.00 canner and \$2.00 capping steel during May for only \$7.75 or three for \$22.50.

All records were broken by Miss Nannie Chatham of Forrest Co. Miss., who with this little canner, canned 1852 cans, clearing \$137.50 from one-tenth acre. This is a photograph of her displaying the canner we offer and some of her canned goods. If this canner was not the best on the market the Government would not use them in teaching the canning schools.

It comes ready set up for operation and can be operated in ten minutes after it is taken out of the shipping crate. It requires neither cookstove nor furnace, as the firebox is made in the canner. It burns ordinary stove wood and has a daily capacity of 4.0 to 8.0 cans.

With process 43 No. 2 cans at one cooking. This canner is made of extra heavy material and is very durable. It can be moved while in operation without hindrance to the work, and works any kind of glass jars or tin cans. The following accessories makes the outfit complete: 1 canner, 1 capping steel, 1 soldering copper, 1 can tray, 1 fire pot, 1 pair can tongs, and a book of instructions all for only \$7.75 or three for \$22.50. We can quote exact prices that make them as follows: 100 No. 2, \$2.50; 250, \$5.00; 500, \$9.00; 100 No. 3, \$3.00; 250, \$6.50; 500, \$12.00. Cut this ad out and send to us with the amount of your order and get the most complete little canner on the market. Mrs. J. F. Brewer of Janet, Miss., writes us "I have my canner, tried it and like it fine." Miss Clara Odum of Clark, Miss., writes us "I received my canner from you and it sure is a dandy. No trouble to heat up at all." M. J. Z. Holland of Magazine, Ark., writes us "I have put up over 1000 3 lb. cans and have found ready sale for all my stuff. Could have sold 10,000 tomatoes. Can't see how any farmer can afford to be without a canner."

Fourth & Front Streets, FARM CANNING MACHINE CO., Meridian, Miss.

LUXURY--SPEED--SAFETY



ELECTRIC LIGHTS---
ELECTRIC FANS---
INDIVIDUAL BERTH LIGHTS---

AND THE BEST DINING CAR SERVICE IN THE SOUTH--
ON THE

Texas-Colorado Limited

Leave New Orleans (Union Station) 1:00 p.m., arriving Dallas and Fort Worth early next morning—Colorado second morning.

CITY TICKET OFFICE 207 ST. CHARLES ST.

You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price \$1.00, retail.

ICE CREAM

1 Cent a Dish

is one of the luxuries which everybody wants and everybody can have it, for it can be made for nine cents a quart by using

JELL-O

ICE CREAM POWDER

Dissolve a package of Jell-O Ice Cream Powder (cost 10 cents) in a quart of milk (cost, say 8 cents) and freeze it, and you have about two quarts of delicious ice cream.

Five kinds of Jell-O Ice Cream Powder: Vanilla, Strawberry, Lemon, Chocolate, and Unflavored.

Each 1 lb. a package at any grocer's. Send for our beautiful Recipe Book.

THE GROSS PURE FOOD CO., Le Roy, N. Y.

Enthusiasm in Singing and Orchestra Playing

is kept at its highest tension and interest in Sunday School and Church services by the use of the greatest Sunday school song book yet published—

SONGS OF PRAISE

With Complete Orchestration

Songs of Praise is no ordinary book. Contains 30 bright, inspiring songs of faith, valor and victory, others sweet, tender and touching. The Orchestration written by an artist. It attracts and holds good musicians. For Violin, Viola, Cello, Bass, Flute, Clarinet, Cornet, Horns, Trombone, Drums and Piano or Organ.

"Of all the 100 books I have examined this is the best. It has more singable music than any book of its size I have seen."—J. M. Wells, Vancouber, Ky.
Write for free specimen pages. Song Book, 75c. Orchestration 75c per book. Sample copy on approval.

Fillmore Music House, 529 Elm St., Cincinnati, O.



LOUISIANA CONFERENCE.

Alexandria District—Second Round.

Campt, at Clarence May 1, 2
Bunkie, at Chaneyville May 3, 4
Pollock and Rochell, at Eden, May 10, 11

District Conference at Columbia June 12, 15

Glenmont, at Forest Hill May 14, 15

Colfax, at Montgomery May 17, 18

Boyce and LeCompte, at LeCompte May 20

Columbia, at Grayson May 24, 25

Opelousas May 28

Oakdale May 30

Bon Ami and Carson, May 31, June 1

H. W. May, P. E.

Baton Rouge Dist.—Second Round.

Hammond May 6

Tickfaw, at James' Chapel May 9

Pine Grove, at May 10, 11

Amite May 11, 12

Pastors and Laymen's Institute, at Amite May 12

St. Helena, at May 17, 18

Kentwood May 18, 19

Denham Spgs., at Palmetto May 24, 25

Mt. Hermon, at May 31

Wm. H. COLEMAN, P. E.

Lafayette Dist.—Second Round.

Patterson May 3, 4

Indian Bayou May 6, 7

Jeanerette May 10, 11

Morgan City May 11, 12

Houma May 17, 18

Lake Arthur May 24, 25

Evangeline Ct May 26, 27

Vermilion Ct May 28, 29

Acadia Ct May 31, June 1

Bell City Ct June 7, 8

Jennings June 14, 15

R. H. WYNN, P. E.

Monroe Dist.—Second Round.

Monroe May 4

Farmerville, at Marion May 4, 5

Gilbert, at Wisner May 10, 11

Calhoun, at Douglas May 17, 18

Mer Rouge and Oak Ridge, at Mer Rouge, a. m. May 25

Bastrop, at Collinston, p. m. May 25

Oak Grove, at Oak Grove May 28

Lake Providence May 29

WM. SCHUHLE, P. E.

Ruston District—Second Round.

Jonesboro, at Dodson May 10, 11

Winnfield May 11

Haughton, at Castor Sta. May 12

Sibley, at Brushwood May 14

Blenville, at Bear Creek May 17, 18

Simsboro, at Antioch May 24, 25

Cotton Valley, at Spring Hill May 30

Arcadia May 31, June 1

BRISCOE CARTER, P. E.

Shreveport Dist.—Second Round.

Greenwood, at Keatchie May 3, 4

Mansfield May 7

Leesville May 11, 12

First Church, Noel Memorial and City Mission, at Texas Ave., Shreveport. May 15

Many, at Many May 18, 19

Wesley, at Davis Springs May 24, 25

Coushatta, at Coushatta May 25, 26

PAUL M. BROWN, P. E.

NOTICE.

I desire the names of all who expect to attend the Winona District Conference which will convene at Belzoni, Miss., on May 15, 1913. Bishop W. B. Murrah will preside. Fraternally,
O. L. SAVAGE.

Belzoni, Miss.

THE SEASHORE DISTRICT CONFERENCE.

Dear Brother Meek: I desire through the Advocate to request the preachers in the Seashore District to send me at once the names of the delegates to our District Conference, which will convene here on May 13. And please also, if you can, state the number who will attend, and whether it is your purpose to be present. It will not be convenient for us to take care of conveyances and teams.
T. B. COTRELL.

Bay St. Louis, Miss.

BISHOP MURRAH AT MONTICELLO, MISS.

On the fifth Sunday of last month Bishop W. B. Murrah made his first visit to this immediate community, in response to a special request, and our people will long remember his great sermon, preached at the Baptist Church at eleven o'clock to a large congregation. His theme was "The Choice of Moses," and for considerably more than an hour he was given the closest attention by all as he eloquently and logically developed his great theme. Brother Bennett, the pastor, was unfortunately absent, being at Ora engaged in a revival meeting. At the conclusion of Bishop Murrah's sermon, opportunity was given by one of the stewards present to make subscriptions on the parsonage debt, with the result that the entire debt was wiped out. By his visit Bishop Murrah has greatly endeared himself to our people, regardless of denomination, and his next coming is anxiously awaited.

LUTHER E. GRICE.

April 25, 1913.

Dessert Book FREE



LET US SEND YOU

the Knox Recipe Book—and enough Gelatine to make one pint—enough to try most any one of our desserts, puddings, salads or jellies also ice cream, ices, candies, soups, sauces or gravies. Recipe book free for your grocer's name—just sample for 2c stamp.
CHARLES B. KNOX CO.
301 Knox Avenue
Johnstown, New York

MRS. T. L. FOSTER.

It is with great regret that I am having to chronicle the death of Mrs. T. L. Foster, widow of Rev. T. L. Foster, who was for many years a member of the North Mississippi Conference and who for a number of years traveled as an itinerant in Illinois. This sad event occurred on the 24th of March, 1913, at Sallisaw, Oklahoma. After a fourteen months' stay on the Texas coast, Mrs. J. D. Eastis, her daughter, seeing that it was a vain endeavor to regain her health, carried her to Sallisaw, where being stricken with paralysis, she died before the week had passed.

She was born in Illinois, January 23, 1832, and died March 24, 1913. So passed away one who was true in all the positions into which she was called. She was a sympathetic, true and helpful wife, a devoted mother, an uncomplaining toiler with an itinerant minister, and as this writer can testify, a dispenser of refreshing hospitality—all these traits being adorned with a steady faith in Christ. This is the heritage she leaves to a circle of bereaved ones, who await the time of their ascension. May the Lord bless and comfort them.

J. W. DORMAN.

FROM BROTHER SHIPMAN.

Dear Dr. Meek: The following are the committees for the Durant District Conference which will meet at Sidon, Miss., on May 14: License to Preach—Dr. H. G. Henderson, J. D. Simpson, J. B. Streater; Recommendation for Orders—J. M. Wyatt, C. P. Moss, W. F. Rogers; Recommendation for Admission into the Annual Conference on Trial—A. H. Williams, V. C. Curtis, W. A. Clark, Rev. H. G. Henderson, D. D., will preach the opening sermon at 7:30 p. m. on Wednesday, May 14. I trust that you may be with us.

The Louisville charge is the first to report its foreign missionary assessment all paid, with Pickens a close second, and others in sight and still coming. The prospects are good for a new church at Kosciusko, and for a new parsonage at Chester. Myers, too, is about to gather the cyclone kinks out of his church. Brother Rogers is planning for a big tent meeting at Sallisaw. You remember that his church was recently blown down, and Rev. B. P. Jacob has lent him the Winona District tent. We are hoping that he will have a great meeting. Our Sallisaw people are meeting their responsibilities bravely, and are restoring or rebuilding their storm-crushed house of worship. I received a note from Bishop H. C. Morrison recently, and he tells me that he is not gaining strength very rapidly.

W. S. SHIPMAN.

CHURCH EXTENSION No. 3.

R. W. Lovett, Mathiston, \$27.
Good for Georgia, via Mississippi.
J. R. BINGHAM, Treas.

MARRIED.

At the residence of the bride's father, Mr. W. C. Ellis, in Florence, Miss., on April 20, 1913, by Rev. R. E. Battledge, Mr. JAMES E. DEAR and Miss EULA H. ELLIS, both of Florence.

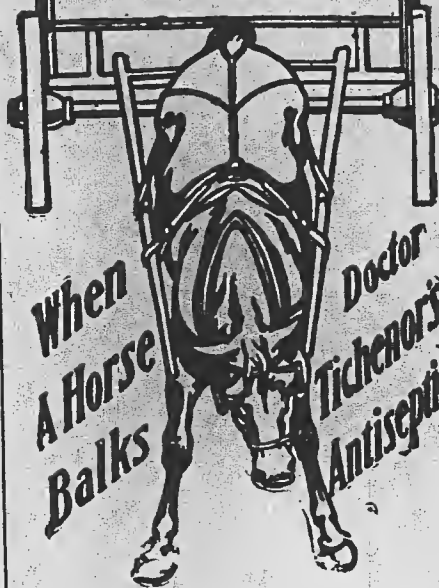
SHE STAYED IN BED.

Ingram, Texas.—"Ever since I became a woman," writes Mrs. E. M. Evans, of this place, "I suffered from womanly troubles. Last fall, I got so bad, I had to stay in bed for nearly a week every month. Since I have taken Cardui, I feel better than I have for years." You can rely on Cardui. It acts on the womanly organs and helps the system to regain its normal state of health, in a natural way. Prepared especially for women, it prevents womanly pains by acting on the cause, and builds up womanly strength in a natural way. Purely vegetable. Mild, but certain in action. Try it.

It's not always temper—

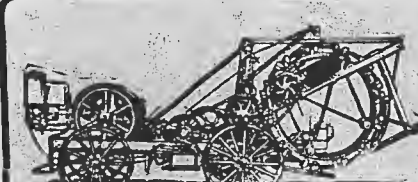
That causes a horse to balk. It may be a Sore Shoulder, a Bruise or a Strain—maybe Colic or Bots. Dr. Tichenor's Antiseptic cures all of these troubles.

AT ALL DRUGGISTS
25 and 50 Cents
Also in quart bottles.



When A Horse Balks Doctor Tichenor's Antiseptic

"It is not a part of my religion to disturb the religion of others," was a lady's reason for punctuality at church.



What Does The Future Hold?

Can you see big things ahead—or has the steady grind of monotonous work clouded your vision and stilted your ambition? If that's the case it's time to get out of the rut and get into something that will give you a better opportunity. The

Buckeye Traction Ditcher

has helped and is helping hundreds of men along the pathway to success. It has set them up in the contract ditching business and enabled them to be their own boss and make \$15 to \$18 a day digging drainage ditches for the farmers in their neighborhood.

Looking at it as a good, hard business proposition, the Buckeye Traction Ditcher offers you an unusual chance—a chance to get into the money making class.

With the Buckeye you can cut on an average of 100 to 150 rods of straight, perfectly graded ditches a day, and keep busy 9 to 10 months in the year.

Our catalog 33 contains all the details of the ditching business. If you really want to make good write for this catalog, today.

The Buckeye Traction Ditcher Co., Findlay, Ohio.

CORNS

My treatment is a god-send to suffering humanity; the most advanced method known to medical science. Write for circular at once. Address M. L. Ligan, The Corn Cure Man, Box 124, Clayville, Pa.

Make Your Blood Pure

By taking THE SPRING MEDICINE

Hood's Sarsaparilla

Made from Roots, Barks, Herbs and other valuable ingredients.

OUR CALENDAR.

Connectional Meetings.

Sunday School Board, Dallas, Tex., May 2-4.
Epworth League Board, Dallas, Tex., May 4-6.
College of Bishops, Dallas, Tex., May 5-6.
Board of Missions, Dallas, Tex., May 7-11.

District Conferences.

Winona, Belzoni, Miss., May 15-18.
Durant, Sidon, Miss., May 14.
Greenville, Cleveland, Miss., May 22-25.
Jackson, Flora, Miss., May 13-16.
Brookhaven, Georgetown, Miss., May 6.
Corinth, Sherman, Miss., June 12-15.
Shreveport, Pleasant Hill, La., June 19-25.
Lafayette, New Iberia, La., May 19-22.
Sardis, Como, Miss., April 17-20.
Alexandria, Columbia, La., June 12-15.
Seashore, Bay St. Louis, May 13-17.
Meridian, Quitman, Miss., May 27.
Monroe, Eastrop, La., June 3.
Baton Rouge, Wilson, La., June 5-8.
Holly Springs, Tula, Miss., June 17-19.
Aberdeen, Verona, Miss., June 18-19.

General Missionary Conference,
Southern Assembly Grounds, Waynesville, N. C., June 25-29.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Second Round.
Adams, at Johnston Sta., May 3, 4.
Monticello, at Georgetown, May 8.
Tylertown, at China Grove, May 10, 11.
McComb, Centenary, May 14.
Scotland, at Bethesda, May 17, 18.
Topisaw, at Topisaw, May 24, 25.
Brookhaven, May 28.
Meadville, at Bethel, May 31, June 1.
ROBT SELBY, P. E.

Hattiesburg Dist.—Second Round.

Purvis, at Maple, May 4, 5.
Summerland, at Soso, May 7.
Oloh, at Oak Grove, May 10.
Silver Creek, at Bethel, May 11, 12.
McLain, at Winborn Ch., May 17, 18.
Lcaksville, at Ronsaville, May 20.
Eucutta, at New Hope, May 22.
Vossburg & H., at Saundersville, May 25, 26.
Richton, May 28.
GEO. H. THOMPSON, P. E.

Jackson Dist.—Second Round.

Fannin, at Holly Bush, May 3, 4.
Madison, at Pocahontas, May 9.
Satartia, at Mt. Olivett, May 10, 11.
Flora, at Bentonla, May 11, 12.
District Conference, at Floran, May 13, 16.
Benton, at Zeiglerville, May 17, 18.
Edwards, at Clinton, May 25, 26.
Jackson, at Rankin Street, May 28.
Sharon, at Thornton's Chapel, May 31, June 1.
PAUL D. HARDIN, P. E.

Meridian Dist.—Second Round.

De Soto, at Cooper's Well, May 2, 3.
Lauderdale, at Marion, May 3, 4.
Meridian, East End, May 11, 12.
Meridian Fifth St., May 11, 12.
Matherville, at Liberty, May 24, 25.
Buckatunna, at Chicora, May 31, June 1.
J. T. LEGGETT, P. E.

Newton Dist.—Second Round.

Decatur and Union, at D., May 10, 11.
Trenton, at New Prospect, May 16.
Shiloh, at Johns, May 17, 18.

Neshoba, at Mars Hill, May 24.
Philadelphia, May 25.
McDonald, May 26.
H. WALTER FEATHERSTUN, P. E.

Port Gibson Dist.—Second Round.

Amite, May 3, 4.
Vicksburg, Washington street, at Red Bone, May 10, 11.
Vicksburg, Crawford St., May 11, 12.
Harriston, at Cane Ridge, May 17, 18.
Hermanville, May 21.
Utica, May 24, 25.
Natchez, Pearl Street, May 28.
T. W. ADAMS, P. E.

Lorman, Miss.

Seashore Dist., Second Round.

Columbia, May 3, 4.
Poplarville, Friday, May 9.
Carriere and Picayune, May 10, 11.
Pascagoula and Ocean Springs, at Ocean Springs, May 20.
Derby, at Byrd's Chapel, May 24, 25.
Coalville, at Fayard's Chapel, May 28.
W. H. HUNTLEY, P. E.

NORTH MISSISSIPPI CONFERENCE.

Aberdeen Dist.—Second Round.

Montpelier, at Palestine, May 3, 4.
Amory and Nettleton, May 10, 11.
Vardaman, at Hurricane, May 13.
Nettleton Ct., at Carolina, May 17, 18.
Buena Vista, at Boone Ch., May 24, 25.
Fulton, at Friendship, May 31, June 1.
JNO. W. BELL, P. E.

Columbus District—Second Round.

Brooksville, at Brooksville, May 3, 4.
Crawford, at Crawford, May 4, 5.
Sturgis, at Mt. Airy, May 10, 11.
Cochrane, May 17, 18.
Columbus Circuit, May 24, 25.
J. E. THOMAS, P. E.

Corinth Dist.—Second Round.

Mooreville, at Oak Hill, May 2.
Kossuth, at Wesley Chapel, May 3, 4.
Mantachie, at Oak Grove, May 9.
Guntown and Baldwin, at Pleasant Valley, May 10, 11.
Iuka, at Bethel, May 17.
Iuka St., May 18, 19.
Kirkville, at Gilmars Chapel, May 23.
Wheelers, at Huges Chapel, May 24, 25.
Corinth, at Marvin's Chapel, May 31, June 1.
J. H. MITCHELL, P. E.

Durant District—Second Round.

Kosciusko Ct., at Pierce's Chapel, May 3, 4.
Ebenezer Ct., at Bethany, May 10, 11.
Black Hawk, at Acona, Tues.
11 a. m., May 13.
Sidon, at Sidon, May 15.
West, at Emory, May 17, 18.
Poplar Creek, at Wesley, Friday, 11 a. m., May 23.
McCool, at Chapel Hill, May 24, 25.
W. S. SHIPMAN, P. E.

Greenville District—Second Round.

Friar's Point, May 4, 5.
Shaw and Merigold, at Shaw, May 11, 12.
Coahoma and Lyon, at Lyon, May 18, 19.
H. S. SPRAGGINS, P. E.

Holly Springs Dist.—Second Round.

Cambridge, at C., May 3, 4.
Taylor, at Pleasant Ridge, May 5.
Paris, at Markette, May 6.
Abbeville, at Union Hill, May 10, 11.
Lamar, at Mt. Hope, May 12.
Waterford, at Harris Ch., May 17, 18.
Mt. Pleasant, at Union, May 19.
Ashland, at Shawnee, May 24, 25.
Toccapola, at Salem, May 31, June 1.
R. A. TUCKER, P. E.

Sardis District—Second Round.

Cockrum, May 2, 3.
Wall Hill, May 10, 11.
Tyro, May 17, 18.
Lake Cormorant, May 24, 25.
Hernando, May 31, June 1.
J. W. DORMAN, P. E.

Winona Dist.—Second Round.

Slate Springs Ct., at Cross Roads, May 2.
Branch, May 3.
Eupora and Mahen, at M., May 4, 5.
Schlater, at Schlater, May 10, 11.

MRS. BESSIE W. LIPSCOMB'S ENDORSEMENT OF WHITWORTH COLLEGE.

It is with deep regret that I sever my connection with Whitworth College and enter upon the new field of work to which I am called at this time. Through a period of thirteen years I have found a happy home for myself and my children, and a congenial field of work in this institution. In Dr. Cooper, under whose able administration I have served for the greater part of this time, I have found a wise leader, whom I honor greatly, and a warm personal friend, and I am deeply grateful to him and his good family for their constant kindness to me and mine.

Under Dr. Cooper's management the College has prospered phenomenally, and is to-day on the eve of its brightest and most useful period, and he deserves for the College the most loyal support of the Methodists of the Mississippi Conference while he steers her affairs into broader seas of service for the Church.

I lovingly and heartily commend Whitworth College and her head and heart, Dr. Cooper, with his faithful corps of helpers, to those seeking the best in a Church school, and I earnestly pray upon them all a continuance of God's blessings.

BESSIE W. LIPSCOMB.

Free

A paper of Seasonable Seed with each inquiry for our new catalogue. It is full of instructions for rearing chicks, squabs, ducks, as well as notes on cultivation.

BRUCE POULTRY & SEED COMPANY,
New Orleans, La.

SUFFERED FOR MONTHS WITH PELLAGRA

Given Up To Die—Used My Treatment Four Months—Now ENTIRELY CURED.

State of Alabama, Walker County.

Before me, J. Frank Baker, a Notary Public in and for said State and county, personally appeared Mrs. Emma Yates, who being duly sworn, deposes and says that on or about the 1st of March, 1911, she called upon Dr. J. —, of Nauvoo, a practicing physician, for treatment for a disease known as pellagra. She used his treatment two months without benefit and was told she could not live. She then went to Dr. E. —, of Nauvoo, but he refused to treat her, saying she could not be cured. After these doctors failed she went to G. P. Baughn on or about December 1, 1911, and after taking Baughn's Pellagra Remedy for one week began to improve. She used his remedy for about four months, when she was entirely cured and in good health. (Signed) EMMA YATES. Sworn to and subscribed before me this, the 19th day of February, 1913.

J. FRANK BAKER, N. P.

SEND FOR MY FREE BOOK TELLING ALL ABOUT PELLAGRA AND THE WONDERFUL CURES BY MY REMEDY.

Learn how to recognize this awful disease—read the sworn statements of those I've cured to STAY cured—be convinced that it is no longer necessary to accept the grim destroyer's verdict. I cure Pellagra. My remedy has never failed—it will not fail in your case. So sure am I of this I guarantee it. \$10 pays for one whole month's treatment—money back if it does not do all I claim. DON'T DELAY ANOTHER DAY. SEND FOR MY BOOK. IT'S FREE.

DR. G. P. BAUGHN,

American Compounding Co.

Jasper, Alabama.

Bellefontaine Ct., at Long Minter City, at M. C., May 11, 12.
Belzoni, at Belzoni, May 17, 18.
Winona Ct., at Bluff Spgs., May 24.
Carrollton Ct., at North Carrollton, May 25, 26.
BEN P. JACO, P. E.

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Woman's Missionary Work

Edited by Mrs. R. F. Harrell, Centerville, Miss.
Conference Press Superintendents:
Louisiana Mrs. A. C. McKinney, Ruston, La.
Mississippi Mrs. H. L. McCleskey, Hazlehurst, Miss.
North Mississippi Mrs. A. C. Yeager, Water Valley, Miss.

All communications for this department should be sent to the Editor at the address given above.

Extracts from Miss Bennett's Message.

"During the past year two vital needs have loomed up before me. Cause and effect are clearly manifest. The reports of the Secretaries and the Treasurer show that there has been for 1912, a small increase in both membership and collections, but not sufficient to meet the reasonable requests from the fields. If we would maintain our high standard of excellence in buildings, equipped workers, and progressive and fundamental missionary activities, the Home Base must be aroused and worked, now and each succeeding year, with increasing diligence.

"We must have a larger membership, a larger income, and to secure these we must have a larger force at the center directing and developing the Home Base and all that pertains to it. We have no well organized church behind us as inspirers and collectors of a financial assessment on a great membership. We are wholly dependent, under God, on a temporary organization of women and children, with a voluntary and fluctuating membership. From the first years of the work a large number of our intelligent, godly women have given themselves with splendid devotion to the maintenance and enlargement of the society by winning and developing a like interest in other women. They have organized and re-organized Auxiliary, District, and Conference Societies in order that a membership might be instructed and re-enforced, knowing that a relaxation of effort for six months or a year would mean a perceptible decrease in pledged finances which are necessary to support the established missions and the workers on the field. Eternal vigilance, all at it, and at it all the time, has been the price of the woman's missionary organization. But thirty-four years have passed and we still have only about one-tenth of the women and girls of the Church in our ranks, and we are facing new conditions.

"God's work is not done by the Church alone, and the last half-century has seen the rise and development of interdenominational and undenominational organizations—Clubs, Leagues, Unions, and Orders—devoted to all forms of humanitarian and definite Christian work. Church women everywhere are hearing and answering the appeal of these bodies, and if we cannot make it plain to the women of Southern Methodism that they can do as good work through the Woman's Missionary Society to advance the kingdom of God on earth, as through any other channel, they will continue to join the ever-increasing ranks of those who belong to these non-church societies."

Growth of our Work During 1912.

Mrs. J. B. Cobb, Corresponding Secretary of the Foreign Department, reports an increase in members and money; the growth of members has been greatest where there has been a Conference Organizer. North Georgia heads the list with 1,434 new members during the past six months. The increase in auxiliaries is 772, making a total of 4,855. The increase in membership is 7,008, making a total of 106,894.

Mrs. R. W. MacDonell, Corresponding Secretary of the Home Department, reports an increase of 605 auxiliaries and 12,672 members. The local work done through the auxiliary committees on Local Work and Social Service among the needy, sick and

strangers shows \$337,395 expended in relief.

Mrs. F. H. E. Ross, Council Treasurer, shows a total of \$293,823.95 in the Foreign Department, an increase of \$13,670.88 over the total for 1910. The Home Department shows a total of \$181,461.42 including the Homer Toberman bequest of \$13,000. The Week of Prayer Offering brought in nearly \$12,000. The total from the South Georgia Conference was more than \$29,000.

New Deaconesses and Missionaries.

There were nine new deaconesses consecrated at the recent Council Meeting in Birmingham. Five were from our Scarritt Bible and Training School; the remaining four from the Methodist Training School. Bishop McCoy conducted the consecration service.

Twelve Foreign missionaries were consecrated by Bishop Lambuth. Two of them, Misses Bessie and Eva Hardie, are the daughters of our Dr. and Mrs. R. A. Hardie, missionaries in Seoul, Korea. These two young women have been in the United States for nine years completing their literary education. One medical missionary, Dr. Hattie F. Love, has been appointed to China. She is a graduate of Randolph-Macon College and the Woman's Medical College, and has served an Internship in the Memorial Hospital, at Worcester, Mass. This past year has been spent at Scarritt. She is eminently qualified for the work to which she is assigned.

Scarritt Endowment Fund.

The Committee on Extension of Work, Foreign Department, urges "that the Conference Secretaries be strenuous in their efforts in behalf of the completion of the Scarritt Endowment Fund, and that each auxiliary pay at least \$2 toward this Fund."

Special Work for the Children and Young People.

The Council recommended "that the pledge in the Children's Department be \$25,000, and be directed, according to recommendation of the Committee on Extension of Work, to the Girls' School at Rio for the Foreign Department; and to primary work in Brevard, Ruth Hargrove, and Pacific Coast for the Home Department."

They further recommended that the Young People's specials for 1913 be \$15,000 for the McTyeire School in the Foreign Department, and \$5,000 for Laredo in the Home Department.

Bishop Lambuth on Brazil.

"This is a field which is going to build a great nation, for God has given to it material resources that can mean nothing less. Only the wide dissemination of the gospel of the living Christ is needed. Another pressing need is room to house our work, and equipment that will make it possible to do standard work. The leading men of Rio came to our women and said, 'We are tired of sending our daughters to Paris and Rome; build a great school here, and we will give of our money, and will give patronage.' You cannot rule the millions of Brazil unless you mold their ideals. Give money enough to buy lands and put up a great building in the capital city of Brazil and that will be the hinge upon which the whole mission work of the Republic shall move."

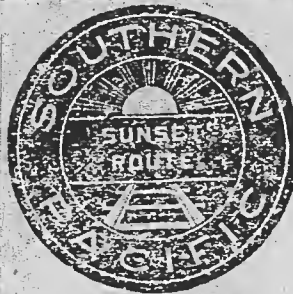
Five young women from Paine College have volunteered to begin training for missionary service.—Council Daily.

Mamma Says
It's Safe for
Children

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For Coughs and Colds



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LOOKOUT INSECT POWDERS

WHAT MRS. HEN SAYETH
Good-bye, folks! I'm going to leave you. I don't know where I'll stop, but it will be with people who will take better care of me and use Lookout Insect Powders and Lice Killer Nest Eggs when I need them. I may look funny to you, but I don't feel funny. In fact, I was never more serious and miserable in my life. The hen house is a perfect hell.



The lady hen next door to me died on her nest, three days before hatching, actually eaten alive by lice and mites which you made no effort to get rid of. I stuck to my nest and hatched fourteen chicks, but it would have been better had they never been born, as the lice and mites got them all in less than three weeks.

Every other chicken on your place has either died or "runned" away, and I'm going too—YOU BET!

GOOD-BYE, and may the lice and mites follow you home, and run you crazy, and may the Cruelty to Animals Society lock you up.

BLACKMAN STOCK REMEDY, COMPANY, Chattanooga, Tennessee

Largest Mission School in Methodism.

Miss Gaines of the Hiroshima Girls' School in Japan, the largest Mission School of Southern Methodism, stresses the importance of trained teachers taught in Normal Schools. Miss Gaines is superintendent of the school that is so widely known through description in the "Lady of the Decoration"—Council Daily.

NOTICE.

Owing to infectious disease in the house of the Conference Press Superintendent of North Mississippi, she will be unable to get out the May number of the Conference Bulletin. She is quarantined out of her home and cannot have access to the mailing lists for distribution. Nor has she received the Council Bulletin up to date. Mrs. A. C. YEAGER, Conf. Press Supt.

WORTH A TRIAL?

If you were kept awake at nights from some tormenting skin disease; if you were suffering agonies from some lacerated, festering wound, with the chances of losing a limb from blood poison, would a preparation with a record of relieving and curing thousands of similar cases be worth a trial? For 32 years (nearly a century) Gray's Ointment has been used with most pleasing results in treatment of ulcers, boils, carbuncles, burns, bruises, old sores, poisonous bites, tumors and other skin troubles. It is absolutely reliable and can be implicitly depended upon to give quick relief in the most aggravated cases. Write Dr. W. F. Gray & Co., 806 Gray Building, Nashville, Tenn., for a free sample sent postpaid, or get a 25c box from your druggist, or by mail from the manufacturer.

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E. A. K. HACKETT, Fort Wayne, Ind.

The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

Since the coming of the Bowman-Hicks lumber mill to Oakdale, where there is one mill already and another one coming (the same company as that at Fisher), Rev. S. L. Riggs, the pastor, with Mr. J. W. Hughes, the superintendent, is organizing a Sunday school on modern lines, and is planning to build a \$5,000 church. He expects within a very few years to have one of the best stations in the Conference. He already has five Sunday school teachers who have had Normal or Montegale training, and expects from the first to have a school that will measure up to our present Standard of Excellence. His school will meet in the town hall. A tent is to be used during the summer while a church is being built. It will be remembered that Brother Riggs built the splendid church at DeRidder, under very adverse circumstances.

It is suggested that unless Adult Bible class members are given some active work to do there is great danger that they will suffer a reaction from the enthusiasm by which the big class was built up and lapse into a worse state than if they had never been brought under the class influence at all. Religion does not consist alone in the truths of the Bible, but must find expression by putting those truths into practice, and that teacher who can plan helpful lines of work not only renders the Church a service, but is also a greater blessing to the one whom he teaches to serve. And there are special advantages derived by the pupils doing team work—a whole class engaged in a common task—that appeals to adults as being worth while. Banners and badges are a good thing for soldiers on holidays and dress parades; but if they should take the place of battles, war would lose its glory and soon fail to attract brave men. Play is good for the child when it is a means to the end, aiding him in growing to be a man, but the sport that does nothing but play is a nuisance. The social pleasures of a Bible class are of great value in cultivating the fraternal spirit and in making up the "team", but to be a Bible Christian and follow the Master means a great deal more than simply being a fraternal member of a Bible class. All kinds of social service, mission work, Sunday school extension work, benevolent work, and local church work need the help of our Adult Sunday school scholars, and they need to do this work. Let no class have a reaction from enthusiasm caused by non-activity.

Approving the Work of the Field Secretary.

At the session of the Port Gibson District Conference held in Centerville, Miss., April 16-18, 1913, the following resolutions regarding the work of Mr. R. A. Maddox, Field Secretary for the Sunday School Board of the Mississippi Conference, were unanimously adopted:

Whereas, this Conference has greatly enjoyed and been greatly helped in Sunday school matters by the pres-

ence and ministry of Mr. R. A. Maddox, field agent for the Mississippi Conference, therefore be it Resolved:

(1) That we heartily thank Brother Maddox for his work among us, and that we commend him and his Ministry to the people throughout the Conference.

(2) That we especially invite him into our pastorates and pledge ourselves to an earnest endeavor to collect the assessment for Sunday school extension placed on our charges.

(3) That we consider Brother Maddox to be the best representative possible for us to get at present and decidedly the right man in the right place.

Signed:

H. B. WATKINS
ELMER C. GUNN
C. F. EMERY

FIFTY YEARS OF SERVICE.

From Leesburg, Fla., on April 4, the fiftieth anniversary of the occasion when he was licensed to preach, Bishop H. C. Morrison wrote the St. Louis Christian Advocate a most interesting letter, from which we have taken the following extracts:

"Just 50 years to-day since I was given authority to try to preach the gospel, and at the time was plainly told, by two distinguished physicians that, 'if you go into the pulpit, you cannot live six months.' My reply was, 'I prefer to go that way.' Without health, without education, without experience, and with no surplus whatever of common sense, I went to the pulpit. It was poor preach, Doctor; but God was with me and gave me souls. I never understood it; but am sure he did. My weakness became a background for his power. Two years I served as a local preacher (part of that time in the Confederate Army); then 25 years as a pastor, nearly all that time in the heavy charges. Following this, eight years in the Missionary Secretaryship, and 15 years in my present department of service, making altogether 50 years.

"I have seen, approximately, 8,000 conversions. I did what I could as Missionary Secretary, as I also have in my present sphere of service—some of the things done were wise, some otherwise, as judged by myself and a few aspiring brethren.

"So here we are at the close of half a century of service. Allowed 'six months to live' at the beginning, three times given up to die, and yet little time lost in the 50 years, and now in good hope, by God's will and blessing, of spending some years yet in putting a heel-tap of some years' service on the completed half century.

"After raising a few thousands recently for church building, I went down to my couch, not knowing how the attack would terminate. Do not know now; although I am much improved and have prospects of getting well soon.

"However, I examined the ground. I found it solid. There was no alarm and the outlook was one of perfect peace. My dear friend, I came within sight of the ground on which Paul stood when he wrote, 'I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better.' I got near enough to realize what the Apostle meant. Doctor, our Christianity is real—gloriously real!"

Bilious? Go To Your Doctor

Stir up your liver a little, just enough to start the bile nicely. One of Ayer's Pills at bedtime is all you need. These pills act directly on the liver. Made for the treatment of constipation, biliousness, dyspepsia, sick-headache. Ask your doctor if he knows a better pill for a sluggish liver. Then follow his advice.

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in Bottles.

THE COCA-COLA COMPANY, ATLANTA, GA.

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Most of the grand truths of God have to be learned by trouble; they must be burned into us by the hot iron of affliction, otherwise we shall not truly receive them.—Spurgeon.

For Weakness and Loss of Appetite

The Old Standard general strengthening tonic. GROVE'S TASTELESS chill TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c.

"To be a Christian is not merely to admire Christ; it is to follow him."

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

ALL ABOUT OREGON. Am besieged with letters asking about Oregon, but I am a busy pastor. I have been all over U. S. and have preached and lectured over Oregon for ten years. Know it from every man's point of view. It is the finest home country in the union. I have nothing to sell, not connected with real estate or railroads, and can furnish, unadulterated, all the information you want. Write inclosing \$1 and will write ten letters if necessary. E. H. Hicks, Albany, Oregon.

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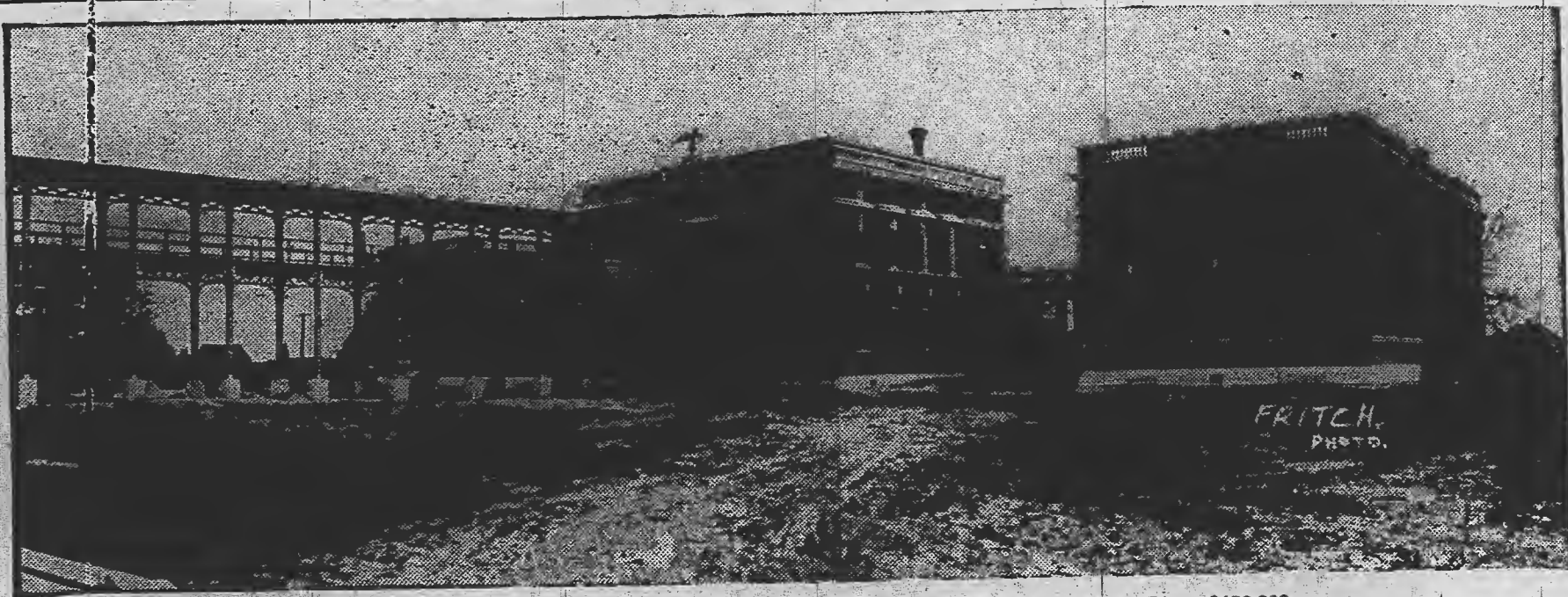


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"STAR" combination for cleaning and polishing all kinds of russet or tan shoes, 10c. "DANDY" size, 25c. "QUICK WHITE" (in liquid form with sponge) quickly cleans and whitens dirty canvas shoes, 10c. & 25c.

"BABY ELITE" combination for gentlemen who take pride in having their shoes look A. 1. Restores color and lustre to all black shoes. Polish with a brush or cloth, 10 cents. "ELITE" size, 25 cents.

If your dealer does not keep the kind you want, send us the price in stamps for full size package, charges paid. **WHITTEMORE BROS. & CO.,** 20-26 Albany Street, Cambridge, Mass. The Oldest and Largest Manufacturers of Shoe Polishes in the World.



The New Immigrant Station in New Orleans, Now Being Completed at a Cost of More Than \$150,000.

NEW ORLEANS METHODISM.

South Louisiana, including New Orleans, was a hundred years ago little less than a foreign land where the English language was little spoken. It is to-day a garden spot peopled with an aggressive and cosmopolitan population. But while vast stretches of swamp lands have been redeemed and residences and factories have been built, the inhabitants have not been evangelized and the growth of the Church has not kept pace with the growth of the country in population and commerce.

New Orleans is a city of some 350,000 people. They embrace every nationality under the sun. Methodism is here represented by eleven preachers, sixteen congregations, and 2868 members. Each congregation has its own problems. First Church is the only down-town church, and it ministers to large congregations at every service. It is the center of missionary activity, and from it the affairs of the Mary Werlein, the St. Paul, and St. Mark's Hall (in part) missions are largely conducted. But First Church faces an indebtedness of nearly \$23,000 on its church and parsonage buildings, which, for its not large membership of mostly wage-earning people, causes the annual cost of maintaining it to be a considerable burden.

From the standpoint of missionary opportunity Second Church occupies the point next in importance. It is the only regular congregation in what is known as old, or French Town, and with its two missions—the St. Mark's Italian Church and the Franklin Avenue—is all that Methodism has in the center of a population of more than 100,000 souls. Second Church is out of debt and its members, composed of about seven different nationalities, are struggling to master the situation that environs them.

Both the Carrollton Avenue and Felicity Street Churches are out of debt and are, in addition to maintaining their own churches, conducting important missions—the former, Cambonne Mission, and the latter, Douglass Park Mission. Felicity has a commodious and beautiful church building and a well appointed parsonage. Carrollton Avenue has a beautiful parsonage, but is cramped for room in its church building, and therefore needs to build at once.

Of the other churches of New Orleans, Parker Memorial possibly ministers to a larger number of people through its Sunday school and other departments of church work than any other church in the city. From a mission it has grown in the past few years to its present dimensions, having constructed a beautiful church building which is thoroughly furnished. While the membership is small and there is a debt of \$10,000 on its building and organ, this band of faithful men and women are straining every point to do the work that Providence seems to have set before them. Rayne Memorial has a membership that probably

is in the best condition financially of any Methodist congregation in New Orleans, but it faces the fact that its one-room church building is no longer adequate. Standing in the very heart of the uptown residence section, it will be forced to undertake great things in the future in order to minister properly to those who attend its services.

Louisiana Avenue is an old church, well equipped but lacking in financial support. Epworth Church has grown from a Sunday school six years ago to a thriving congregation. It is now worshipping in the Sunday school room of the proposed new church and needs to construct the main auditorium at the earliest day possible. Algiers has a Sunday school of more than 200 that is being held in a two-story building that was thought large enough 50 years ago, but which must be replaced by a new and modern structure in the immediate future. McDonoghville is an old mission that is just now beginning to make progress.

Such are the present conditions in New Orleans, and this city has just now entered upon an era of advancement that is destined to place it among the foremost cities of the world. On March 27, the new immigrant station was opened in Algiers, one of the wards of New Orleans, and special efforts are now being put forth to bring to this city from all parts of the world immigrants in large numbers. Next October the Panama Canal will open its gates to the first steamship and forthwith this city will become the distributing point for a large part of the Mississippi Valley in its dealings with foreign countries. The Gould interests are now excavating for the construction of one of the finest depots in the South, and have plans for improvements along the River front that will cost \$10,000,000. These are but a few of the strides that are being made here along commercial lines, and they bespeak the fact that New Orleans is bound to grow by leaps and bounds. Methodism confronts the greatest problem in New Orleans to-day that it does anywhere in the South, and its local congregations, burdened with debt, and paying now almost to the limit of their ability, should not be expected to solve it alone. A. J. GEARHEARD.

SOME FACTS OF INTEREST.

It will interest some of your readers to know that the father of the distinguished American printer, Theo. L. DeVinne, was an active missionary in the South.

For a great many years Rev. Daniel DeVinne contributed to the National Magazine, an illustrated monthly published in New York and edited by Abel Stevens (the eminent author of a great many books concerning American Methodism). The contents are very similar to the earlier issues of Harper's Monthly which, however, had evidently greater staying power. The

engravings, especially those of birds, are exceedingly good; the latter accompany a series of articles on birds which are recreations in ornithology.

One of Dr. DeVinne's articles is a description of "The Prairies of Louisiana" in the neighborhood of Bayou Queue de Tortue and the Vermilion River, in which the want of roads made travelling very difficult.

WILLIAM BEER, Librarian.
Howard Memorial Library, New Orleans.

ACROSS THE OCEAN IN AN AUTO A POSSIBILITY OF THE FUTURE.

That we will some day cross the ocean in an automobile seems to be the conviction of several expert machinists. Major J. O. Wright has recently constructed a water automobile. The machine is not a beauty, but it glides over the water at about five miles an hour. It will go equally well on land.

It consists of a framework of light steel and oak, twenty-five feet long and eight feet wide, and is mounted on three wheels, the two in front being of iron and wide-rimmed. Surrounding the framework and only a few inches above the ground is a large air-filled steel cylinder which keeps the machine afloat while on the water.

In the "bow" of the craft is a gasoline engine which transmits power to the front wheels when the machine is crossing land, or to an ordinary screw propeller, such as are used on motor boats, for propulsion on water.

This propeller is under the machine and well out of the way when it is traveling as a land automobile. On the framework of the machine is a platform which will hold a score of men. Two men are needed to operate the machine.

This combination motor and boat has been used successfully in running the survey lines through the vast swamps of the Everglades in Florida.—Chicago Tribune.

What God may hereafter require of you, you must not give yourself the least trouble about. Everything he gives you to do, you must do as well as ever you can, and that is the best possible preparation for what he may want you to do next. If people would but do what they have to do, they would always find themselves ready for what comes next.—George MacDonald.

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NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 60—No. 19.

"Prove All Things: Hold Fast That Which Is Good."

WHOLE No. 2985.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, MAY 8, 1913.

CHAS. O. CHALMERS, Publisher.

Editorial

"A CALL FOR MOTHERS."

It is characteristic of every generation to count itself superior to those which have gone before it. We are disposed to regard every change that takes place in our customs, manners, laws, or institutions as but another step in the upward path of progress. Some one has said that a man usually thinks of every other person as being mortal and liable to die any moment except himself. In like manner, every nation is disposed to indulge the fancy that, though other empires decayed and went down, it will endure until the end of time. But the lesson that history teaches is exactly the reverse of this. It shows us nation after nation growing strong and great while its people lived a plain and simple life, but later becoming increasingly corrupt as wealth and luxury multiplied, until there followed a moral degeneracy that undermined the foundations of the social order and caused it to topple to the ground in ruins. If we were asked to name what vice did the most to wreck the governments and civilizations of the past, we should promptly answer, **sexual licentiousness**. So long as a nation's home life is what it ought to be, it will stand secure; but when its home life has become generally corrupt, no sort of expedient can save it.

Napoleon is reported to have said on one occasion that the most urgent need of France was "Mothers." They are the most imperative need of every age and land. Thanks be to God, we yet have in America many of them who measure up to a high standard, but there are some things going on in our country which clearly indicate that they are by no means as plentiful as they ought to be. A recent issue of the Memphis News-Scimitar contained the following forceful utterance, which bears so pertinently upon this important subject that we gladly give it a place in our columns:

"While their daughters 'turkey trot' and 'bunny hug,' or parade the streets dressed more after the fashion of the woman of the streets than of modest girlhood, where are the mothers? If thoughtless girls do such things, what shall be said of the mothers who have so far forgotten the duties of motherhood as to permit or encourage them? At Palm Beach, Fla., the other day when a thoughtless (or worse) young man had made all arrangements for the younger set to turkey trot in bathing costumes on the beach to the accompaniment of a talking machine, a mother who had a proper sense of her duty declined to have her daughters take part in such a proceeding and the vulgar performance was nipped in the bud.

"But where are the mothers that demand a restraining hand? Do they no longer care about the amusements their daughters seek? Are they no longer concerned how their daughters dress? Is maidenly modesty becoming a thing of the past? A revolution in manners and morals is taking place with little or no protest from those who should be first to speak—the mothers. The vogue

of filthy and beastly dances in supposedly good society, the vulgar and suggestive styles, and the general laxity of conduct even among boys and girls still in their early teens, constitute a terrible indictment of the mothers of the day whose eyes have been so blinded that they do not see whither we are moving. Give us a revival of old-fashioned mothers who will restore the simple customs that used to characterize the period of childhood and youth."

REPORT OF THE NEW YORK SABBATH COMMITTEE.

Through the courtesy of Mr. W. P. Swartz, its General Secretary, we have received a copy of the "Report of the New York Sabbath Committee for Its Fifty-sixth Year." This organization was effected in 1857 by citizens who desired to resist the encroachments that even then were beginning to threaten the peace and quiet of the Christian Sabbath. At first the Committee restricted its labors to the great city in which it had its origin, but later began to include the whole State of New York in its operations. It has done, and is doing, a great work, the influence of which is felt throughout the Nation.

This interesting report gives a summary of the Sabbath legislation enacted last year by State Legislatures, and also calls attention to many of the bills which were introduced and defeated, or which are still pending. Changes in the laws of only three States were made during the year 1912. In New York an amendment was adopted allowing the City Magistrate's Court to sit on Sunday, just as it does on other days; in Louisiana Sunday was made a legal holiday, so that all contracts made thereon are illegal; and in Georgia some alterations were made allowing larger liberty in the handling of trains carrying perishable farm products. We are pleased to note that in its legal contests with the theatrical and baseball enthusiasts in New York who sought to evade the law, the Committee was generally successful.

But by far the most notable feature of the Committee's Report is the announcement of a plan to establish a "Department of Scientific Research into the Influence of the Sabbath Upon Human Welfare." It is designed to have the scope of this inquiry include the influence of the weekly Sabbath: (1) Upon the physical well-being of man; (2) Upon his mental well-being; (3) Its influence upon domestic life; (4) Upon industrial efficiency and business profit; (5) Upon man's civic and political well-being; (6) Upon his religious well-being.

We believe that data on these important questions scientifically gathered and tabulated would be of very great value. The Report calls attention to the fact that this new method of procedure will differ from much of the work done in the past in behalf of the Christian Sabbath, "in that it will be constructive rather than repressive."

We regret to note that the Committee has lost by death some of its most generous contributors at this time when it needs an addition of several

thousand dollars to its annual income for the prosecution of this new work which it is inaugurating. Contributions of any size will be gratefully received, and may be sent to The New York Sabbath Committee, 31 Bible House, New York City. Since the whole country will receive the benefit of the work done by this Department of Scientific Research, it seems proper that the Christian public of the entire nation should assist in maintaining it. It has the hearty endorsement of many prominent ministers in all the Churches, including the Roman Catholic.

SHOULD NOT UNDERTAKE TOO MANY THINGS.

This is an age when ministers are strongly urged by many of our educators and church bureaus to meddle with all kinds of knowledge, and to participate in a great variety of activities, religious, social, humanitarian, and industrial. We have long believed that this is unwise teaching—that it tends to unmake rather than to develop a preacher, and also to so scatter his energies that he can accomplish little in any department of service. It is somewhat strange that at this time, when those in other occupations are more and more recognizing the need of concentrating and becoming specialists, the man engaged in the work of the Christian ministry should be exhorted to spread himself out and try to become a sort of jack-of-all-trades. Holding the views in regard to these matters that we do, we were pleased to note a few days ago an utterance confirmatory of our position by Dr. J. H. Jowett, the brilliant pastor of the Fifth Avenue Presbyterian Church of New York City, who is one of the most conspicuously successful ministers in the English-speaking world. In one of his lectures to the Yale divinity students which were on the General theme, "The Preacher: His Life and Work," he said:

"I am a strong believer in a very few schemes, but tried to the utmost; I believe in a few mines, but worked for all they are worth. The life of our day tempts us to diffuseness. We are tempted to have too many irons in the fire, and we don't beat any of them to final 'shape and use.' Gentlemen, have a few well-designed and well-proportioned schemes. Don't lose yourself in dreams. Lay your hands upon a few things, and hold on to them like grim death, and make them pay daily tribute to the Lord your God. Master something. Finish something, or be still working away at it when the Lord promotes you to higher service."

Only he who sows and cultivates may hope to be happy in the harvest time. The man who plants and tills nothing has nothing to gather into barns—nothing to enjoy when the season of production is over. This is equally true of life and its work. To waste its precious years is to go to the judgment poverty-stricken and empty-handed. Our reaping in eternity will be in proportion to our sowing here. Then, let us with strong, steady, and unceasing hand scatter the seed on every side. Not a day can we afford to lose. A tremendous toiler every Christian should be.

"THE BLOOD OF SPRINKLING."

(A Sermon by a Circuit Rider.)

"And (ye are come) to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh." Hebrews 12:24, 25.

I shall call attention, and give emphasis to some truths which have been overlooked by some, lost sight of by others, and covered up by not a few in the propagation of man-made dogmas. "The blood of sprinkling" is the foundation of all our hopes in time and in eternity. Not only is this a Scriptural phrase, oft repeated, but "the blood of sprinkling" was the very foundation for our Lord's mediatorial office. It has stood from the beginning for the atonement of the Son of God, and for that good conscience in believers which gives assurance of admission into that rest which belongs to the people of God. It is also true that God's "elect" are those who have come to "the blood of sprinkling," and who are sanctified by the Spirit unto obedience.

If I were to say that no man can properly preach the gospel and leave out "Jesus the mediator of the new covenant," every Bible student would say, "Amen." But suppose I were to say that no man can preach the gospel properly and leave out "the blood of sprinkling?" I have just as much authority for saying the latter as the former. The fact of sprinkling runs throughout every dispensation of the Church from Moses and the Prophets, to the very last book in the Bible. It is a sad fact, that in these latter days some thoughtless people refuse to come to Jesus, and to heed his voice. In consequence, they are in the road to eternal perdition. It is also a sad fact that some Christians hesitate before using the word "sprinkle," either in public or social conversation. It is likely that some preachers have preached for years and have never said "sprinkle" from the pulpit, except in ridicule and derision. When a minister uses the word in a sermon, many in the congregation prick up their ears, cast sidelong glances at others, and regard the preacher as strictly sectarian. How sadly many have departed from the fundamentals, and from the teachings of Moses and the Prophets, and the writers of the New Testament Scriptures! "Sprinkle" is the Divine word to show the far-reaching effects of sin, and of that salvation which God has provided through Christ. Moses said "sprinkle" upon every occasion when he gave instruction, and he affirmed time and again that the sprinkling was the command of the Lord.

The prophets caught up the fact with joy, and repeated it often through their long, eventful careers, and the beautiful word with all its significance is carried over into the New Testament Scriptures, and made the basis of the sinner's hope. I would like to see this important, Scriptural word rescued from all the ridicule which has been heaped ignorantly upon it, and from the antipathy and prejudice with which many thoughtless ones regard it. I wish that everybody would see it as it really is, in all its grace and beauty, standing as it does for the atonement of the Son of God, and for that conscience in us which has been cleansed through the suffering and merit of the Redeemer, enabling us to read our title clear to mansions in the skies.

That which should awaken thanksgiving above everything is the sprinkled blood of Jesus Christ, and when we get over into the glory land (please God, we may through faith in his "blood of sprinkling"), we, too, will behold his "vesture sprinkled with blood," and join ten thousand times ten thousand and thousands of thousands, in saying with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

When Paul wrote the words of the text, he alluded to the sprinkling of the blood on the book and on the people when God made his covenant with the Jewish nation. The record over in Exo-

dus says: "Moses took the book of the covenant, and read it in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood and sprinkled it on the people and said, Behold the covenant which the Lord hath made with you," etc.

The blood was sprinkled on the people when God made a covenant with the Jewish nation, and it is sprinkled on the hearts of believers by Jesus, the mediator of the new covenant. It is "meet and right and the bounden duty" of ministers to-day to say in the audiences of the people: "Behold the blood of the covenant which God hath made with you." The New Testament Scriptures teach very plainly that the sacrifices of the Mosaic dispensation with all the appendages of sprinkling were shadowy representations of things under the Gospel.

"Not all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.

"But Christ, the heavenly Lamb,
Takes all our sins away;
A sacrifice of nobler name
And richer blood than they."

The blood of bulls, goats, et al., could not take away sin, yet the sprinkling of the blood of animals called to the remembrance of the Jews their innumerable transgressions, and foreshadowed the sprinkling of the blood of the Lamb of God, who alone taketh away the sin of the world. The sprinkling of the blood on the people impressed them with the truth that God could not make a covenant with them, except through the blood of atoning sacrifice. The sprinkled blood of Jesus stands at the very foundation of the new covenant which God has made with believers. The blood of the Lamb of God is represented as sprinkled upon us when we enter into the covenant, and because it is sprinkled, it not only cleanses from sin, but "it binds God to fulfill to us his promises, while it binds us on the other hand to obey his precepts."

You notice that Paul also says that the blood of sprinkling of the new covenant "speaketh better things than that of Abel." Some have erroneously supposed that Paul refers to the blood of Abel which was shed by Cain. Paul simply refers to Abel's sacrifice. He brought as an offering unto the Lord "the firstlings of his flock, and of the fat thereof." It is likely that God made a revelation to Adam, after his transgression, concerning the use of sacrifices. Cain did not come before the Lord in faith, as a sinner, according to God's appointment, but Abel did. "The blood of Abel's sacrifice spoke the language of faith in an atonement to be made; but the blood of sprinkling, under the new covenant, speaks of salvation as already accomplished." It is accomplished through Jesus Christ, and the sprinkling of his blood upon our consciences brings forgiveness and peace, and is the basis of our hope.

Paul says: "We are come to Jesus, the mediator of the new covenant, and to the blood of sprinkling." Jesus is not a typical mediator, but the one true, effectual mediator and Savior, himself. It was because of his sprinkled blood that God made a covenant with man and he himself fulfilled all the conditions of that covenant, and to-day administers all its blessings. When the blood is divinely applied to our hearts, we are cleansed from an evil conscience, justified, saved, and made heirs with Christ. It was the knowledge that Paul had of the Mosaic law, with its shadowy representations, as well as from a rich experience, that he wrote: "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

It is not a new gospel, neither is it far-fetched, to ascribe such importance to "the blood of sprinkling." Men are preaching a new gospel, who deny these propositions. The Apostle Peter even represents God's "elect" as those who are sanctified by the Spirit unto obedience, and

sprinkling of the blood of Jesus Christ. Says he: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ." God's elect are those whose hearts are sprinkled from an evil conscience, who are forgiven and cleansed, and live obediently. We need not be disturbed over the dogma which is still preached by a few, that God predestinated a certain number to be saved, and a certain number to be lost. God has not appointed anybody to wrath, but it is his wish that all men should obtain salvation through Jesus Christ. A certain old negro had a very good idea of "election" when he said: "De Lawd am always votin' fur you, an' de devil is always votin' agin you. Now, whichever way you votes, dat decides de 'lection."

The foundation of every man's election is the sprinkled blood of Jesus Christ. We have no authority at all to leave out the "sprinkling," or to preach in a way to lead people to believe that they do not need the blood applied to their hearts and consciences. Man is not only guilty and in need of forgiveness, but he is depraved and in need of cleansing. The history of the world and of the Church, and the history of every man, proves the depravity of the human heart.

"No bleeding bird, nor bleeding beast,
Nor hyssop branch, nor sprinkling priest,
Nor running brook, nor flood, nor sea,
Can wash the dismal stain away.

"Jesus, my God, thy blood alone
Hath power sufficient to atone;
Thy blood can make me white as snow;
No Jewish types could cleanse me so."

It was to "the blood of sprinkling" that many of the Jews came in the apostolic day. Any other gospel would not have appealed to them, familiar as they were with all the writings of Moses and the Prophets. When they saw that Jesus was indeed the Messiah, even the Lamb of God whose blood of sprinkling taketh away the sin of the world, and that he fulfilled the types and shadows of the Mosaic dispensation, many of them embraced him as their long-promised Redeemer, and they gave up the sprinkling of the blood of sacrificial animals. This is the gospel which will ultimately win not only the Jews, but all of the Gentiles. All the nations of earth will come to "the blood of sprinkling" of the new covenant for forgiveness and cleansing.

Isaiah with prophetic eye looked down the centuries and not only saw the suffering Redeemer in "sprinkled raiment" trampling under foot all his enemies (Isaiah 63:3), but he also saw him "exalted and extolled" by all the nations of earth. "So shall he sprinkle many nations." (Isaiah 52:13-15.) He saw him as "King Messiah, exalted above Abraham, extolled above Moses, and high above all his angels of ministry."

There are several things I will say in conclusion.

1. A very popular and splendid hymn, written more than one hundred years ago, would be more scriptural were one verse changed, so as to read:

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners sprinkled with that blood,
Lose all their guilty stains."

The Scriptures know no such idea as "plunging" sinners into the blood of Christ.

2. There is no religious rite or external observance more beautiful and significant than sprinkling. There is wisdom in all God does, and he had good reasons for instituting sprinkling from the very beginning. When blood or water is sprinkled, the drops fall upon all the parts, or go in every direction. Sprinkling not only represents the need of man, but the love and mercy of God which goes out to every fallen son of Adam. Sprinkling symbolizes cleansing, and denotes universality, completeness, and perfection.

3. It is imperative that every fallen child of Adam become interested in, and a partaker of, "the blood of sprinkling." Faith is the great and

simple condition whereby we partake of its benefits.

Paul tells us that "Through faith Moses kept the passover, and the sprinkling of blood." The destroying angel did not touch Moses, or the Israelites. Jesus Christ was typified by that divinely appointed ordinance; and if we will put our trust in Christ's "blood of sprinkling," the wrath of God will not touch us. May our chief delight be to honor and obey him, and may we celebrate the riches of his salvation.

"BROTHER JOHN."

Evidence that the brotherhood of man is becoming more and more a reality is not wanting in this day. The Omaha (Neb.) World-Herald in a recent issue gives a concrete illustration of this fact, and comments upon it in the following impressive manner:

"We've seen it stated so often that it has grown stale that 'one touch of nature makes the whole world kin.' The 'touch of nature' descended upon Omaha on the evening of Easter Sunday. And recently there came into the World-Herald office a Chinaman, who modestly failed to leave his name. He did leave, however, \$120, and with it a little note—'In token of sympathy for the tornado sufferers, from the Omaha Chinese.'"

"God bless you, John Chinaman, with your yellow skin, your slant eyes, and your inscrutable face with its thousands of years of sad and patient racial history behind it! Our white man's money has gone out to your own people in times when the great turbulent floods went pouring over China's teeming plains. Our missionaries have penetrated the vastnesses of your ancient civilization, preaching that you are our brothers, too. Nevertheless, the idea never quite got under our skins—we must confess. But it's there now. We've mocked your pigeon English and your mincing steps and your pig tails—and dreaded you a bit, too, even as we mocked. We've speculated on 'the yellow peril' and read, in the lurid magazines, of how your deft, long fingers were itching to plunge into our very vitals and tear out our hated hearts. We've idly wondered if you really did despise us as you washed our linen and served us your chop suey and performed your menial tasks with that enigmatic smile forever on your lips.

"It's different now. The whole world is kin, after all. That \$120, earned nickel by nickel; that little note, 'In token of sympathy for the tornado sufferers, from the Omaha Chinese,' has taught us more than we could learn from many ponderous volumes. You're Brother John, after all."

A CALL FOR PRAYER AND LABORERS.

By Rev. William F. Quillian.

To the members of the Methodist Episcopal Church, South:

When the Master looked out upon the whitened fields of the world's need he did not call upon men for more laborers but he said to his disciples "Pray ye therefore the Lord of the harvest that he will thrust forth other laborers into his harvest." We believe that the one great need of the Kingdom is that skilled laborers may be thrust forth into the needy places of our world.

So heavily has the burden of this need rested upon our school that one of our most promising young women, on her own initiative, recently presented the following paper to the faculty: "Believing that the students of the Methodist Training School have caught a vision of the urgent need for more laborers in the Lord's work, and knowing of their faith in prayer, it is suggested that the school set apart a Sunday in May as a day of special prayer for strong young men and young women to consecrate their lives to definite service. Also let prayer be made that the means may be provided to train and send into the field these volunteers. Let an appeal go out

from the school through our church papers and through personal letters to every pastor and presiding elder that the entire Church unite in prayer on the same day for the same cause." With characteristic self-effacement she expressed the desire that her name be withheld.

In view of the urgent demands and the totally inadequate supply of workers, it was decided that no more important or far reaching suggestion could be made. The idea was heartily endorsed and Sunday, May 18, is the day set apart. We are, therefore, through our church papers calling upon our pastors, presiding elders, elect women of the Church, and others who realize the need for more workers and desire to see it met to unite in fervent prayer with the faculty and students of the Methodist Training School that volunteers may be found, and that the means for their training may be supplied, in order that the Kingdom of Jesus Christ, our Lord and Master, may be hastened in its coming.

We feel sure that our leaders will be glad to call the attention of their people to this day of special prayer. We so thoroughly endorse the plan and believe that it will bring results that we desire to see this date or some other observed annually in all our churches, as an occasion when prayer shall be offered and a call made for volunteers in the Master's service.

Let us remember the date—Sunday, May 18.

Let us remember the object for volunteers and support.

Let us remember—to pray to the Lord of the harvest.

MAKING GOOD.

Dear Dr. Meek: Inquiry is often made as to the success of the graduates of Grenada College. I am glad to say that they find employment and make good. Of the 31 who have been graduated in the past six years, 20 are now teaching, 6 others taught till their marriage, 2 married immediately after graduation, 2 others have had remunerative employment, and the other one has this year been taking advanced work in the College.

Our graduates are the principal teachers in the city schools at Grenada, Pontotoc, and Amory; have charge of the Latin in Oxford, Corinth, and Batesville; have grades in Okolona, Ackerman, Baldwyn, Itta Bena, Kossuth and Big Creek, while others teach piano, voice and expression in various places in Mississippi and other States.

This is a remarkable showing when we think how closely all the public schools are affiliated with the State institutions. Our girls must win on their merit alone. In my three years here, I have had but one public school man to write me of his graduates who were going to college, and but one has asked me for a teacher. Our own people should write their church schools when in need of teachers for literary work, piano, voice, or expression.

We count this the best session we have had in point of attendance, financial returns, and the character of work done. The health has been almost perfect, the average fee for medical attention being less than seventy-five cents.

It is time for an advance movement for the education of our girls. Cordially,

J. R. COUNTISS.

REV. G. H. JACOBS.

George Henry Jacobs was born in Blount County, Alabama, Nov. 2, 1849, and died in Memphis, Tenn., March 26, 1913. His mother died in October, 1865, and in the following February he moved, with his father, to Iuka, Miss., and soon after to McNairy County, Tenn. In July, 1866, he was converted and joined the Church. He was licensed to exhort in 1868 on the Corinth Circuit. In 1872 he entered into the Bible work in Winston County, Miss., and was licensed to preach the following March. He served as a local preacher from this time until 1885, when he was admitted on trial into the North Mississippi Conference.

As an itinerant preacher he served the following charges: Ripley and Blue Mountain, Ripley, New Albany, Olive Branch, Mount Pleasant, Arkabutla, Wall Hill, and Cockrum. And on account of his broken down health, tuberculosis of the lungs having already developed, he superannuated at the session of the Annual Conference which met at Winona in 1901. Since then his health gradually declined unto the end. But he remained with us at least eight years longer than the most sanguine of his friends had hoped at the time of his superannuation.

Brother Jacobs was a good and true man. His childlike faith and purity of heart were evident to all who knew him. His daily life proclaimed, "Behold the Lamb of God." As he was finishing his fourth year's pastorate at Arkabutla, an intelligent gentleman of that town of another denomination remarked of him: "I regret to see Brother Jacobs leave, for he has preached a sermon by his life every day that he has been with us."

Besides being a good man, he was a good preacher. I shall always remember the last sermon I heard him preach. His text was: "Let this mind be in you which was also in Christ Jesus." I thought, "How befitting the text and the sermon to the character of the preacher!"

I had not seen him in more than eight years until about two weeks before his death, when he sent for me to talk to me about his expected death and to make arrangements to be buried at Olive Branch, Miss. He spoke of his approaching decease and his burial as calmly as if he had been planning for a journey. He said, "My spiritual preparation has long since been made and my mansion is ready on the other side; but I have sent for you to ask you to see that my body is laid to rest in the cemetery at Olive Branch after God takes the real George Henry Jacobs to heaven. The family will telephone you when to make ready for the burial." And we carried out his plans. Several times during this interview he would exclaim almost with a shout, "O how good God has been to me! And how happy I am in the abiding witness of his Spirit!" He also made use of many other like expressions.

He is survived by his wife, five sons and three daughters. What a legacy and what a consolation is theirs! May the Great Comforter abide with them; and may the memory of the pure life of the departed husband and father linger in their lives as a beacon light to allure them heavenward.

T. H. PORTER.

THE KIND OF HYMN BOOK NEEDED.

I read with attention the discussions of our Hymnals by Dr. Werlein and Brother Townsley, and I am interested in whatever pertains to securing better singing in our churches. I like all good songs, new and old, but think we should not use any kind, however good, to the exclusion of the best.

And as a matter of information to some who may not understand the conditions as to singing in many rural churches, I will say that of sixteen churches served during not a long ministerial career, only one had the Methodist Hymnal when I went to them; and it was with difficulty that any was induced to use it, owing to the price and the people's being unfamiliar with the hymns. Such books as were being used contained only a few songs—averaging about twenty—which were usually most familiar. I feel that probably most of those in the Little Hymnal will be quite new.

Another objection to the Hymnal has been that all the words were not placed between the staves—I suppose another supposition (this time by the Editors) that all the people already knew all the hymns. We evidently need a differently arranged and cheaper book in these mission fields—something to meet the needs as they are—not conditions as they ought to be, or as we may suppose them to be.

R. T. PICKETT.

Carthage, Miss.,

Church News

During his recent stay at the Battle Creek Sanitarium (Michigan), Bishop E. E. Hoss gave at the general reception hour a most entertaining lecture entitled "Bits of Humor." The stories related were chiefly of the South.

Dr. J. L. Dickey, President of Emory College, has recently been lending the Oklahoma Methodists a helping hand in a campaign which they are conducting to raise money for the Oklahoma Wesleyan College at Oklahoma City.

The Board of Church Extension reports \$300,000 subscribed for the Representative Southern Methodist Church in Washington City, of which \$65,000 is in cash. This important enterprise is one which should appeal to all our people.

At a meeting of the Publishing Committee of the Southern Christian Advocate on April 17, Rev. S. A. Nettles was named for Editor and Publisher for an additional term of four years. This paper is issued at Greenville, S. C., and is reported to have a circulation of 10,500.

During the past year (1912-13) 86 teachers enrolled with the Teachers' Bureau maintained by our General Board of Education and paid their registration fees. This is an arm of service which is calculated to do great good and which ought by all means to be fully developed.

The Fleming H. Revell Company will soon bring out for Rev. C. F. Wimberly, of Madisonville, Ky., a member of the Louisville Conference, a volume entitled, "Is the Devil a Myth?" A local paper pays Mr. Wimberly the somewhat doubtful compliment of stating that "he is an authority on this subject."

The vote of the Baltimore Conference on the question of changing the name of the Methodist Episcopal Church, South, to "The Methodist Episcopal Church in America" was 24 for the change and 156 against it. It will require, to effect the change, three-fourths of all the votes cast in all the Annual Conferences in the Connection.

Dr. John H. Race, President of the University of Chattanooga since 1898, has been chosen one of the Publishing Agents of the Methodist Episcopal Church, a vacancy having been caused by the death of Dr. Homer Eaton. Dr. Henry C. Jennings, who had been in charge of the Cincinnati branch since 1896, was named as General Agent in place of Dr. Eaton, and Dr. Race will succeed him at Cincinnati. The other two publishing Agents of this Church are Mr. E. R. Graham of Chicago, and Dr. George P. Mains of New York.

The Presbyterian, of Philadelphia, gives the following interesting figures concerning the seven weeks' meeting recently held at Wilkes-Barre, Pa., by Rev. William A. Sunday, D.D.: total number attending, 668,300; attendance on the last Sabbath, 28,500; number of professions on the last Sabbath, 1861, of whom 611 were men. The total number of professions during the entire meeting was 16,584. The collections for charity footed up \$2252; for campaign expenses (incomplete) \$16,459; for Mr. Sunday, \$23,188. Offerings for the evangelist were taken up on one Sabbath only.

The corner stone of the Southern Methodist University at Dallas, Texas, was laid on April 30 with imposing ceremonies. The principal address, which was a brilliant utterance, was delivered by Bishop J. H. McCoy. Of the \$800,000 that the Methodists of Texas are to raise in order to secure the \$200,000 promised by the Rockefeller Board of Education of New York, \$135,000 yet remains to be secured. Those in charge of the campaign feel certain that this balance will be provided for by June 30, which will mark the term-

ination of the period allowed by the Rockefeller Board for raising the required amount.

Bishop W. A. Candler is reported by the Dallas Morning News as having made the following optimistic statement concerning the work of the Southern Methodist Church while in the North Texas metropolis last week: "Our membership now numbers about 1,950,000, and if our people will continue to be as zealous and active as they ought, we will come to the General Conference with 2,000,000 members. In both the home and foreign fields the work is extremely prosperous. The Church never in any period enjoyed more peace and harmony. During the past year not a single case was before the Committee on Appeals, which is perhaps unprecedented. We are building more and better houses of worship than ever before."

The press dispatches report that nearly the whole of the estate of William Chitney Borden, a missionary who died in Cairo, Egypt, on April 9, which is valued at approximately a million dollars, was given to the cause of missions. The largest single bequest was \$250,000 to the China Inland Mission, of which amount \$100,000 is to be invested and the income used for infirm missionaries and mission workers. Mr. Borden's will contained the following noteworthy recommendation concerning the administration of his gifts: "That each of the bequests be used for and in connection with missionaries and teachers who are sound in the faith, believing in such fundamental doctrines as the divine inspiration and authority of the Scriptures, the doctrine of the Trinity, including the deity of Jesus Christ, and the doctrine of the Atonement through the substitutionary death of our Lord Jesus Christ."

BISHOP HOSS AND THE GENERAL BOARD OF EDUCATION.

When Bishop Hoss tendered his resignation as a member of the General Board of Education today it seemed to be a sad surprise to the Board and the members were loath to believe that the Bishop could not be induced to go on with the work. He spoke to the Board in a courageous tone of his probably approaching end and joked about his tongue having been affected by paralysis. "You don't look like you are such a sick man," said Bishop Murrah, as Bishop Hoss came forward.

"Well, it's pretty hard to spoil my style of beauty," replied Bishop Hoss; "it is a Dutch red that weathers well."

He reviewed his decline in health and said that it had not been his nature to submit to inactivity after a life of energetic work. I am glad to say," he continued, "that I had the grace to submit myself to the hand of God. That's not nature, but grace."

He spoke with his old-time vigor for a moment or two about the commanding importance of the educational enterprises of the Methodists in Texas and then referred to his ill-health.

"I am going on, by the grace of God, toward the end," he said. "I am not afraid to go. I am not afraid to look God in the face. I never had a profounder sense of my own personal unworthiness, and I never had a firmer faith in the mercy of God."

Many members of the Board spoke feelingly of the need for Bishop Hoss' counsel, and the action finally taken was to relieve him of his duties, but to retain him as a member of the Board.—The Dallas Morning News.

ANOTHER INDORSEMENT.

From a private letter from one of the most active women of our Church, in another State, we take the following:

"O how the women are erring! We are heavenly citizens. At least it is our privilege to be. Paul was! How we are side-tracking the real

work of the Church—witnessing to every nation—for these trite things—clubs, whitewashing, puddles, weeds. Get the people saved and these things will fall off. What America needs is Spirit-filled men in the pulpit and pew, and on the streets, and in the highways, compelling people to come in!

"It is our right as women to love the Lord with all our hearts, soul, mind and strength. Who wants any more rights? Not she who has found her Lord to be the God of all grace, the sufficiency for every time of need."—Wesleyan Christian Advocate.

WORTH THINKING ABOUT.

(A friend sent us a few days since the following letter, which was written to the Editor of the New York Tribune, and was published in that paper.)

Sir: It is a little amusing the way Mrs. Harper ends her article in Saturday's Tribune with an appeal to "the comparative liberality and justice of the men in the United States." For, if any movement is called for, it is a man's movement instead of a woman's movement. We are protected and accorded every right through man-made laws. If we have property, we may do with it whatever we choose, by law. We are not compelled to use what is ours for anybody else, while a man, be he husband or father, or both, has to earn for his wife, his children, or both, and so the laws go in favor of woman in every case.

We are not conceded the vote, because men and the average woman are wise enough to realize that we are physically incapable of incurring the civic duties attached to the vote or franchise. In the real sense of the word, when a man first registers as a voting individual, he gives himself over to his country, to be called out for jury duty at any time, to do military duty in case of extreme need, and in parts of the South and West civilians have to be called out to quell many disturbances. Physically we cannot and ought not to do these things. Consequently we have no right to ask for the vote, and all I hope is that the men who have already made so many laws to our advantage will again be kind and save women from the suffragettes.

AN AMERICAN WOMAN.

Newport, R. I., March 2, 1913.

MRS. BERRY T. CREWS.

Minervia Caroline Kieth, wife of Rev. B. T. Crews of the Louisiana Conference, was born in South Carolina 67 years ago, and died in Shreveport, La., March 4, 1913, at 8 o'clock in the morning. Her family was one of the oldest of her State, and being pious and, before the war having considerable wealth, she was born into an environment of refinement. In early life she was converted and joined the Methodist Church, and ever lived an humble life of faith, of love, and of service. In 1867, when she was just 21 years of age, she was married to Rev. B. T. Crews, and when, in 1878, he joined the itinerant ministry she, too, put her heart into the cause which he had espoused and made him a faithful helper in seeing that his home was ever a refuge for rest and for meditation. She left four daughters, one son, and five grandchildren, who, together with her husband and one daughter-in-law and two sons-in-law, were present when she passed away. After the family, alone in the parlor, had knelt around "the beautiful house she had vacated" and had given it back to him from whom it, with the life it had housed, had come, Rev. R. J. Harp, assisted by Rev. G. E. Cameron, conducted the funeral service in the home, and laid the body to rest in the Greenwood Cemetery in Shreveport. She was a devoted wife, a loving mother, a faithful friend, and a child of God. Until the graves give up their dead, we bid thee farewell!

P. O. LOWREY.

Secular News and Comment

By Rev. A. J. Gearheard.

The fourth American Peace Congress met in St. Louis, Mo., last week.

Governor Wm. H. Mann of Virginia was, on April 29, elected president of the Southern Sociological Congress, which closed its annual session in Atlanta, Ga., on that date.

A very beautiful monument erected in honor of the Confederate soldiers of Mississippi was unveiled in the courthouse square in Meridian, Miss., on April 25.

According to press reports, Austria is now mobilizing her naval forces in the vicinity of Scutari for the purpose of dislodging the Montenegrins from that stronghold. Italy also is said to be considering the question of taking a hand in the attempt to solve the Balkan international riddle.

That the planters of Louisiana and Mississippi are confident that the boll weevil will not destroy the cotton industry is evidenced by the fact that there has been planted in Louisiana this year 20 per cent more cotton than last year, and that in Mississippi there has been an increase of 3.5 per cent.

A painting entitled "To the Highest Bidder," representing a negro woman with her child standing on an auction block, was rejected by the Brooklyn Institute of New York City when recently offered to it by a former Brooklyn mayor, Mr. C. A. Schieren. In refusing the painting, the manager of the Institute gave as his reason that such pictures "tend to keep alive memories that had better be forgotten."

An organization known as the Louisiana Co-operative Rural Association was effected in Alexandria last week, and Mr. John M. Parker of Monroe, La., was chosen its first president. The object of the Association is to bring about a closer fraternal feeling between the producer, the consumer, and the merchant, and to advance the interests of good roads, schools, and diversified agriculture and stock raising.

The University of Mississippi has been made the beneficiary of the law library of the late Leroy B. Valliant, formerly Chief Justice of the State of Missouri, according to a recent announcement made by Chancellor Kincannon. Judge Valliant was an alumnus of the University of Mississippi, and, though a resident of Missouri, never ceased to take a deep interest in his alma mater. This large library will be known as the Valliant Collection.

At a cost of \$150,000 the United Fruit Company, whose headquarters are located in New Orleans, is now completing the next largest wireless telegraph station in the world (the largest in the world being located at Arlington, Va.). The New Orleans station has the power to transmit a message a distance of 1800 miles, and will be used by the United Fruit Company as a means of communicating with its large line of steamships which sail between New Orleans and ports in Central America.

A movement is on foot to effect the purchase of Lower California from Mexico. The purchase price mentioned is \$25,000,000, and those figuring on the deal are a number of American capitalists. It will be necessary for Mexico to conduct an election in Lower California before the strip of land can be sold, and if a majority of its inhabitants oppose it, the sale will not be made. If purchased by United States capitalists, Lower California will in all probability be annexed to this country within a few years.

Mississippi is to be congratulated upon the excellent showing made by her banks in the statements filed during the month of March. The combined resources of her banks increased over last year from \$77,098,126.77 to \$78,919,925.50, and the deposits mounted up from \$44,500,000 to \$48,091,850.93. Few phases of Southern development have been so striking as those to be found in the Magnolia State during the past two decades. She has undergone a great agricultural and commercial awakening, and it is chiefly the Mississippians who have re-made Mississippi.

Because of stringent laws regulating the fire insurance business recently passed by the Missouri State Legislature, 182 companies doing an insurance business in that State withdrew on April 30, and are refusing to write any new business or to renew existing policies. Local companies will be organized at once to take over the business abandoned by the old companies, and it is reported that the Attorney General of Missouri will attempt to prosecute 109 of the "striking" companies under the Sherman Anti-Trust Law.

MERIDIAN DISTRICT CONFERENCE.

On account of the unfinished conditions of the church building at Quitman, the Meridian District Conference will be held at Shubuta, beginning Tuesday, May 27, at 8 p.m. Rev. John Paul will preach the opening sermon. The pastors are requested to send to me the names of their delegates immediately, as I desire to make out the official roll at an early date. Committees have been appointed as follows:

For License to Preach—B. F. Jones, G. S. Harmon, and A. B. Barry.

For Orders—W. G. Forsyth, John Paul, and C. M. Crossley.

For Admission into the Annual Conference—J. R. Jones, J. E. J. Ferguson, and H. A. Gatlin.

J. T. LEGGETT, P. E.

A WORD OF EXHORTATION.

To the Lay Leaders in Jackson District, Mississippi Conference.

Dear Brethren: Of course you are planning to attend the District Conference at Flora, May 13-16. Thursday afternoon, May 15th, is the time set for consideration of Missions and the Laymen's Work. It would be a splendid thing for every Church Leader to become enthusiastically desirous to see a full attendance of laymen at this Conference. To this end, brethren, urge the delegates of your charge to come and remain to the closing day. When a conference of church leaders is called at our approaching session, let every charge be represented. If your report for the past year is not furnished me by mail, as requested, please bring same to the Conference.

Faternally,

J. M. SULLIVAN, District Leader.

Jackson, Miss., May 5.

A PORT GIBSON COLLEGE GIRL.

Dear Dr. Meek: I give the following incident in order to show the influence that a church school has: A member of the Junior Class, who is the child of Roman Catholic parents and was for years in a convent, recently asked the privilege of going to the parsonage and being baptized. The permission was granted, and she was this afternoon baptized by Dr. Holloman. She spent all day to-day reading the Bible, having asked to be left alone in her room while the other girls were taking a holiday. I am more rejoiced over this incident than over all the medals that have been won by Port Gibson girls in contests.

C. M. CHAPMAN.

May 1, 1913.

WANTED—A position as trained nurse or matron in female college for the term 1913-1914. Ten years' experience, and four years in girls' school. Address Miss Alice Mellow, York, Ala.

AN ILLUSTRATION OF FIGURATIVE SPEECH.

One of the English instructors at the University of Kansas makes a hobby of forceful and picturesque language. Primitive people, he contends, because of their scant supply of words, are forced to use figures of speech to express themselves, and consequently use much more picturesque language than the educated classes, which have an extensive vocabulary from which to pick and choose. The doctor has many stories which aptly illustrate his point, but this year he has a new one which was given to him by a Washington clergyman who is deeply interested in the negro race.

"I had been invited to deliver an address at the dedication of a colored church in Richmond," says the minister, "and at its conclusion in recognition of the tireless efforts of an aged colored deacon I invited him to offer prayer. He included me in his supplication something like this:

"Gibe this pore brudder de eye of de eagle, dat he spy out sin afar off. Glue his hands to de gospel plow. Tie his tongue to de line of truf. Nail his years to the gospel pole. Bow his head way down betwen his knees, oh Lord, and fix his knees way down in some lonely, dark and narrow valley, where prayer is much wanted to be made. Noint him with de kerosine ile of salvation, and set him afire."—Kansas City Star.

SUCCEEDING IN HIS WORK.

Rev. L. L. Roberts passed through New Orleans last Saturday en route to Gloster, Miss., where he was to spend the Sabbath, and while here paid our sanctum an appreciated call. Brother Roberts is this year serving in a dual capacity, being both the pastor at Wesson, Miss., and the financial agent of Whitworth College. Our church at Wesson generously allows him to be absent two Sundays each month to look after the interests of the college. This, however, does not seem to be hindering the work of the congregation to any great extent, since much activity is being shown in the Master's service. Among other things, a Sunday school annex is being constructed, and the entire church is to be re-roofed. Brother Roberts is succeeding finely with the task of raising money for the new buildings at Whitworth, and is enthusiastic over the outlook for that splendid institution.

TOBACCO HURTFUL TO THEM.

The following statement concerning the effect of tobacco upon the boys in the New Orleans Public Schools who use it, which we take from the Times-Democrat of April 24, contains some interesting and suggestive information:

"According to statistics compiled by Dr. Edmund Moss, chief medical inspector of the School Board, smoking is shown to operate as a serious drawback to boys in obtaining promotion. Of course, while smoking is prohibited in the schools, there are boys who smoke when away from school. Dr. Moss obtained data on 11,564 boys. Of this number 1019 are reported as using tobacco. Of these only seventeen are said to chew tobacco, the remainder being the smokers. It was found that the greatest proportion of tobacco users are in the fourth and fifth grades, the percentage being 13.7 per cent. From these grades upward there is a decrease until in the eighth grade only 9.3 smoke.

"In commenting on this Superintendent Gwinn stated that the lower percentage may be accounted for by the fewer boys in the higher grades. It was found, however, from the records, that while the average of the boys who fail of promotion in the classes is 19.9 per cent, 39 per cent of the smokers fail of promotion. This was commented upon by Mr. Gwinn as indicating that tobacco affects the mental capacity of the boys."

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THE LOUISIANA SUNDAY SCHOOL CONVENTION.

The recently closed annual session of the Louisiana Sunday School Association was an enthusiastic gathering of some of the best Sunday school workers in the State, there being something like four hundred delegates in attendance. The program was well arranged and effectively rendered, mostly by local workers, who magnified the several parts assigned to them. Mr. J. Van Carter, the General Secretary, has, by the results of the year's work, proven himself to be a magnetic leader and a fine organizer of his forces; and he is held in high esteem by the members of the Association. As much could be said for Miss Juden, the Association's consecrated and capable Field Secretary, who has done so much for the Elementary work in the State, and Miss Hugo, the Office Secretary. All of these received the enthusiastic commendation of the Association's leaders, and were re-elected to their respective offices for another year.

One noticeable thing about the body was that the larger part of the members were Methodists (practically all the offices being filled by them for the coming year), and that Methodists give by far the larger part of the money to support the work. The new President of the Association is Mr. W. A. McKennon, Superintendent of our First Church Sunday school at Shreveport, and one of the most capable and zealous Sunday school workers in our connection; Mr. H. L. Baker, the Chairman of our Conference Sunday School Board, is the Chairman of the Executive Committee; Mr. H. N. Pharr, the Superintendent of our New Iberia Sunday school, is the Chairman of the Finance Committee; Mr. A. M. Mayo, the Secretary of our Conference Sunday School Board, is the Chairman of the Life Membership Club; Mr. T. W. Holloman, the Treasurer of our Conference Sunday School Board, is the Secretary of the Executive Committee; and Mr. C. O. Beauchamp, of our Noel Memorial Church, Shreveport, is the Recording Secretary. Thus, it will be seen that the leaders in this work are among our most loyal Methodists, and their active co-operation in this non-denominational work shows the estimate that they place upon aggressive Sunday school activity. And this is suggestive as to what our denominational work should be. In the past, our Church has done practically nothing to develop the quality of its workers except through the regular literature helps. Now we are beginning to use the Teacher-training class in the local church and the Field Secretary for the Annual Conference; and the next logical step is to magnify the institute. Surely a Methodist institute would do more for Methodists than the interdenominational Parish Convention; and the State Convention program could be easily duplicated by a State Conference of our own people, if only we would go into the business. Suppose our District and Annual Sunday School Conferences were organized as thoroughly and worked as zealously as the State Association, could they not accomplish as beneficial results? Judging by the subscriptions on the floor of the Convention the Methodists must either pay or raise something like \$5,000 of the \$7,000 expense budget to support this organization annually, and they spare no effort to carry forward its work.

While we shall ever be ready to co-operate with other denominations in co-operative and fraternal work of a practical sort, we are persuaded that we are doing more than our share in this, and that we should begin to look after the needs of our own people and conserve their gifts and their effort to better advantage for our own Church. Our organized District Sunday School Conferences are a step toward this end, and if properly supported and worked there is no doubt but that they will accomplish this result. We are furnishing too many leaders and too much money in an effort to be fraternal with people who really do not reciprocate, and while the results in the past have been magnificent, we are persuaded that the time has come when we must begin to supply

the needs of our own people and conserve more of their efforts to their own Church. In the meantime, Methodists will continue, of course, to co-operate with all that is good, especially with the Louisiana Sunday School Association with its present splendid corps of officers and adherents. Brother Carter and Miss Juden are among the best Sunday school workers in the land, and their service is a benediction to any church. We wish them a hearty Godspeed in their noble work, but we insist that we as Methodists must more and more do this work for our own people; and we call upon those who agree with us in this to support our efforts in this direction.

P. O. LOWREY.

SOME OBSERVATIONS AND REFLECTIONS.

By Rev. H. G. Roherts.

The Mississippi Conference passed a very timely resolution, asking that no man whose orthodoxy is questionable be given a place in the faculty of the Seashore Divinity School. It is rather noticeable and unfortunate that they did not include the lecturers also. Probably it was intended that they should be included, but if so, it is regrettable that the language used was not more explicit.

Dr. W. T. Davison, the fraternal delegate from the British Wesleyan Conference to the General Conference of our Church, which met in Baltimore in 1898, in his address before that body said: "More practical good will be accomplished by noting the operations of the Holy Spirit in apostolic times and in the various revivals which have swept over the Church, than by erudite treatises on the Third Person of the Trinity, which at best can never be more than speculative." And it seems to me that he might have said, with equal warrant, or "by questioning the trustworthiness or the inspiration of the Books of Jonah and Daniel, or such others of whose authority there was never any doubt in the Church." (Book of Discipline, Ninth Article.)

Now, Doctor, I appreciate the fact that, should this squib be read by the readers of the Advocate, this scribe will be considered a back-number by many. I was greatly amused by a certain Doctor of Divinity at one of our district conferences in Louisiana a few years ago. It was during the time that the Editor of the Nashville Advocate was under fire for certain editorials of a skeptical nature appearing in the columns of that paper. While this D. D. was making his report, the presiding elder asked him about the circulation of the church papers among his people. The Doctor curtly replied that he insisted upon his people taking the Nashville Advocate, but that he did not care for them to read the New Orleans Advocate, as Dr. Blank, the editor, was antiquated and out of date; while Dr. Blank of the Nashville Advocate was strictly up-to-date, and a man who kept abreast of the times. Deep down in my heart I said, "Hurrah for Dr. Blank of the New Orleans Advocate, who is considered a back-number." I gladly submit to being numbered with the same class. Whenever that genuine revival of religion that our Bishops have called upon the entire Church to pray for sweeps over the country, probably we will have a rest from heresies and non-essentials.

One of the most honored superannuates of the Mississippi Conference, a man under whose preaching fire from off the altar fell in other days, said to me a short time ago: "What our Church needs to-day is a genuine revival of religion in both the pulpit and pew." Such expressions are common throughout the Church; are we in earnest in seeking it?

One of the pastors of the North Mississippi Conference, who is proving to be very successful in revivalistic work, said to me at Greenwood last December: "Some of our preachers and people do not want genuine revivals." Because of some former observations, I could not question his statement. It had been but a few months since another one of our pastors, who is above the average in preaching ability, said to me: "I'll be glad

when we quit trying to have revivals; I would like to see them converted into institutes." He was then assisting another pastor in an apparently very cold meeting. I said to the brother that the more I compared the results of our efforts with those of our fathers of no longer than a generation ago, the more I was convinced of the need of an old-time revival of religion. He remarked that it was a wonder to him that the Methodist preachers of fifty years ago had any conversions at all under their ministry, as they got at things in such a crude manner.

One of our leading pastors down in the Mississippi Conference had a very conservative, successful evangelist with him in a meeting some time ago. The evangelist was not inclined merely to preach a dry discourse and close with a hold-up-your-hand proposition, but appealed to his hearers to make some definite move. The pastor informed the evangelist that his people were very intelligent and would not yield to any such methods.

Doctor, are we getting after things in the right manner? What are we to do? It does seem that the walls of Jerico will have to be battered down. If our learned divines, instead of spending so much time in digging up the ideas of old German and French critics, which were exploded and buried centuries ago, would spend that time in developing and emphasizing the vital truths of our Christianity, the needed revival would, I think, undoubtedly be hastened.

Crenshaw, Miss.

To go faster than God wills is to go otherwise than God wills, and an arrest is sure.—P. T. Forsyth.

From the moment that the day breaks and the Sun of Righteousness dawns upon the soul, light is strewn upon life's way; so that the righteous man advances step by step in the light. Progressive-ness is the law of spiritual growth.—J. W. Bardeley.

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The Home Circle

LITTLE BESS'S QUESTION.

There were two little kittens, a black and gray,
And grandmamma said with a frown—
"It will never do to keep them both,
The black one we'd better drown."

"Don't cry, my dear," to tiny Bess,
"One kitten's enough to keep;
Now run to nurse, for 'tis growing late,
And time you were fast asleep."

The morrow dawned, and rosy and sweet
Came little Bess from her nap;
The nurse said, "Go into mamma's room
And look in grandma's lap."

"Come here," said grandmamma, with a smile,
From the rocking chair where she sat;
"God has sent you two little sisters,
Now, what do you think of that?"

Bess looked at the babies a moment,
With their wee heads, yellow and brown,
And then to grandmamma soberly said,
"Which one are you going to drown?"

—Lillian Street, in Ideal Home.

FOR MOTHER.

He was only a mite of a boy, dirty and ragged;
and he had stopped for a little while in one of
the city's free playgrounds to watch a game of
ball between boys of his own and a rival neigh-
borhood. Tatters and grime were painfully in
evidence on every side; but the little fellow at-
tracted the attention of a group of visitors, and
one of them, reaching over the child's shoulder
as he sat on the ground, gave him a luscious gol-
den pear. The boy's eyes sparkled; but the eyes
were the only thanks as he looked back to see
from whence the gift had come and then turned
his face away, too shy or too much astonished to
speak.

But from that time on his attention was divided
between the game and his new treasure. He
patted the pear; he looked at it; and at last, as if
to assure himself that it was as delicious as it
appeared, he lifted it to his lips and cautiously
bit out a tiny piece near the stem. Then, with a
long sigh of satisfaction and assurance, he tucked
the prize safely inside his dirty blouse.

"Why don't you eat it, Tony?" demanded a
watchful acquaintance.

"Eat it? All meself? Ain't I savin' it for
mother?"

The tone, with its mingling of resentment and
loyalty, made further speech unnecessary. What-
ever Tony lacked—and it seemed to be nearly
everything—he had learned humanity's loftiest
lesson. He had another dearer than self, and
knew the joy of sacrifice.—Christian Intelligencer.

HE LEARNED ON CRUTCHES.

Linn is a little boy who has to go around on
crutches. He is not a cripple, but he fell one day
and hurt his knee, and the doctor said that the
only way for it to become well and strong again
was for Linn to use crutches for a time.

It was a good thing that the accident happened
in the summer-time so that the little boy did
not need to be shut up in the house. But it is
tiresome for an active boy to keep still for a long
time, and Linn's mother suggested that it might
be a good plan for him to see that the birds
had water to drink and to bathe in during the
hot summer days.

Linn was delighted with the idea. So his father
nailed a shelf to the trunk of an elm tree in the
yard, and his mother gave him a large, deep dish.
Linn's duty was to see that the water in it was
kept clean and fresh. "Birds like clean, cool
water just as well as we do," his mother told him.

It was such fun to watch the different families
come there for water. One day a robin wanted
to bathe at the same time that a sparrow wanted

to drink. The robin got there first, and he did
not intend to give up his chance. So he stood
in the middle of the dish, and every time the
sparrow tried to dip its bill in, he pecked at it.

After a while the sparrow flew off for help, and
pretty soon three spunky little sparrows were
doing their best to drive the robin away; but
they did not succeed. The robin finished his
bath, and when he flew off, his merry chirp seemed
to say: "You can drink all you want now; I'm
through."

One day a beautiful orange-colored bird with
black wings, that Linn's mother called an oriole,
stopped at the dish for a bath. Pretty soon after
that a dear little yellow bird stopped for a drink.
Before Linn's knee got well enough for him to
go without his crutches and romp with the other
boys, he had learned to know ten different kinds
of birds.

He had also learned that birds are always
grateful for water, and that they grow very friend-
ly when not disturbed.

Limping slowly around on crutches, Linn was
able to see a great deal more than he could pos-
sibly have seen if he had been racing about the
yard with a lot of noisy companions. And when
he went back to school he had many amusing
and interesting things to tell.

"You see, even our troubles can be our teach-
ers," his mother said, when Linn was telling her
some of the curious things he had learned about
birds while giving his lame knee a chance to
get well.

Linn did not forget his little feathered friends
even after he could romp and play again; and
filling the birds' dish with water before he went to
school was one of the duties that he never for-
got.—Heleen M. Richardson, in S. S. Times.

MRS. JULIA BROWN WATKINS.

By Rev. B. F. Jones, D. D.

"My faith looks up to thee,
Thou Lamb of Calvary,
Saviour Divine."

Many hearts were made sad by the news of
the unexpected death of Mrs. Julia B. Watkins,
which occurred at her home in Jackson, Miss.,
a little past three o'clock in the afternoon, of
March 20, 1913. Her illness was of short dura-
tion, but was most alarming from the begin-
ning; and after a heroic contest, she passed
from the toils and infirmities of earth, to the rest
and rewards of heaven.

Mrs. Watkins was the daughter of Mr. and
Mrs. E. M. Brown, and was born under the sunny
skies of a prosperous Southland, near Mead-
ville, Franklin County, Miss. She came of an
honorable and pious parentage. By heredity and
environment she was reared under the favorable
advantages of a home of comfort, affection and
refinement. Naturally endowed with a bright
intellect, she readily appropriated the oppor-
tunities offered by the curriculum of the local
schools, and afterwards the higher collegiate
literary course.

In the beauty and purity of her young woman-
hood, on Dec. 22, 1868, she gave her heart and
hand in holy wedlock to Mr. Thos. H. Watkins,
son of the Rev. W. H. Watkins, D. D., late of the
Mississippi Conference. Mr. Watkins, who had
come in possession of a valuable estate in Jeffer-
son County, was a prosperous planter. To this
home, made sacred by the ties of an heroic an-
cestry, the young couple came, and speedily ad-
justed themselves to the practical side of life.
It was a happy marriage. When her husband
prospered in his agricultural pursuits, he found
her a helpmeet in every way worthy of the fruits
of his toil. When adversity came and the ac-
cumulations of frugal industry seemed to be
swept away by a relentless hand, she still stood
by to help and comfort and inspire him, and in
every way fill with unselfish sacrifice and adorn
with rare grace, her place as wife and mother.
And when her husband on August 10, 1894, was
called to his reward she was still in a greater
degree the same sweet, gentle and loving com-
panion, helpmeet, wife — the light of the home

and the guardian of its sacred shrine. After the
death of her husband she removed to Jackson,
Miss., in 1896, where she lived until she ex-
changed the "corruptible for the incorruptible"
and the "mortal for the immortal" and joined the
happy loved ones in the bright beyond.

The achievement which crowns the life of a
mother with unfading glory is giving to the
world a noble type of manhood and womanhood.
This she did, as is manifest in the character of
her children. Two of her sons are prosperous
lawyers; two are successful physicians, and one
a popular minister of the gospel. One daughter
has been prominent in educational circles, hav-
ing filled with brilliant success the position of
Dean in Whitworth College, but more recently
elected one of the Secretaries of the Woman's
Department of Mission Work. Another daughter
is an active missionary in far-away China, while
the other and younger daughter is an active
worker in the church in Jackson, Miss.

Mrs. Watkins was a noble example of that
splendid type of womanhood which is the crown-
ing glory of our beloved Southland. She was a
woman of refined and delicate sensibilities, and
possessed admirable qualities of mind and heart.
Modesty and purity, intelligence and goodness,
were so interwoven into the fiber of her nature
that the fruit they bore in her every-day life was
so gracious and attractive as to make her friend-
ship esteemed and her presence a benediction to
all who were intimately associated with her.

All that entered into the life of this noble wo-
man and combined in the formation of her beau-
tiful character was founded upon her faith in
God and her love for her fellow-man. She joined
the Methodist Church early in life, and remained a
faithful member to the end. Her's was not a
plethora of mere profession, but it was a principle
that pervaded her whole being, and bore daily
fruit unto holiness of life. She lived close to her
Heavenly Father, and Jesus Christ as a personal
Savior and an ever present helper was with her
in rich reality all the time and all the way; and
when the sunset of life came, the transition was
so swift, and yet so silent, that it was hard to tell
when the last pulse beat of life's starlit night
ushered in the dawn of the eternal day.

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Christian Advocate.

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North Mississippi Conference—Rev. W. W. Woolard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial.

A DIFFICULT THING TO DO.

The movement to change the name of the Protestant Episcopal Church to "The American Catholic Church" has stirred up a tremendous amount of opposition, and the indications are that this attempt will result in overwhelming failure. This, to us, is not surprising, since if a body of Christians have a church name that has been historically developed and to which they have become attached, they are not apt to favor changing it unless it can be shown that some great advantage would thereby be gained. And this has not been done either in the case of the Episcopal Church of ours. It is quite easy to affirm that more could be achieved if this or that were true, but the demand is not for unsupported assertions, but for something that has at least a faint resemblance to proof. Are the other Southern Churches that have no geographical word in their names, doing any better in the Far West than ours? If such a word in its name is so tremendous a handicap to a denomination as some allege, how is it that the Roman and Greek Catholic Churches, with restrictive words in their titles, have spread themselves over such vast areas of territory? The Methodist Episcopal Church, though it has no so-called sectional word in its name, finds it, except where it is re-enforced by immigration, as difficult to establish itself in the South as ours does to plant itself in the Far West, where Northern sentiment largely dominates.

The truth is, a Church cannot dissociate itself from the history that it has made. Nor can it, if its name has a historical significance, by a mere official pronouncement start the public to calling it something else. The Presbyterian Church in this section discarded the word "Southern," but it is still almost universally applied to it. We do not believe that it has gained a single thing of consequence by trying to assume a more pretentious title. The brethren may "resolute" as much as they please, but our denomination will continue to be known as the Methodist Episcopal Church, South.

We commend to the consideration of those who are worrying over the task of finding a new and better name for our Church, the following homely but suggestive lines, which first appeared in the New York Times, and were recently reproduced in The Independent:

"She ransacked every novel,
And the dictionary, too,
But nothing ever printed
For her baby's name would do;
She hunted appellations
From the present and the past,
And this is what she named him
When they christened him at last:

"Julian Harold Egbert
Ulysses Victor Paul
Algernon Marcus Cecil
Elvester George McFall.
But after all the trouble
She'd taken for his sake,
His father called him Fatty,
And his schoolmates called him Jake."

WISE ACTION.

At the recent meeting of our General Board of Education in Dallas, Texas, a request asking for an appropriation for the establishment of a Bible Chair in the University of Texas was made. The extent of the course that it was proposed to have in the State University is not stated in the newspaper accounts of the discussion that took place in the Board, and we are not informed as to whether it contemplated merely the general religious instruction of the Methodist students at that institution, or some special instruction for those intending to devote themselves to religious work, or both. But no matter what the scope of the proposed work was, we think the action of the Board in refusing to make an appropriation for this purpose was eminently wise. So far as the general religious instruction of the Methodist young people attending State institutions is concerned, it should, in our opinion, be provided through the local churches in the towns or cities where these seats of learning exist; and it behooves us to see that these churches are well located and well equipped, and that their pulpits are always properly manned. Should the work in any instance be too heavy for a single pastor, there is no objection to giving him an assistant.

As to the question of furnishing at these schools training for subsequent religious work, it seems to us that it would be a serious mistake to undertake to provide it. In preparing our workers, it is most important that we should be able to shape the general conditions which surround them, and this we could never hope to do at State institutions. The prevailing atmosphere about the campus of a college is a tremendous factor that must be reckoned with by educators. No student can escape its influence. Herein lies the vast superiority of the Christian school.

The establishment of this Chair at Austin would have set a precedent of far-reaching significance. If this had been done for the University of Texas, similar demands would have been made for other State institutions; and this would have brought a heavy draft upon our treasury at this time when many of our own institutions are struggling for life. Moreover, the question as to what would be the final effect of such a policy upon our colleges is one that we may well carefully consider. The ringing words that Prof. R. L. Flowers, of Durham, N. C., uttered in the course of the discussion at Dallas are not to be lightly dismissed: "When you start Bible Chairs in State Schools, it is farewell to your Church schools." But why waste time upon this matter, when the Board has already acted? We answer that the view which expressed itself in the form of a request in Texas is by no means confined to that State. On the contrary, it is beginning to be advanced in various parts of the Church. This is our reason for touching upon this subject.

THE OUTGOING TIDE LITTLE NOTED.

The New York Independent of May 1 represents the Churchman of that city as saying that when the Roman Catholics make proselytes from the Protestants much ado is made about it, but that when the Protestants secure accessions from the Romanists, the occurrence is but little advertised. The following quotation from this distinguished Episcopal organ is given: "Within the past four years seven Paulist fathers in New York City, members of the great teaching Society of the Church of Rome, all high-class men, left that body, and one of them became a priest in our Church, but the incidents were not given headlines in the daily press." To this statement, The Independent adds: "The number has risen since we mentioned the withdrawal of four Paulist fathers. At a late religious meeting in this city we observed four ex-priests present, all excellent and scholarly men, three of them formerly Paulists." There is no doubt that defections from the Roman Catholic Church are steadily going on in the United States. If that denomination had succeeded in holding the vast number of immi-

grants connected with it that have come to our shores within the last fifty years, it would have been immensely stronger than it is to-day.

THE SECOND GENERAL MISSIONARY CONFERENCE.

The first General Missionary Conference of our Church was held in New Orleans in 1901; the second will be held on the Assembly Grounds near Waynesville, N. C., June 25-29. The first was a memorable occasion, but the second promises to surpass it. Every preacher and layman who possibly can, should begin to get ready to attend this great gathering. Send to Dr. C. F. Reid, 310 Broadway, Nashville, Tenn., for a fine prospectus of this approaching Conference, which will give you much valuable information concerning it. This meeting should call together thousands of our workers, and it ought to be made to mark a new epoch in the history of Southern Methodism.

PERSONAL AND OTHER NOTES.

Rev. J. S. Duke, of Corinth, Miss., attended the recent meeting of the Woman's Missionary Council in Birmingham, Ala.

Rev. W. E. Thomas, the pastor, began a revival meeting at Second Church in New Orleans last Sunday night. He is being assisted by Rev. A. J. Gearheard.

Hon. W. A. Belk, of Holly Springs, Miss., in a personal note to the Editor, says: "Tucker and Brown are 'making good' hereabouts. We all love them."

The Methodists of Alabama report that they have successfully completed their campaign to raise \$150,000 for Birmingham College. Hurrah for the Alabamians!

Rev. R. M. Brown is planning to hold a revival meeting in the Aigiers Church of New Orleans during this month. He has engaged Evangelist D. A. Morris, of Ohio, to assist him.

Rev. H. R. Singleton, pastor of the Parker Memorial Church of this city, will leave New Orleans on June 6 to attend the World's Sunday School Convention in Zurich, Switzerland. He will be accompanied by Mrs. Singleton.

The Commencement exercises of the Seashore Campground School will be held June 8-10. Dr. J. W. Moore, of New Orleans, will preach the Commencement sermon and also deliver the literary address.

Rev. J. J. Garner, of Lula, Miss., reports encouragingly of the work in his pleasant charge. He also favored us on the 24th ult. with a club of ten subscribers, many of whose names look quite familiar to the Editor.

Rev. J. G. Snelling, pastor of the Carrollton Avenue Church of New Orleans, after attending the meeting of the General Board of Church Extension in Dallas, Texas, last week, returned home on Tuesday of this week.

Rev. E. N. Evans filled our pulpit in Aigiers last Sunday morning and that of the Carrollton Avenue Church on Sunday evening. According to the reports given by those who heard him, he has not lost any of his old-time power as a preacher.

Dr. Edwin A. Alderman, President of the University of Virginia, has been forced by ill health to ask for an indefinite leave of absence, and it is feared that he may never become able to resume his labors. Dr. Alderman was formerly the President of Tulane University.

Rev. A. S. Byrd, of Vivian, Miss., is presenting the claims of the Advocate to his people with gratifying success, as is evidenced by both the renewals and new subscriptions which he is sending in. All the interests of the Church in his charge are feeling the influence of his energetic touch and wise leadership.

We take the following news item from a recent issue of the Magnolia (Miss.) Gazette: "Mrs. J. A. Moore is at the bedside of her distinguished father, the Rev. Dr. J. M. Weems, who is seriously ill at Laurel." We regret to learn of Dr. Weems' illness, but trust that ere this he has found relief and is on the road to recovery.

In a note to the Editor, Dr. J. M. Sullivan, of Millsaps College, says: "We are distressed over the extreme illness of my aunt, Mrs. W. L. C. Hunnicutt, who makes her home here with my mother. Some hope of her recovery is still entertained." We regret to hear of the sickness of this elect lady, and we pray that her life may, indeed, be spared.

The M. M. W. Association will hold its next regular monthly meeting at the home of Mrs. J. M. Henry next Thursday, May 15. Mrs. Henry,

who is the Secretary of the Association, which is composed of the wives of the Methodist Ministers of New Orleans, reports that the last meeting, held at the home of Mrs. A. J. Gearheard, was a most delightful one.

Rev. John T. Foster, our pastor at De Ridder, La., is announced to deliver his lecture, "A Ramble Through Sunny Italy," in the Delhi (La.) Methodist Church next Wednesday evening. Brother Foster was at one time the pastor of our church at Delhi, and the people of that community are looking forward with pleasure to his coming.

We neglected last week (having only met him on the street) to mention the recent visit of Rev. A. G. Shankle, of Minden, La., to New Orleans. Brother Shankle has a host of friends in the Crescent City, who will always be delighted to see him. He is one of the ablest preachers in the Louisiana Conference, and what is better still, he has a warm and brotherly heart.

A dispatch to the Jackson News from Lexington, Miss., stated that Rev. W. S. Shipman held the second quarterly conference of that charge on the evening of April 24, after preaching an excellent sermon. Dr. Henderson, the pastor of this congregation, on the Sunday preceding that date, asked for subscriptions to the Conference collections and secured nearly the entire assessment.

Prof. W. H. Smith, of Durant, Miss., Superintendent of the Rural Schools of Mississippi, has returned home after an absence of several weeks in Denmark, where he went to study the educational work of that country. Collier's Weekly has announced that in the near future it will publish an interesting account of Prof. Smith's life and what he has accomplished for the interior schools of the Magnolia State.

Dr. John T. Sawyer preached an old-time sermon at Carrollton Avenue Church at 11 o'clock last Sunday morning, and another one to a large congregation in the McDonoghville Church of this city last Sunday night. Dr. Sawyer has been preaching the gospel for about forty years, but he yet lacks much of being an old man, either in his appearance in the pulpit or style of delivery.

The following letter was sent this week to Hon. W. J. Bryan, our present Secretary of State, at Washington, D. C.: "The Protestant Ministers' Association of New Orleans at its meeting held this day (May 5), resolved to congratulate you upon the stand taken by you in substituting unfermented grape juice for wine at the dinner given by you to the foreign diplomats, Monday, April 21."

The Commencement exercises of the Meridian Woman's College and the Meridian Male College will begin on May 24 and continue through May 27. The Annual Praise Service will be conducted at 10 a. m., May 25, by the College pastors, Rev. J. S. Paul and Rev. R. S. Stewart. The Commencement sermon will be preached by Rev. J. L. Brasher, of Boaz, Ala., who also will deliver the Baccalaureate Address.

A card sent from Hattiesburg, Miss., a few days since, by Rev. W. G. Huff, reads as follows: "I have just returned from Brother Ulmer's work where I have been preaching in a meeting for him, which continued ten days. There were a number of conversions and 42 accessions as a result of our labors. Brother Ulmer is in great favor with his people." We are pleased to hear of this gracious season of refreshing.

"My work, I am glad to say, is prospering; our congregations are increasing, which is very encouraging, and we are praying for and expecting a revival throughout the charge." So writes Rev. L. E. Crooks, of the Elmore Circuit (Louisiana Conference) in a business letter to our office. Brother Crooks includes the Advocate among the important interests of the Church which a pastor should look after, as is attested by our subscription files.

The Coalville charge (Mississippi Conference) is prospering under the ministry of Rev. C. C. Gibson. At most of the appointments the congregations are large and attentive; an Epworth League has recently been organized at Coalville with a membership of 29, and the general outlook is most encouraging. Brother Gibson desires us to state that his postoffice is not Coalville, as it appears in the Mississippi Conference journal, but Biloxi, R. F. D. No. 2.

Rev. T. J. O'Neil, the accomplished President of the Mississippi Conference Training School at Montrose, obliged us by sending in some subscriptions to the Advocate a few days since. This is something unusual for the head of an institution of learning to do. But in more ways than one, Brother O'Neil is an uncommon man. His school closed the term of 1912-13 on April 28. We hope that he will find it possible to give us some account of the Commencement exercises and the work of the last session at an early date.

Rev. J. H. Felts, of Corinth, Miss., assisted Rev. T. M. Brownlee of Indianola in a meeting last week.

The Commencement sermon for the Tupelo (Miss.) High School will be preached next Sunday by Rev. L. M. Lipscomb, of New Albany, Miss. The people of that community have a treat in store.

Rev. L. C. Wilson, of Franklin, La., writes as follows: "Rev. Felix R. Hill, Jr., of the Rayne Memorial Church of New Orleans, has been engaged to preach the Commencement sermon of the Franklinton High School on May 13 at 11 a. m. Our people are expecting to hear an able discourse on that occasion." We predict that our Franklinton friends will not be disappointed.

An interesting series of revival services has recently been held at Mendenhall, Miss., in which the preaching was done by Rev. J. W. Ramsey, the pastor. The people say that the meeting was an excellent one, and though there are not many persons in this community outside of the Church, much good was accomplished. There were four reclamations and nine accessions to the Church.

In a personal note to the Editor, Rev. G. W. Bachman, of Winona, Miss., says: "My general health is good, but my eyesight is bad. It is with great difficulty that I can read ordinary print. But I endure as seeing Him who is invisible to mortal sight, but who is sensed by faith." This worthy veteran has behind him a long record of useful service, and it is not surprising that he should testify to the abiding presence of the Master as the evening shadows lengthen. The glory of the Christian religion is that it is always "better further on."

We are pleased to be informed that our Central Church at Meridian, Miss., is enjoying a large degree of prosperity under the pastorate of Rev. J. R. Jones. The congregations are large, often taxing the capacity of the building at the regular services. Seventy-two have been added to the membership this year, and a Committee has been appointed to secure a location for a new church. Brother Jones began a revival meeting last Sunday in which he has the assistance of Rev. J. B. Andrews, of Siloam Springs, Ark. The singing will be led by Rev. L. C. Smith of Chicago.

Rev. G. W. McLain, of the North Carrollton (Miss.) charge, favored us with a club of subscribers a few days since, and in his communication made the following reference to his work: "We are moving along nicely. We have been paying church debts and repairing our parsonage and some of our churches, and yet have plenty to do. We had quarterly conference at Hemingway on April 26, and the occasion was a profitable one. The brethren, than whom none more faithful can be found anywhere, are co-operating with the pastor in all movements that tend to huld up the kingdom."

Bishop W. A. Candler will hold the Louisiana Conference at Crowley on Dec. 10, 1913. The Methodists of Louisiana are most fortunate. There is not an abler preacher or safer leader in American Methodism than Bishop Candler. We regret that we cannot give the Mississippi assignments. We made no special arrangement to get the episcopal appointments, thinking that they would be easily obtainable from the press dispatches. But thus far the only thing that has appeared in the New Orleans papers is a single fragmentary and confused dispatch. It is regrettable that our city papers give so little Protestant church news.

Rev. W. C. Carlisle, of Shuqualak, Miss., is keeping up his usual good record in his present field of work. Since the last Annual Conference he has received 13 members, and has organized a Junior and Senior Epworth League and one Adult Bible Class. He will begin at Shuqualak on the first Sunday in June a series of revival services, in which he will have the assistance of Rev. J. H. Felts, of Corinth, Miss. Amid his manifold duties Brother Carlisle manages to look faithfully after the interests of the Conference organ, and he has our thanks for a club of 5 subscribers forwarded on April 28.

Dr. J. M. Henry, presiding elder of the New Orleans District, preached at the St. Mark's Italian Church last Sunday evening, and administered the sacrament of the Lord's Supper. He spoke in English, and those who could understand that language were very attentive. Many of that church do not understand or speak the English language, but they are taught the great truths of Christianity by Rev. Louis Pegani, a highly educated Italian, who is a local preacher in our Church. Two women, neither of whom understood English and both formerly Roman Catholics, joined our Church at St. Mark's on Sunday night.

From Gloster, Miss., under date of April 29, Rev. T. W. Adams, presiding elder of the Port Gibson District, writes: "To-day, at 12:30 p. m., I united in matrimony Rev. E. C. Gunn, the popular pastor of our church at Gloster, Miss., and Miss Hilda

Conerly, daughter of Brother and Sister W. J. Conerly, and a granddaughter of Rev. W. W. Simmons. The marriage took place at the residence of the bride's parents. This young itinerant couple begin their wedded life with the love of a host of friends and admirers." We extend congratulations to this gifted young pastor and his accomplished bride, and wish them a long life of happiness and usefulness together.

The following brethren, to whom acknowledgment has not elsewhere been made, have our thanks for two or more subscribers sent in since the last issue of the Advocate: Rev. W. J. Burt, Mayhew, Miss., 2; Rev. C. W. Baley, McCool, Miss., 5; Rev. A. A. Martin, Montpelier, Miss., 4; Rev. T. J. Burrett, Buena Vista, Miss., 4; Rev. J. J. Garner, Lula, Miss., 4.

From a recent number of the Raleigh (North Carolina) Christian Advocate we take the following: "Those who hurried away from the Raleigh District Conference missed what was universally regarded as a suitable climax to the whole session—the sermon of Dr. F. N. Parker on Thursday morning at 11 o'clock. It was an unusually strong presentation of Christ as the way to God. It was food for the soul and its influence will be felt many days hence."

Bishop W. B. Murrah officiated on Monday, April 29, at the corner-stone laying of the new \$100,000 First Methodist Church at Shreveport, La. Among those who were present and took part, besides Bishop Murrah and the distinguished pastor, Rev. G. E. Cameron, were the following: Rev. R. J. Harp, at one time the Publisher of the New Orleans Christian Advocate, and the first pastor of our Church in Shreveport; Rev. Paul M. Brown, presiding elder of the Shreveport District; Dr. Felix R. Hill, President of Centenary College; Revs. M. E. Dodd and J. K. Smith, pastors respectively of the First Baptist and First Presbyterian Churches of Shreveport, and the Hon. J. E. Eastham, Mayor of Shreveport.

In forwarding some subscriptions to the Publisher, Rev. H. J. Maddox, of Sartartia, Miss., makes the following reference to his pastoral charge: "Everything considered, my work is moving along very nicely. We have had some special Sunday school days, the exercises being led by our Field Secretary. Things here at Sartartia are somewhat demoralized on account of the overflow. Every business house is standing in water from one to two feet deep, and most of the residences in the town have water underneath them. This Delta country needs the prayers of the Christian people generally in this time of emergency." We deeply sympathize with the people of this flood-stricken section, and we pray that the calamity which has come upon them may be of brief duration, and that the Heavenly Father may in some way make it minister to their good.

We regret to chronicle the death of Mrs. Fannie Millsaps, which occurred at the residence of Mrs. J. M. Dameron in Jackson, Miss., on Tuesday morning, April 29. Mrs. Millsaps was the widow of the late Rev. William G. Millsaps, who was a beloved member of the Mississippi Conference and a brother of Major R. W. Millsaps. She was a daughter of Mr. Abraham Mayberry, and was born in Jefferson County, Miss., about 77 years ago. Being left a widow comparatively early in life, she lived for many years with her two daughters, and since their death had made her home chiefly in Jackson, where she had a sister, a granddaughter, and a number of other relatives. She was a woman of culture and the noblest Christian character, and was highly esteemed by all who knew her. The obsequies, which were largely attended, were conducted by Dr. A. F. Smith, who paid a beautiful tribute to the character of the deceased. The remains were carried to Hazlehurst, Miss., for interment.

MRS. A. D. MILLER DEAD.

Mrs. A. D. Miller, wife of Rev. A. D. Miller, deceased, was buried at the Hermanville Cemetery, by the side of her husband on May 5, 1913, at 3 p. m. The services were attended by a large crowd of friends, in addition to the immediate family (which consists of the children). A suitable sketch will follow later.

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Obituaries.

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Mrs. EVA MARY STEWART (nee Mayer) was born in Mississippi on March 4, 1870; was married to Dr. Chas. S. Stewart, of Amite, La., on Oct. 28, 1888, and departed this life on April 19, 1913. Shortly after her marriage she united with the Methodist Episcopal Church, South, and throughout her life was identified with all the church societies. She leaves a devoted husband and two sons, all of whom are members of the Church. On Sunday afternoon, as the sun sank out of sight, her remains were placed to rest in the cemetery in Amite, to await the resurrection morn. She will be missed by her family and a large circle of friends. Home, society, and church—all will miss her. She was a great sufferer for eight months, but never lost her interest in the work of the church or ceased to inquire concerning it.

H. W. BOWMAN, Pastor.

MEMORIAL RESOLUTIONS.

(Adopted by the Pope (Miss.) M. E. Church and Sunday School.)

Whereas, it has pleased God to remove from our community his faithful worker and our beloved sister, Mrs. PET GLENN, therefore be it Resolved:

1. That we with great sorrow chronicle the death of this noble woman, so long a member of our Sunday school.
2. That we shall always cherish the memory of her devoted Christian life, expressed in her untiring work for the Church, and in deeds of kindness which endeared her to all in our midst.
3. That we shall strive to emulate her virtues, and thereby gain a share in the great reward which we hope she now enjoys. ("I go to prepare a place for you, that where I am there ye may be also.")
4. That we deeply sympathize with the father, brother, and other loved ones in their great bereavement.

RESOLUTION OF RESPECT.

Whereas, our Father, in his infinite wisdom, has taken from the midst of her home circle Mrs. KATIE W. WALL, the mother of some of our fellow-Leaguers, be it therefore resolved, by the Epworth League of the First M. E. Church, South, of Lake Charles, La.:

1. That in the abrupt ending of a life of devotion to her family and thoughtfulness for others, we recognize the controlling hand of Providence.
2. That while we sorrow for those to whom the loss is greatest and to whom the grief of separation is bitterest; and while we long to speak words of comfort to them in this time of bereavement, we feel the insufficiency of words, however lovingly spoken, and can therefore only point the way to Him "from whence cometh our help."

3. Be it further resolved that a copy of these resolutions be sent to the family, to each of the local papers, to the Christian Advocate at New Orleans, and that a copy be spread upon the minutes of our Epworth League.

Signed:
 ESTHER GAUNT,
 Mrs. A. E. WESTCOTT,
 J. P. WOOLLEY,
 Committee.

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MARRIED.

At 8 o'clock p. m., at the Presbyterian Church in Montrose, Miss., on Dec. 24, 1912, by Rev. J. O. Ware, assisted by Rev. Mr. Allen, Mr. WALTER C. WARE and Miss HATTIE ELIZABETH ALEXANDER.

On Jan. 23, 1913, at the home of the bride's parents, Mr. and Mrs. Bob Smith at Zeigleville, Miss., by Rev. J. O. Ware, Mr. HERMAN BROWN WILSON, of Ruleville, Miss., and Mrs. MINNIE MAI.

At the home of the bride's parents, Mr. and Mrs. J. W. Lee, of Redmondville, Miss., on April 23, 1913, by Rev. J. O. Ware, Mr. PHILLIP P. SHIPP and Miss PEARL LEE.

At the home of the bride's sister in Porterville, Miss., Jan. 15, 1913, by Rev. H. R. McKee, Dr. J. A. KEY and Miss MARY GARNER.

At the parsonage in Porterville, Miss., on March 9, 1913, by Rev. H. R. McKee, Mr. NEAL PARMER and Miss EULA DAVIS.

At Toccopola, Miss., on April 12, 1913, by Rev. R. P. Goar, Mr. EARL GRIMES and Miss MOSS GRESHAM.

At the home of the bride's parents in Tulsa, Miss., on April 26, 1913, by Rev. R. P. Goar, Mr. WILSON DAVIS and Miss JESSIE WEBB.

At Tulah, Miss., on March 22, 1913, by Rev. R. P. Goar, Mr. EUGENE PATTERSON and Miss LONIA HILL.

At the Methodist parsonage in St. Francisville, La., on April 9, 1913, by Rev. J. B. Fulton, Dr. A. R. HOLCOMB and Miss JEANETTE BROWN.

Near Pleasant Grove Church, in Lincoln County, Miss., Dec. 28, 1912, by Rev. J. V. Bennett, Mr. WYLEY PEAVEY and Miss ELLA BEESON.

At the residence of the bride's parents in Georgetown, Miss., on April 13, 1913, by Rev. J. V. Bennett, Mr. G. W. WATSON and Miss VELMA MORAN.

At the beautiful home of Mr. Locke, of Richton, Miss., by the Rev. M. L. White, Mr. GUSS RAUFF, of Arkansas, and Miss BENNIE ERWIN.

"THE LITTLE HYMN BOOK."

I, with many others, sincerely thank Brother Townsley for his lucid commendation of this timely and most excellent hymn book in the Advocate of April 17. The design of this publication is not to supersede, but to supplement the use of our standard "Methodist Hymnal" in our churches and in the homes of our people. Surely, every objection as to music, arrangement and price is now met, and all excuses for not having a full supply and using our own hymnal are removed.

Prices are as follows: Leatherette binding, 20 cents per copy postpaid; \$2.00 per dozen postpaid; \$12.50 per hundred, not prepaid. Cloth binding, 25 cents per copy postpaid; \$20.00 per hundred, not prepaid. Either round or shape notes may be had. Let us have your orders rapidly.
 G. W. BACHMAN.

Winona, Miss.

A NOTE OF THANKS.

We are most truly thankful to the people of Porterville for their considerate attention since the birth of our baby girl. For two weeks we have almost lived by eating the food that was prepared by kind neighbors and sent to us on trays and waiters, and on last Saturday night we received a most liberal 'pounding.' We do not know how to express to them our great appreciation. We feel that we are under lasting obligations to them. May God bless them, each and all.

H. R. McKee and family,
 Porterville, Miss.



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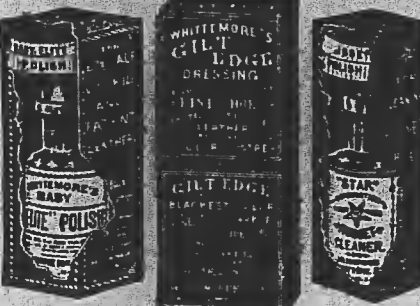
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Tidings From the Field

Porterville, Miss.

Dear Dr. Meek: I want to say to you and to the readers of the Advocate that God is with us on the Porterville charge. I have been to every one of my appointments on this charge except one, and I am preaching seven times a month. I find that there is an opening for good work in this field. From the way we have been treated since we came here we feel that we have a grip on these people, and I hope to be able to accomplish some good here. I want all the brethren to pray that the Porterville charge may be revived spiritually this year.—H. R. McKee, P. C.

Meadville, Miss.

Dear Editor: Brother G. H. Galloway has just closed a successful meeting for us at Bude, Miss. The attendance was good throughout, and the interest increased with every service. Several made a profession of faith and the Christian people of every denomination were greatly strengthened. We organized a large Sunday school and a church with about 40 members. Brother Galloway is a consecrated man and a strong preacher. His strength and power lies in his "thus saith the Lord." No man preaches the doctrine of the Methodist Church more clearly or leaves the pastor and people more in accord than he does.—J. W. Thompson, P. C.

Delay, Miss.

Dear Brother Meek: You are giving the readers of the Advocate a great and good paper. It seems to me that it is worth its weight in gold. Rev. R. A. Tucker, our hustling presiding elder, is small in stature, but he is a most complete man; and when it comes to preaching a sermon he is very hard to beat. The Cambridge work is too small for our pastor, Rev. J. C. Nelson. I had the pleasure of hearing Rev. R. P. Goar a few Sundays ago at Toccoola. He preached a soul-stirring sermon. Brother W. W. Mitchell of Oxford told me a few days ago that some of his best members tell him that the Oxford Methodist Church is in the best condition it has been in for a number of years. Well, my three preacher boys—Countiss, Jim Cunningham, and Gary Murrah—are getting along finely. I thought about two months ago that I would get to name one Tucker, but it happened to be a girl.—P. M. Franklin.

Mayhew, Miss.

Mayhew is a new charge to me. I find that it is a small one and easily served. I also find one of our Advocates in nearly every Methodist home. I presented the claims of the Advocates to my congregation last Sunday and got four subscribers—one for the New Orleans and three for the Nashville. And, furthermore, I collected \$40 for home missions which is just \$7 less than our assessment. I find my work here very pleasant. It is composed of men and women of fine Christian character. They are kind, courteous, generous and appreciative. My friend, Rev. T. H. Porter, is to be with me at Mayhew the second week in May to assist in a protracted meeting. Pray for us.—W. J. Burt.

Jena, La.

Dear Doctor Meek: Our Sunday school at Jena celebrated on April 27 the most successful Children's Day in its history. We carried out in full the program prepared for the occasion.

The children were well trained and performed their parts with ease. The church was beautifully decorated with cut flowers, Southern smilax, and the arches were embellished with ferns. The Sunday previous to the day set apart for the celebration, I made my Children's Day speech, calling attention to the need and work of the Sunday school. We distributed envelopes for the offering. We worked and planned and talked it up. As a result of our labors, we had a large crowd in attendance and the offering surpassed our most sanguine expectation. We set as our goal \$25, but when the money was counted we had \$30. We have two Adult Bible Classes that contributed \$21. I hope that each pastor who reads this may observe Children's Day. The children need the enthusiasm created by the occasion; the Church needs to recognize officially the child, and the Sunday School Board needs the offering to enable it to further Sunday school interests in our State. A little agitation will do great things. Jena raised in 1911 \$4; in 1912 we raised \$10; and in 1913, with more effort, we raised \$30. If it can be done in Jena, it can be done elsewhere. Brethren, try it. Giving God the glory.—W. D. Kleinschmidt.

Deasonville charge (Miss. Conf.)

Dear Dr. Meek: Our second quarterly conference was held on April 19 and 20. Rev. P. D. Hardin, our presiding elder, was with us and preached four fine, soul-stirring sermons. I don't know when I was ever in a more spiritual quarterly conference. At each of my appointments I had announced a two days' revival at Fletcher's Chapel (the place of the conference) and had prayed for the Spirit's presence. We were not disappointed, except in that the congregation was very small on Saturday. On Sunday we had a large congregation, the house being almost filled. The Holy Ghost was present in great power. The Lord gave us a rich blessing and the church was greatly revived. Six precious children joined the Church. Brother Hardin is a great revivalist, as well as a great presiding elder. These people believe in taking care of the preacher. About 45 per cent of the salary is paid; and if we were to count the many good things they have given us, it would be much more. The preacher who is read out for Deasonville charge is fortunate, indeed. On March 3, we lost the faithful horse (Prince) that we owned when we joined the Conference six years ago last December. This left us without a horse and but little with which to get another. A friend let me have a horse to use, and soon a subscription list was being circulated by the Methodists and Baptists, and in a few weeks enough was raised to get me another horse. Now, that I have another one I am ready for business. I want to take this opportunity to thank our friends of all the churches, and those who are not church members as well, for their liberality. We fail to find words to express our appreciation for their thoughtfulness of us. May the blessings of heaven be upon them, and may the God of heaven prepare us to better serve them. We are making every preparation we can for great revivals in all our churches. Will every servant of God pray that revivals may come? We are securing the very best help for our meetings. May the Lord bless the dear old Advocate and all its readers.—J. B. King, P. C.

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LOUISIANA CONFERENCE.

Alexandria District—Second Round.
Pollock and Rochell, at Eden,

May 10, 11
District Conference at Columbia, at Forest Hill... May 12, 15
Colfax, at Montgomery... May 14, 15
Boyce and LeCompte, at Le-Compte... May 17, 18
Columbia, at Grayson... May 20
Opelousas... May 24, 25
Oakdale... May 28
Bon Ami and Carson... May 30
Harrisburg... May 31, June 1
June 7, 8
H. W. May, P. E.

Baton Rouge Dist.—Second Round.
Pine Grove, at —... May 10, 11
Amite... May 11, 12
Pastors' and Laymen's Institute, at Amite... May 12
St. Helena, at —... May 17, 18
Kentwood... May 18, 19
Denham Spgs., at Palmetto... May 24, 25
Mt. Harmon, at —... May 31
Franklinton, at —... June 1, 2
Pastors' and Laymen's Institute, at Franklinton... June 2
Wm. H. COLEMAN, P. E.

Lafayette Dist.—Second Round.
Jeanerette... May 10, 11
Morgan City... May 11, 12
Houma... May 17, 18
Lake Arthur... May 24, 25
Evangeline Ct... May 26, 27
Vermilion Ct... May 28, 29
Acadia Ct... May 31, June 1
Bell City Ct... June 7, 8
Jennings... June 14, 15
R. H. WYNN, P. E.

Monroe Dist.—Second Round.
Gilbert, at Wisner... May 10, 11
Calhoun, at Douglas... May 17, 18
Mer Rouge and Oak Ridge, at Mer Rouge, a. m... May 25
Bastrop, at Collinston, p. m... May 25
Oak Grove, at Oak Grove... May 28
Lake Providence... May 29
Brooklyn... June 1
WM. SCHUHLE, P. E.

Ruston District—Second Round.
Jonesboro, at Dodson... May 10, 11
Winfield... May 11
Haughton, at Castor Sta... May 12
Sibley, at Brushwood... May 14
Blenville, at Bear Creek... May 17, 18
Simsboro, at Antioch... May 24, 25
Cotton Valley, at Spring Hill... May 30
Arcadia... May 31, June 1
Minden... June 7, 8
BRISCOE CARTER, P. E.

Shreveport Dist.—Second Round.
Leesville... May 11, 12
First Church, Noel Memorial and City Mission, at Texas Ave., Shreveport... May 15
Many, at Many... May 18, 19
Wesley, at Davis Springs... May 24, 25
Coushatta, at Coushatta... May 25, 26
South Mansfield, at Kings-ton... June 1, 2
Ida... June 8
PAUL M. BROWN, P. E.

THE COLLEGE FARM AT PORT GIBSON.

Dear Doctor Meek: Let me tell you of some things that we are doing on our college farm. We have enough corn growing to feed twice the number that we have in our school. We are planting sweet potatoes on such a scale that we hope they will yield a sufficiency to feed everything from the cows to those who sit at our tables. We used the best seed that could be found, our choice being the "Nancy Hall" yams.

We have for a month been supplying our dining room with English peas and salads of all kinds. We have bushels of these peas to can for winter use, after saving out an ample quantity to be served dry. We have rented a very fine peach orchard, and its beauty is ravenous to the eye (these also will be canned in quantities). Sugar corn, Irish potatoes, egg-plants, and pumpkins are being cultivated, and we are assured of more than we can use. We are planning to have beans—bunch beans, poll beans, butter beans, navy beans, and lima beans. We have four acres in beans, and expect to sell large quantities after the demand for home and college consumption has been met. I had almost forgotten our tomatoes. We have a cannery outfit for them, and expect to put up several hundred ten-pound cans.

Now, I am going to tell you of a thing I have never heard of any other college doing. We are growing a large field of white upland rice, which we expect to yield more than we can use in the college. It is the same that we buy from the markets when we do not get the imported varieties. Our patch of sugar cane is fine; our hogs are growing; our yearlings are mending, and the prospects for the next session of our school are brightening. Our only sadness is that we cannot grow granulated sugar and coffee berries.

Doctor, come to our Commencement, and let us prove to you that we can serve as many home-grown products at our table as any school in all the land. With regards to the brethren, I am yours fraternally,

C. M. CHAPMAN.

(After reading Brother Chapman's most interesting account of his farm, we are moved to inquire if he thinks it is possible to take a few outside boarders.—Editor of the Advocate.)

THE GREENVILLE DISTRICT CONFERENCE.

The Greenville District Conference will be held at Cleveland May 22-25. Bishop W. B. Murrah will preside. The opening sermon will be preached Thursday evening of the 22nd by the Rev. W. S. Lagrone.

I trust that every preacher and layman in the District will arrange to be present at the first service of the Conference and remain until the last. Let us make this session of our District Conference one of great profit to all. I trust that in every service the evangelistic note will be prominent, and that the supreme thought of the Conference will be the salvation of the unsaved. To this end let earnest prayer be made.

An earnest effort on the part of the different churches in the District is being made to pay the assessment for Foreign, Home, and Conference Missions before the time of our meeting in May. If this can be done, I feel most confident that the Greenville District will pay in full the assessment for the year 1913. We ought not to think of doing less.

Let each Recording Steward see that the Quarterly Conference Record for his charge is present at the District Conference for inspection, as the law of the Church directs.

The following committees have been appointed: On License to Preach and Admission on Trial—J. W. Ward, H. M. Young, J. H. Smith. On Elder's and Deacon's Orders—J. T. Lewis, T. M. Bradley, J. J. Garner.

H. S. SPRAGINS, P. E.

IS IT RIGHT TO ADVERTISE COCA COLA?

Men who play the wily game of politics have discovered that the best way to distract the attention of the public from their own shortcomings is to make a loud-mouthed sensational attack upon some one else. As the cuttle-fish eludes its pursuer by clouding the surrounding water with the contents of its ink sac, so the political adventurer takes advantage of the ignorance and prejudices of the people to escape from his indefensible position by muddying the waters of public opinion.

A case in point is the recent attack made upon the religious press for carrying Coca-Cola advertising. This attack was made by a politician who was supposed to be an expert in

chemistry but who, having brought a suit against the Coca-Cola Company, was humiliated by having to acknowledge that he could not qualify as an expert. The court decided in favor of the Coca-Cola Company as it was clearly shown that the only essential difference between Coca-Cola and coffee or tea is that the former contains only about half as much caffeine as the latter and that the flavor is different.

The question as to whether it is right to advertise Coca-Cola seems to resolve itself therefore into the question as to whether it is right to advertise coffee, tea, chocolate, cocoa and other beverages of the caffeine group.

"One of the greatest lessons in life is to learn to take people at their best, not their worst; to look for the beautiful, not the ugly; the bright, not the dark; the straight, not the crooked side."

MIGHT NOT BE ALIVE.

McMinnville, Tenn.—Mrs. Ocie Jett, of this place, writes: "I don't believe I would be living today, if it hadn't been for Cardui. I lay in bed for 27 days, and the doctor came every day, but he did me no good. Finally, he advised an operation, but I would not consent, and instead took Cardui. Now I am going about the house doing my work, and even do my washing. Cardui worked wonders in my case. I am in better health than for five years." Cardui is a strengthening tonic for women. It relieves pain, tones up the nerves, builds strength. Try it. At your druggist's.

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State of Alabama, Walker County.

Before me, J. Frank Baker, a Notary Public in and for said State and county, personally appeared Mr. W. R. Key, who, being duly sworn, deposes and says that on or about the 1st of March, 1911, he went to Dr. B—, a practicing physician of Carbon Hill, and to Dr. G—, of the same place, for treatment for his son, John Key, for the disease known as pellagra, pronounced so by both Dr. B—, and Dr. G—, who gave him some medicine, but told him that he could not be cured. He kept growing worse till he sent to G. P. Baughn for treatment, and after using Baughn's Pellagra Remedy for about two weeks began to improve, and was completely cured after taking the treatment eight months. He is now entirely well and able to do good work.

(Signed) W. R. KEY.

Sworn to and subscribed before me this, the 20th day of February, 1913.

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OUR CALENDAR.

Connectional Meetings.

Sunday School Board, Dallas, Tex., May 2-4.
Epworth League Board, Dallas, Tex., May 4-6.
College of Bishops, Dallas, Tex., May 5-6.
Board of Missions, Dallas, Tex., May 7-11.

District Conferences.

Winona, Belzoni, Miss., May 15-18.
Durant, Sidon, Miss., May 14.
Greenville, Cleveland, Miss., May 22-25.
Jackson, Flora, Miss., May 13-16.
Brookhaven, Georgetown, Miss., May 6.
Corinth, Sherman, Miss., June 12-15.
Shreveport, Pleasant Hill, La., June 19-25.
Lafayette, New Iberia, La., May 19-22.
Sardis, Como, Miss., April 17-20.
Alexandria, Columbia, La., June 12-15.
Seashore, Bay St. Louis, May 16-17.
Meridian, Quitman, Miss., May 27.
Monroe, Eastrop, La., June 3.
Baton Rouge, Wilson, La., June 5-8.
Holly Springs, Tulsa, Miss., June 17-19.
Aberdeen, Verona, Miss., June 18-19.

General Missionary Conference,

Southern Assembly Grounds, Waynesville, N. C., June 25-29.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Second Round.

Tylertown, at China Grove, May 10, 11
McComb, Centenary, May 14
Scotland, at Bethesda, May 17, 18
Topisaw, at Topisaw, May 24, 25
Brookhaven, May 28
Meadville, at Bethel, May 31, June 1
Hazlehurst, June 4
Pleasant Grove, at Tilton, June 7, 8
ROBT SELBY, P. E.

Hattiesburg Dist.—Second Round.

Oloh, at Oak Grove, May 10,
Silver Creek, at Bethel, May 11, 12
McLain, at Winborn Ch., May 17, 18
Leakesville, at Ronsaville, May 20,
Eucutta, at New Hope, May 22,
Vossburg & H., at Saundersville, May 25, 26
Richton, May 23,
GEO. H. THOMPSON, P. E.

Jackson Dist.—Second Round.

Madison, at Pocahontas, May 9,
Satartia, at Mt. Olivett, May 10, 11
Flora, at Bentonla, May 11, 12
District Conference, at Flo-
ra, May 13, 16
Benton, at Zeiglerville, May 17, 18
Edwards, at Clinton, May 25, 26
Jackson, at Rankin Street, May 28,
Sharon, at Thornton's Cha-
pel, May 31, June 1
Canton, June 1, 2
Bolton, at Raymond, June 4,
Jackson, at First Church, June, 8,
Jackson, at Cap. Street,
8 p. m., June 8,
PAUL D. HARDIN, P. E.

Meridian Dist.—Second Round.

Meridian, East End, May 11, 12
Meridian Fifth St., May 11, 12
Matherville, at Liberty, May 24, 25
Buckatunna, at Chicora, May 31, June 1
Daleville, June 7, 8
J. T. LEGGETT, P. E.

Newton Dist.—Second Round.

Decatur and Union, at D., May 10, 11
Trenton, at New Prospect, May 16,

Shiloh, at Johns, May 17, 18
Neshoba, at Mars Hill, May 24,
Philadelphia, May 25,
McDonald, May 26,
Lake, June 1, 2
Morton and Pelahatchie, at
Pelahatchie, June 4,
Hickory, June 8, 9
H. WALTER FEATHERSTUN, P. E.

Port Gibson Dist.—Second Round.

Vicksburg, Washington street,
at Red Bone, May 10, 11
Vicksburg, Crawford St., May 11, 12
Harriston, at Cane Ridge, May 17, 18
Hermanville, May 21,
Utica, May 24, 25
Natchez, Pearl Street, May 28,
Fayette, June 1, 2
Rocky Springs, June 4,
Oak Ridge, June 7, 8
T. W. ADAMS, P. E.
Lorman, Miss.

Seashore Dist., Second Round.

Poplarville, Friday, May 9
Carriere and Picayune, May 10, 11
Pascagoula and Ocean Springs,
at Ocean Springs, May 20
Derby, at Byrd's Chapel, May 24, 25
Coalville, at Fayard's Chapl, May 28
Escatawba, at Orange Grove,
Saturday before June 1
Logtown, June 4
Americus, at Big Point, June 7, 8
W. H. HUNTLEY, P. E.

NORTH MISSISSIPPI CONFERENCE.

Aberdeen Dist.—Second Round.

Amory and Nettleton, May 10, 11
Vardaman, at Hurricane, May 13,
Nettleton Ct., at Carolina, May 17, 18
Buena Vista, at Boone Ch., May 24, 25
Fulton, at Friendship, May 31, June 1
JNO. W. BELL, P. E.

Columbus District—Second Round.

Brooksville, at Brooksville, May 3, 4
Crawford, at Crawford, May 4, 5
Sturgis, at Mt. Airy, May 10, 11
Cochrane, May 17, 18
Columbus Circuit, May 24, 25
Greenwood Spgs., at G. S., June 4
Smithville, at Smithville, June 6,
Tremont, at Mt. Olive, June 7, 8
J. E. THOMAS, P. E.

Corinth Dist.—Second Round.

Gnntown and Baldwyn, at
Pleasant Valley, May 10, 11
Iuka, at Bethel, May 17
Iuka St., May 18, 19
Kirkville, at Gilmar's Chapel, May 23
Wheclers, at Hoges Chapel, May 24, 25
Corinth, at Marvin's
Chapel, May 31, June 1
Corinth, South Side, June 1, 2
Ripley, at Blackjack, June 7, 8
Chalebeate, at Walnut, June 8, 9
J. H. MITCHELL, P. E.

Durant District—Second Round.

Ebenezer Ct., at Bethany, May 10, 11
Black Hawk, at Acona, Tues.
11 a. m., May 13
Sidon, at Sidon, May 15
West, at Emory, May 17, 18
Poplar Creek, at Wesley, Fri-
day, 11 a. m., May 23
McCool, at Chapel Hill, May 24, 25
W. S. SHIPMAN, P. E.

Greenville District—Second Round.

Shaw and Merigold, at
Shaw, May 11, 12
Coahoma and Lyon, at Lyon
May 18, 19
Jonestown and Belen, at Be-
len, June 1, 2
Rosedale and Hillhouse, at
Hillhouse, June 8, 9
H. S. SPRAGINS, P. E.

Holly Springs Dist.—Second Round.

Abbeville, at Union Hill, May 10, 11
Lamar, at Mt. Hope, May 12,
Waterford, at Harris Ch., May 17, 18
Mt. Pleasant, at Union, May 19,
Ashland, at Shawnee, May 24, 25
Toccapola, at Salem, May 31, June 1
Randolph, at Washington, June 2,
R. A. TUCKER, P. E.

Sardis District—Second Round.

Wall Hill, May 10, 11
Tyro, May 17, 18
Lake Cormorant, May 24, 25
Hernando, May 31, June 1
J. W. DORMAN, P. E.

Winona Dist.—Second Round.

Schlater, at Schlater, May 10, 11
Beliefontaine Ct., at Long
Minter City, at M. C., May 11, 12
Belzoni, at Belzoni, May 17, 18
Winona Ct., at Bluff Spgs., May 24,
Carrollton Ct., at North Carroll-
ton, May 25, 26
Tutwiler Ct., at Cherry
Hill, (a.m.), June 1,
Webb Ct., at Glendora
(p.m.), June 1,
Mars' Hill, at M. H., June 5,
Kilmichael Ct., at Stewart, June 7, 8
BEN P. JACO, P. E.

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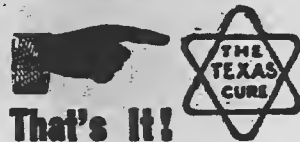
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Woman's Missionary Work

Edited by Mrs. R. F. Harrell, Centerville, Miss.

Conference Press Superintendents:

Louisiana Mrs. A. C. McKinney, Ruston, La.
Mississippi Mrs. H. L. McCleskey, Hazlehurst, Miss.
North Mississippi Mrs. A. C. Yeager, Water Valley, Miss.

All communications for this department should be sent to the Editor at the address given above.

The Council Meeting of Woman's Missionary Society of M. E. Church, South.

The third session of this notable gathering of Christian women met in Birmingham, Ala., April 9-17. Ninety-three members of the body answered to roll call, and enjoyed the privilege of the floor and voted on all questions.

Beside these, there was a large attendance of visitors, all of whom were deeply interested in the continuous proceedings. The influences of this meeting are bound to be far-reaching even after the exodus of this host, for "The Lord gave the Word—great is the host of women who publish it."

Reports from all the foreign fields were made by the Secretary of the Foreign Department, and foreign missionaries gave encouraging accounts of the progress of our schools. Bishop Lambuth made a deeply interesting address on Sunday on his mission to "Darkest Africa," which seemed to bring the uttermost parts of the earth closer to us, and helped all to feel that "God made of one blood all nations of the earth." The supreme need of the day was felt to be Africa's dire need. In close correlation with this seemed to be the need of the Negro in our midst.

On Monday night the Deaconesses were consecrated by Bishop McCoy. This was a solemn and impressive spectacle witnessed by hundreds of people, the immense church being taxed to its utmost seating capacity. Tuesday night twelve foreign missionaries were consecrated. Each of these twelve young women told in brief but thrilling words the story of her call to the work, of her efforts to evade it, and her final acceptance, with the joy and peace which complete surrender to the Divine Will always brings.

The reports from the home field were made by the Secretary of the Home Department and showed extensive progress. There are many superior minds among the officers and members of this body, and frequent discussions with foemen worthy of their steel showed the "diamond-cut-diamond" power of their incisive minds. Three new officers had to be elected, the First and Second Vice President and a Secretary for the Home Base. This latter place was filled by Mrs. Bessie W. Lipscomb, the faithful, efficient, and much loved President of the United Societies of the Mississippi Conference, and the Lady Principal of Whitworth College, who accepted the place as a call to service for the Master.

Appropriations amounting to over \$400,000 were made for the support of the various fields, institutions, and beneficiaries. These are always made on the basis of the collections of the past year, and always on faith in their constituents. The collections last year by the United Board of Missions were over a million dollars.

Some very flattering testimonials to the ability of our leaders as women of fine business qualities were received. The courtesy, hospitality, and affectionate consideration of the people of Birmingham for the welfare of their guests made a deep impression on all hearts. Each one felt that a personal vote of thanks to every member of the various churches who administered to our comfort would not have been amiss. To crown all, the Mayor extended an invitation to return next year, but the line of march will be westward, and Fort Worth

will be the objective point. During all these days of counsel, communion and service, all perplexities were laid before the Court of Highest Appeal, before Him who hath said, "I will never leave thee nor forsake thee."

A. C. Y.

Comparisons Not Always Odious.

Mrs. J. J. Holmes, our Louisiana Conference Treasurer, says that comparisons are sometimes glorious, and gives the following item to bear her out in her statement: Collections for the first quarter are \$1908.27, against \$1665.32 for the first quarter last year. This gain is in the Home Department, as the Foreign Department doesn't quite come up to last year's amount, owing to large contributions to the Jubilee Fund last year. The pledges, however, are much better. Mrs. Holmes says that she feels that we are really in the "Forward Movement," to some extent anyway.

The Foreign Mission Work of a Vashti Girl.

The following is culled from a leaflet issued by the Board of Missions: "She was only seventeen, and not very large, but was engaged to work during vacation for a wealthy family as up-stairs girl. Her salary was ten dollars per month—the first money she had really ever earned for herself, and doubtless she was strongly tempted to spend it for dress. She had studied missions at Vashti, and was interested in helping others. Through a native missionary she learned that a school was badly needed for four girls in India, and she decided to contribute \$5 (isn't that a rebuke to us?), and tell her Sunday school class about the need. The girls took the matter up and raised \$50. Not content with this, she went to the pastor and asked him to put the matter before the Church. The preacher declined, but said that she might address the congregation. As she had never made a public speech, she did not want to do this, but as there was no other way she decided to try. The pastor kindly introduced her and she read the letter from the native missionary, briefly stating conditions. The pastor told the ushers to pass the plates, and when the cash and subscriptions were counted and collected, \$500 was turned over to this girl. After adding another five from her own wages, she joyfully sent the money to India. Truly, her efforts were abundantly blessed of the Lord, and she has set us an example that is worthy of emulation."

Message from a Korean Woman.

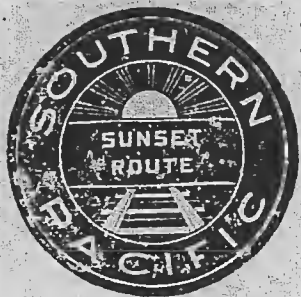
"Tell them there are hundreds and hundreds who must go into Christless graves unless they send more helpers, O tell them; make them understand!" This was the message from a Korean woman, delivered by Miss Lillian Nichols at the Council Meeting in Birmingham. Will the women of Christian America turn a deaf ear to this plea? Can you not feel the anguish of those hearts as they plead for more workers to carry the message of salvation to those who are sinking into Christless graves? Oh, let us be about our Master's business! It requireth haste.

The Missionaries Responsible for China's Awakening.

Mr. R. D. Smart, Jr., says: "To-day there are in China approximately 4000 missionaries, representing 70 different Societies. This marks a tremendous advance in recent years; and

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inadequate as this force is to thoroughly evangelize China, being less than one missionary to every 100,000, it is the missionaries who are chiefly responsible for the awakening of China. Mr. F. S. Brockman has expressed the opinion that if to-day all the missionaries were removed from China, the gospel of Jesus Christ would, though much retarded in its progress, continue to spread until China became a Christian nation."

Mississippi Conference Meeting.

The distinguishing features of the Mississippi Conference Missionary Meeting, now in session at Hattiesburg, are the undivided attention to the business in hand by all delegates present, the efficient preparation made by those who have it in charge, and a universal desire to get and give all the good things in store.

The Conference is fortunate in having had present all through the session Mrs. A. L. Marshall, Editorial Secretary from Nashville; Miss Myrtle Long, who is doing such a grand work as deaconess at Biloxi; Miss Nell Drake, a missionary to China, now at home on furlough; and Mrs. S. S. Harris, who has been in China for five years at work as one of our most efficient representatives in that field. All these workers, together with local and visiting ministers, have shown a deep interest in the sessions and have contributed to the program by furnishing valuable information and making burning appeals for the work at home and abroad.

Mrs. Bessie W. Lipscomb, the President, goes soon to Nashville as Secretary of the Home Base; and, while it is with genuine sorrow that this Conference parts with her as its leader, she will still be in close touch with the Mississippi work, and in a position to render more wide-spread service than ever.

Lack of space prevents our sending in detailed accounts of the meeting as it progresses, for every minute of the time has been crowded with work and well arranged exercises. Those present feel themselves blessed in being able to partake of such a feast of good things, and will be prepared to take back to their home auxiliaries ideas for better work and higher inspiration. Officers for the ensuing year will be elected to-day, and will be reported promptly to this column.

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Why shake with an attack of chills one minute and burn up with a raging fever the next when you can cure yourself so easily? All you need do is to go to your nearest druggist and buy a 50 cent bottle of Swamp Chill and Fever Cure. It will do the work thoroughly in three days—break up the chills, drive out the fever and make you feel spry and hearty. This wonderful remedy acts with marvelous quickness, almost like magic! You begin to feel better from the very first dose and you keep on feeling better every day. Swamp Chill and Fever Cure leaves no bad after effects as it contains no arsenic or other dangerous drugs. It is an agreeable tonic syrup and no purgative is required in connection as it acts directly upon the liver and bowels, cleaning them gently, and thoroughly removing the trouble. For grip, malaria and colds, it's the quickest and surest cure on earth. No home can afford to be without Swamp Chill and Fever Cure. You should keep it on hand constantly as it is an absolutely safe and reliable remedy and will save many dollars in doctors' bills. So don't fail to buy a bottle today. Costs only 50 cents at all druggists—or send 50 cents to Morris-Morton Drug Company, Fort Smith, Ark., and they will supply you. Your money back if it fails.



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The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

Rev. J. W. Perry has a Teacher-training class at Haynesville of 15 members. Thus does the wise pastor look out for the coming teachers of the children of his church. In what way could he be a greater blessing to his Church, than to train his most important co-workers for more effective teaching? Thus, and thus only, shall the kingdom be founded upon a rock. The teacher holds the key of the kingdom, and "the world shall be evangelized in that generation when the teachers of its youth determine that it shall be so." The trainer of teachers is the maker of the world. To multiply by one makes slow progress, but when one multiplies by fifteen the numbers soon become large.

Dr. Oscar Dowling of Louisiana and Dr. Friedmann, the German scientist who is in America experimenting with an alleged consumption cure, are both prominent national characters at this time. The former is conducting a crusade to prevent disease, and the latter is endeavoring to cure it after once it has been allowed to take root. These two men are about parallel with the Christian teacher who is endeavoring to bring up children "in the nurture and admonition of the Lord" and the evangelist-reformer who is trying to save adult sinners who let the formative period in life pass without becoming established in Christian character. As it is to be hoped that Dr. Friedmann may have found some remedy for the dreaded white plague and will succeed in curing many; so it is hoped that the evangelists, the courts, and the reformatories may accomplish much in their line. But how much better would it be if Dr. Dowling should succeed in stopping this and other infectious diseases before they mark their patients, and the teacher and parent could so mold the character of the child that the adult evangelist-reformer would be an unnecessary person in the Church's scheme of morals. If normal children were trained by wise and pious parents of the Hannah, the Lois, and the Eunice type, the adult conversion will be a rare occurrence and not the rule. While the birth rate is being increased the death rate should be decreased; and while the Church should be concerned about making adherents, she should also be concerned about saving those who belong to her by natural increase.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Rev. E. H. Cunningham of Myrtle sends out a very clever postcard inviting members to his good school. It has proven to be so helpful that a copy is added:

"A warm welcome for you! When? This coming Sunday morning. Where? At the Methodist Church. Who? The welcome and invitation are for you, and your friends hope to have the pleasure of your presence. Remember, the doors swing wide open for you, and your presence will be appreciated."

Everything is quite simple and plain. It's just the place for holy gain; There, kindly words and friendly hands Are offered you, by our little band. Your friend,—E. H. Cunningham
Pastor."

Activity is the law of Christian development, but that activity must be intelligently directed.

Remember that only a few Sundays now intervene before the May-time season for celebrating Children's Day. Let every pastor and superintendent take notice and have the best service possible on that great day.

Mrs. J. P. Hewlett and Miss Lyons of First Church, Corinth, have organized their Teen Age classes of girls, and Mrs. Hewlett's class started its social service program by taking dainty cake and lovely flowers to a

shut-in on last Sunday.

Mr. T. W. Cooper, the progressive superintendent at Eupora, reports a splendid Adult Bible Class Day with a generous collection. Mrs. Wyatt of the I. L. & C. was with them and delivered a fine address. She is doing a great work in Columbus.

There should be certain high class ideals, a definite goal, a growth and training through Bible study, and an exercise of heart life through some avenue of social service, all leading ultimately to the conversion and salvation of every member of every class.

Great emphasis is justly being placed on the organization of Teen Age classes in our State and Conference. Messrs. Smith and Lamar have helpful leaflets along this line and they or the Field Secretary will be delighted to send them on request to any teacher of such a class of boys or girls.

The middle teen years is the period of life when for most people the issues of life are essentially determined. They are years of strife, conflict, the crystallizing of life-ideals and purposes and the determining of a life career. The teacher of a pupil at such a time should mold well and wisely the character in her hands.

Emerson said: "The true test of civilization is not the census, not the size of its cities nor the crops, but in the kind of men the country turns out." Not only is it the test of civilization, but also of a Christian civilization; and the Sunday school is really the one great force which is turning out the finest and best prepared men and women to take the strategic places in this great busy world.

A STATEMENT.

To the Pastors and Sunday School Superintendents of the Mississippi Conference:

At a recent meeting of the Sunday School Board of our Conference, the Field Secretary was re-elected for another year. The contract was made, trusting to the Lord to open up some way for raising the money for the salary. Now it is impossible to keep a Sunday school man in the field without the co-operation of the pastors and superintendents in the work of raising the means to support him. Other denominations, in this State have men in the field, and have had for some time. Why can't we also maintain one? I am sure we can, and I also feel sure that every pastor and superintendent is willing to do his part, if he can only find out what is desired of him. Now will you allow me to suggest how you can help? Paragraph 256 of the Discipline says you "shall" hold Children's Day. Now under certain conditions this may be impossible or seem to be so; but I am sure you can take the collection on that day if you can not have the program. The money from this collection will help to defray the expenses of the Field Secretary. Again, you can take the 3-cent assessment collection ordered by the Conference at Hazlehurst, last December. (See pages 27 and 28 of the Conference Journal, 1912.) The proceeds of this collection are applied to paying the salary of the Field Secretary. There is still another way in which you might assist. We have good, loyal Methodist laymen who would give to the support of the Sunday school work of the Church if only called on. If you have any of these men in your charge, will you not speak to them about the matter? Their own Church should come before all other work. Don't you think so?

Unless we can get the pastors and superintendents of the Conference to respond to the above suggestions, it will be impossible to keep a man in the field in the interest of our Sunday schools, which means that we will have to take the rear seat in the work, thus losing sight of that department of our Church that furnishes

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MRS. BESSIE W. LIPSCOMB'S ENDORSEMENT OF WHITWORTH COLLEGE.

It is with deep regret that I sever my connection with Whitworth College and enter upon the new field of work to which I am called at this time. Through a period of thirteen years I have found a happy home for myself and my children, and a congenial field of work in this institution. In Dr. Cooper, under whose able administration I have served for the greater part of this time, I have found a wise leader, whom I honor greatly, and a warm personal friend, and I am deeply grateful to him and his good family for their constant kindness to me and mine.

Under Dr. Cooper's management the College has prospered phenomenally, and is to-day on the eve of its brightest and most useful period, and he deserves for the College the most loyal support of the Methodists of the Mississippi Conference while he steers her affairs into broader seas of service for the Church.

I lovingly and heartily commend Whitworth College and her head and heart, Dr. Cooper, with his faithful corps of helpers, to those seeking the best in a Church school, and I earnestly pray upon them all a continuance of God's blessings.

BESSIE W. LIPSCOMB.

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the greatest ingathering into the Kingdom of Christ. The Church that is progressive and wide-awake in Sunday school work to-day will be the Church that will take the world for Christ to-morrow.

Dear pastor and superintendent, what are you going to do about it? Did you know that about forty charges in the Mississippi Conference failed to observe Children's Day last year? Now if we as leaders fail to obey the Discipline (and the order of the Annual Conference), what can we expect the followers to do? This is not written in a spirit of criticism or rebuke, but that we may think and act and strive to make our Church lead in this important work. Methodists ought to be very loyal to the Sunday school work. One of the greatest men the world has ever produced gave us the Sunday school, in part, as it exists to-day. I refer to John Wesley.

Yours in the work,

R. A. MADDOX.

Will Relieve Nervous Depression and Low Spirits

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A GREAT MEETING AT BRANDON.

Dear Brother Meek: From the 7th to the 17th of April there was held one of the greatest revival meetings ever seen in Brandon. This is the testimony of those who have lived here for many years. At the beginning of the year I began to prepare specially for this meeting, enlisting the hearty co-operation of the leading members of the Methodist Church, and also of the other denominations. As the time drew near for the meeting to begin the members became more and more anxious for a revival, as they were made to see the great need for one. I do not remember to have seen a people so thoroughly prepared for a revival as these were at the time when our services began. God was graciously working in our midst.

My three brothers of the Mississippi Conference—B. W., H. P., Jr., and J. M. Lewis—were with us and did the preaching. The Lord was with us in power from the beginning and gave the brothers unusual liberty in preaching the Word. But the people did not depend altogether on the preaching and the singing. The men met at the Courthouse for prayer and consultation every morning for an hour or more. Not only were the Christian men here, but sinners came and asked for prayer. Never have I seen the men so in earnest about the spiritual and moral needs of Brandon. The women also met every afternoon for a like purpose. Before the meeting closed practically every man, woman and child in Brandon, and for many miles around, had been touched in some personal way by the meeting. Many of the seemingly hopeless cases, because they had been so long hardened in sin and indifferent to religion, came under conviction and asked for the prayers of the Christian people.

A large number both in and out of the church were converted, and backsliders were reclaimed and testified that they had again found their Lord. The entire membership of some families would speak of the joys of salvation. The whole Church was wonderfully uplifted and is now prepared to do the will of God as perhaps never before. Twelve were added to our Church on profession of faith, besides some who will join other Churches. We are still looking for a larger increase in membership, for the revival spirit continues.

The Men's Prayer Band of Brandon is now a permanent organization and meets every Sunday afternoon at the Courthouse for a threefold purpose: (1) To assist one another to live true to God and each other in the spirit of Gal. 6:1; (2) to help make Brandon a better and cleaner town morally; (3) to pray and work for the salvation of every unsaved man and boy in the town. This prayer meeting is increasing in interest and attendance. The women are similarly organized and meet in the Presbyterian Church, while the children, under the direction of that most capable and consecrated leader, Mrs. S. L. McLaurin, meet as a Missionary and Prayer Band in the Methodist Church.

The Sunday school has had a large increase and is doing the best work in its history. A Bible and Christian Workers' Study Circle is being organized among the young people, in response to their desire to have a better knowledge of the Bible and to be better workers for the Master. Much more remains to be done. God is with us still, and with consecrated lives and a conquering faith, we expect to go on to more glorious achievements. To God be all the praise.

OSMOND LEWIS.

REVIVAL AT COLLINS, MISS.

The revival which closed here last Monday morning was said by the citizens of the town and community to be the greatest meeting that was ever conducted at this place. It made a deep and lasting impression. Souls were awakened and believers were caused to do their duty by the power of the Spirit of God. From the very start the services were powerful and the interest increased to the very last. Before the meeting started the merchants agreed to close for the morning services which were held from eight to nine o'clock. Everybody closed up according to agreement and most of the merchants came to the services. Even on Saturday they came. There is no way of knowing how many were converted. I never counted them and no one else that I know of did. The doors of the Church were only opened three times, and twenty-five joined the various churches in town. One of the great blessings of the meeting was the unity of the preachers in their efforts. They all stood together and presented a solid front to the enemy. It was a blessing to hear the earnest prayers of the Presbyterian and Baptist pastors—Revs. J. W. Allen and J. P. Williams. God blessed their people and we feel sure that they were more than repaid by the influence of the meeting. We are now having a preachers' prayer meeting and we feel that this

will be the means of drawing us closer together and making our work count for more. There were some twenty-five or thirty who took up family prayer in the three churches. Some of the most prominent people in town assumed this obligation.

Rev. D. E. Kelly led us in this meeting and he did some of the best work we have ever witnessed. The Conference has made no mistake in holding him in the place of Conference Evangelist. God was and is with him. He is one of the most consecrated preachers it has been our privilege to hear. I have had him in meetings before, but he is a bigger and better man now than he was when he was last with me. May God continue to keep him humble and holy, that he may continue to do great things for the Master's glory. The town, not the Methodist Church, gave him a purse of \$210. Everyone who heard him was glad to contribute, and it came in pennies and dollars.

The people were more than kind to the preacher. They pounded him in great fashion. It came from friends some of whom we have not found out, and it came in quantities that will affect the high cost of living for one Methodist preacher for some time to come. For all of these kindnesses shown by the loving and kind people (of all churches and of no church) in our town, we are thankful. God has given us these wonderful blessings, that we may, by his grace, be able to serve for his glory for many days to come.

JOHN C. CHAMBERS, P. C.

A GREAT REVIVAL.

We closed a good meeting at the lumber camps of the Gilchrist-Fordney Lumber Co., on Monday night, April 7. We began regular services on March 30, preaching both morning and night. On Tuesday evening, April 1, Brother D. E. Kelly arrived and did the preaching for us. For seven days he preached heart-searching and convincing sermons. Before the meeting began the church was very weak, having a membership of only eight. At the close of the meeting we had added 36 to our enrollment, some of whom are among the most influential men of the camps. At first the house would easily seat the people, but after the first three days the house would not hold them at all.

Some of the men after having heard the sermon on the subject, "Pay-day is Coming," said that they felt like the "cows had run over them." There was such convicting power in Brother Kelly's sermons that some tried to stifle their feelings of guilt, but they could not do so.

Miss Nona Stanly, who has taught the public school at the Camps for four years, is the superintendent of the Sunday school and has done a noble work. She realized the answer to her prayers during this meeting. Miss Nancy Robins, the music teacher, did all she could to make the work a success, and rejoiced to see her efforts blessed. Hearts that were cold toward the pastor before the meeting are now warm and full of love. This point paid last year to the pastor only \$13. After paying Brother Kelly \$56 they assessed themselves for the pastor this year over \$200. Brother Kelly did most excel-

lent work, the results of which bid fair to abide. There is in his work no element of the superficial.

The prayer meeting held last week was one of remarkable power. It was well attended and everyone took an active part.—C. H. Strait, P. C.

MY MOTHER.

By W. A. Belk.

I love the Sun—the light of day,
Whose glory leaps from hill to hill,
I love his grandeur—his mighty sway—
But I love her better still.

I love the Moon—the Queen of night,
Whose silvery shimmers thrill
My soul with keen delight—
But I love her better still.

I love the stars—those laughing stars,
They charm me at their will,
They drive from me these earthly cares—
But I love her better still.

I love the mountains—grand, sublime,
Whose peaks the skies would fill,
Whose rocks would mark the hand of time—
But I love her better still.

I love the Ocean—the Mighty Deep,
Fed from earth's remotest kill,
As on it moves with mighty sweep—
But I love her better still.

I love all Nature—it is divinely made,
Whether forest, flower, lake or rill,
Whether heated desert or cooling shade—
But I love her better still.
Holly Springs, Miss.

Fine Table Meal

—Pure, wholesome, nourishing table meal cannot be ground with cheap mills—mills that are made merely to sell.

Those who use

Monarch Mills

can tell you how easy it is to grind the best meal, and how profitable they find it grinding for their neighbors. If you will write us stating the kind and amount of power you have, we will tell you some facts about meal grinding that will surprise you.

SPROUT, WALDRON & COMPANY
Box 428, Muncy, Pa.

NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 60—No. 20.

"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2986.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, MAY 15, 1913.

CHAS. O. CHALMERS, Publisher.

AN EPISCOPAL ADDRESS.

To the Ministers and Members of the Methodist Episcopal Church, South.

Dear Brethren: We are impelled by a deep sense of the importance of the matter to invite your attention at this time to the consideration of the imperative necessity of extending the circulation of the periodicals of our Church.

The interest of our people in the work of the Church cannot be greater than their knowledge of its efforts and enterprises. Their zeal for the promotion of the kingdom of heaven must be in proportion to their information concerning its needs and progress. Their religious experience and growth in grace must be vitally affected by what they read.

We cannot depend upon any other publications than our own periodicals to serve the high ends of informing our people accurately concerning the interests of our Church and instructing them in righteousness and true holiness. If one or more of our papers were read regularly in every home represented in our membership both the piety and prosperity of our beloved Church would be immeasurably advanced.

At Nashville, Tennessee, our Publishing Agents, Smith & Lamar, publish the Christian Advocate, our general organ. This paper presents weekly reliable accounts of the work of the Church throughout the connection in both the home and foreign fields. In its columns appear also carefully prepared articles in which the current topics of the day are ably discussed.

At various other points are issued the organs of the Annual Conferences. All these papers are worthy of the patronage which they seek, and which they need to secure their highest efficiency.

We are informed by our brethren who are in charge of these periodicals that only about one-third of the membership of the Church is reached by them now. If they accomplish so much while reaching so small a part of the Church, what would they not achieve if they were read by all our people? We fear that with their present circulation they fall far short of reaching all the official members of the Church even. Surely we cannot be satisfied with this condition. If the official leaders of the Church do not take and read our papers, how can we expect our people to become the intelligent and fruitful Christians that they ought to be?

Our Quarterly Review, a periodical of great value and high character, ought to be found in the homes of our official members at least.

We believe that our preachers would make their own work vastly more easy and effective if they would put forth earnest and persistent efforts to introduce these publications into the homes of the people committed to their charge. One round of pastoral visitation in which this matter was emphasized, would result in the great enrichment of the spiritual life and quickening of the religious energies of the members of the

Church throughout the entire connection. It would be difficult to overstate the immense good which would follow such a Church-wide campaign in this interest.

We entreat, therefore, our pastors, official members, and all our people to whom this word of exhortation may come, to unite in the endeavor to bring to pass the great good which may thus be accomplished.

We shall be most happy if in the pastoral reports made to the Annual Conferences of the year 1913-1914 we find that every preacher has done his duty faithfully with respect to this important matter. If such shall be the case, we are confident that cheering progress will be reported in all other departments of our work.

The reports made at the last session of the Annual Conferences show that our total membership is now approximately 1,950,000 souls. Let us aim at carrying the figure above 2,000,000 during the year now at hand. Let sinners be called to repentance and multiplied thousands of wandering souls be gathered into the fold. And while the flock is increased let us be careful also to provide wholesome food for it. To the accomplishment of these high ends let us bring to bear the power of our own press.

Detailed plans for extending the circulation of our periodicals will be published in due time by our brethren to whom the Church has committed this important interest. We earnestly ask and confidently expect the hearty co-operation of our pastors and people in carrying these plans to successful fulfillment.

With gratitude to God for the unspeakable blessings of the past, we invoke the favor of our Lord upon all our people in the days to come. Let his work appear unto his servants and his glory unto their children. "And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea the work of our hands establish thou it."

Signed, A. W. Wilson, Eugene R. Hendrix, Joseph S. Key, Warren A. Candler, H. C. Morrison, E. E. Hoss, James Atkins, Collins Denny, Jno. C. Kilgo, W. B. Murrah, W. R. Lambuth, R. G. Waterhouse, Edwin D. Mouzon, J. H. McCoy.

Dallas, Texas, May 8, 1913.

LET THE GOOD WORK GO ON.

We are pleased to note that revival fires are beginning to burn here and there in our patronizing territory. This greatly delights us, and we hope and pray that these fires may catch from place to place until all Louisiana and all Mississippi shall be aflame with spiritual life and power. And if the conditions were faithfully met in our various pastoral charges, there is no doubt that such would be the case.

The spiritual wave that has been sweeping over the Holston country for some months yet shows no signs of subsiding, but, on the contrary, seems to be widening and mounting higher. With the hope that it may help the cause in our section, we quote the following from a recent article

in the Midland Methodist by Dr. J. A. Baylor, the Secretary of the Holston Conference Committee on Evangelism:

"The revival wave is more prevalent than we have ever known it in Holston. Almost every pastor is proving a first-class evangelist. In stressing the evangelistic gift in the pastorate there is no intention on the part of the Committee on Evangelism to detract from the work of any man engaged in the distinct and exclusive work of an evangelist. Far from it. There are all too few evangelists of the right kind. * * * It is their very scarcity that marks the need of an evangelistic pastorate. If there is to be a great and general revival in the Church, one that will turn the tide of waning membership in all the Churches, that will rebuke worldliness and put a conquering enthusiasm into our gospel, one that will make real inroads upon the ranks of sin, every pulpit must flame with holy fire. And our belief is that God does not call men to preach without giving them in some degree the evangelistic gift and spirit. Our work has been largely directed toward stirring up this gift in all the preachers. The revival is mightily helping every other cause."

WE STAND WITH DR. ABBOTT.

At the recent meeting of the American Peace Congress, Dr. Lyman Abbott, who was one of the Vice Presidents of that organization, was refused re-election because he had signed a petition to Congress in favor of a larger Navy. We do not think Dr. Abbott's action was at all prejudicial to the cause of peace. Contention and strife will never be stopped by convention speeches and resolutions. Injustice, oppression, and unrighteousness must be wiped out before "sweet concord" can prevail among the peoples of the earth. The coming of that glad day is yet in the far future; and at present it behooves every nation to provide a sufficient military force to protect properly its interests and maintain quiet and good order. We have before us an example of what may result from having a weak government in the pitiable plight of poor Mexico. Let the peace theorists gaze upon that unhappy spectacle and learn wisdom. The brilliant Editor of The Outlook is a far saner advocate of peace than those ante-millennarians, if we may be allowed to coin a name to fit them.

Courtesy is itself a form of service. By gentleness of manner, by an unobtrusive sympathy, by thoughtfulness for others in little things, we may smooth the roughness of life for those with whom we live, soothe their vexations, and contribute more to their real happiness than by great and signal acts of generosity.—R. W. Dale.

How sacred, how beautiful, is the feeling of affection in pure and guileless bosoms! The proud may sneer at it, the fashionable may call it fable, the selfish and dissipated may affect to despise it; but the holy passion is surely of heaven, and is made evil by the corruptions of those whom it was sent to bless and preserve.—Mordaunt.

SUDDEN DEATH.

(This impressive utterance, which is strikingly religious in sentiment, appeared in the Commercial-Appeal of March 27, when the papers were filled with distressing accounts of the storms and floods that had wrought ruin and death in several States.)

The dark wing of death has hovered over the land. In the West many lives have been snuffed out in mighty gusts of wind. In the Ohio Valley hundreds of souls have been washed to eternity by the relentless torrents of water. How many of these unfortunates were ready to go no one can say. Only the Great Father knows. The lesson is plain. We should all be ready to go when we are called. Every man should keep his house in order. Sudden death must be expected.

This world, as all of us know, is a land of the dying, but what we too often forget is that the next is a land of the living. We should, therefore, so conduct ourselves that we can live in peace when we journey there. In this world we should live cleanly, honestly and according to the laws of God and man.

Death to a good man, according to Clarke, is but passing through a dark entry out of one little dusky room of his father's house into another that is fair and large, lightsome and glorious and divinely entertaining.

But how about the man who is not prepared to go? This is the question which must be considered.

As the shades of night sifted down over ill-fated Omaha and the Western States an unexpected storm swept over the country and a trail of death and desolation was left in its wake. In Ohio the maddened torrents of the swollen river raged over cities, towns and hamlets, and to-day a wrecked and ruined path marks the ravages of the floods, while thousands who were enjoying the light of life but a few days ago have gone to join their fathers.

The ancients used to fear death. It is different with mankind to-day. This is one of the fruits of Christianity. We do not so much fear death, it is only dying. To neglect at any time to prepare for death is a serious mistake, for we never know when or where the summons will come.

It does not make any difference at what hour the righteous fall asleep. Death cannot come unawares to the man or the woman who is fit to die, for he who always waits upon God is ready at any time the final call is made.

The example of the recent calamity is most instructive. It should be a lesson for us all. When in the dark hours of night, amidst music, light and laughter, the mighty Titanic sank beneath the freezing waters of the Atlantic, over a thousand lives were lost. Death came suddenly. Death was entirely unlooked for. Death gave no warning.

Some, perhaps, were willing and ready to accompany the dark angel, but others were not, and here again the inevitable lesson is brought home.

Death is, after all, but the sleeping partner of life. It is but a change of existence. It is a great, insoluble mystery we are always flying from and running toward.

We should, therefore, accept the words of Socrates and remember to "be of good cheer about death, and know this of a truth that no evil can happen to a good man, either in life or after death."

If we are prepared to meet our Master, if we are sustained and soothed with a clean conscience, if we have lived in the light of the Lord, we have nothing to fear from storms or floods or fires.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath;
And stars to set, but all—
Thou hast all seasons for thine own, O Death."

"If there is anywhere on your horizon a spot of light, fix your eyes upon it and turn your thoughts away from the clouds which may cover the rest of the sky. One spot of blue is worth a skyful of gray."

ANENT AMATEUR THEATRICALS.

One of the queer things about human nature is its capacity for diverse opinions. All men do not think alike upon any question; often they honestly differ from one another, and at such times it is perhaps as well that their variant views be opposed, since by no other process is the truth ascertained. So long as the clash is kindly and the spirit considerate, no harm is done.

In reading the recent editorial utterance upon the subject of amateur theatricals, I found myself wondering if the assertions of the writer could be sustained. Almost surely the theater is not in the most disreputable period of its history; undoubtedly there are many men and women of the highest character and ability in the theatrical profession, and beyond any question some of the best people in the world patronize it. Certainly it is less than chivalrous to bring by innuendo such a wholesale and railing indictment against the virtue of the women of the stage, and the accusation poorly befits a Christian journal.

Granted, however, for argument's sake, that all the premise were true. Is the natural, inborn instinct of humanity to be repressed because some pervert it? Shall nobody preach because soap-box socialists rant raucously from street corners? Shall children be denied the paint-box, because some artists portray indecencies? Shall music perish, because moral perverts prostitute it to vulgar orgies? Shall we drink no water, because some men will insist upon quenching thirst with liquors?

The amateur performance is often crude, but that is about the worst to be said against it. By means of it healthy-minded, normally-organized, competently supervised young people provide themselves with innocent and instructive recreation, develop talents, and give others wholesome entertainment. The drama makes a powerful and natural appeal to the mind through psychological principles which no ecclesiastical authority can ever annul. Not only do we err when we impose arbitrary and onerous standards, but, on the other hand, we should provide an outlet for these natural and entirely proper instincts.

Aberdeen, Miss.

I. D. BORDERS.

THE EDITOR'S REPLY.

Brother Borders begins his article by commending that form of discussion which is considerate and kindly in spirit, but he does not go far before he gives what he has to say a decidedly personal turn by accusing the Editor of being unchivalric and of conducting the Advocate in a manner which "poorly befits a Christian journal." We sincerely regret that his practice does not come up to his preachment; for we should much prefer to discuss the principles involved in the issue between us in a wholly impersonal way, than to have to meet him upon the plane to which, after such high pretensions, he so quickly descends.

Our brother entitles his article, "Anent Amateur Theatricals," but it is quite as much a defense of the public theater. To see a Southern Methodist preacher coming into public print as an apologist for the professional stage is something "new under the sun." However, it is not the first time that our Brother has appeared in this role, since a few weeks ago some of our disturbed church members in North Mississippi sent us a clipping from the Memphis Commercial Appeal which showed him performing a similar feat in that widely circulated daily. Is not the attitude of the Methodist Episcopal Church, South, hostile to the theater? It most assuredly is, as can be proven by its official declarations? When he was admitted into full connection with the Annual Conference, did not Brother Borders promise "to conform to the Discipline of the Church?" He did, or he would not have been received. Why then should he, while filling one of our pastorates, be writing for the press communications that are calculated to encourage our members to do things which the Church, through her constituted authorities, urges them not to do? What has he done with the sacred vows that he publicly assumed?

But let us come more directly to the consideration of his present deliverance. Almost the first statement that he makes is a misrepresentation. He represents us as having said that "the theater is in the most disreputable period of its history." We made no such utterance. Here is

what we said: "Never in its long and discreditable history has the theater been MORE corrupt than it is at this time." Between what we did say and what the gentleman represents us as having said, there is all the wide difference between the comparative and the superlative. And we believe that our affirmation is true. At any rate, with leading stars of the dramatic world so often figuring in divorce courts and remarriages; with accounts of scandals in which actresses figure appearing with startling frequency in our metropolitan papers, and with city councils having every now and then to intervene to stop exhibitions that are outrageously indecent, the stage at this time is manifestly in a very bad way. Two or three years ago one of the most eminent ministers in our Church who was reared in New Orleans and who had had a much better opportunity to observe the influence of the theater than have either Brother Borders or the Editor, expressed to us the conviction that the play houses of this city were doing more to corrupt the morals of its youth than any other one evil agency in it. We have at present little disposition to multiply authorities, but we shall give one other. Bishop Warren A. Candler, than whom we know of no man on the American continent with a bigger brain, or a larger heart, or a nobler loyalty to the cause of Christ, says: "The theater has been throughout its whole history, and is now, a school of vice. * * * Its literature is often of immoral tendency, corrupt and corrupting, both in sentiment and principle. Its performances are not unfrequently characterized by irreverence and profanity, religion being made a subject of merriment, if not of derision. Vice is whitewashed and virtually commended. The name of God is blasphemously used and piety ridiculed. Not only do the more popular plays abound with low innuendo and double entendre, with the usual accompaniment of the ballet * * * but the grossest indecencies are the ordinary exhibitions of the stage—such as immodest dances with exposure of the female person, which are the known incentives to licentiousness and crime—so that the theater is, as it always has been, the habitual resort of the irreligious and the immoral."

But the one pointed out above is not the gentleman's only misrepresentation. He charges us with having brought "a wholesale indictment against the virtue of the women of the stage." We did no such thing. Here is our language: "When a young lady enters upon a stage career in the generality of cases it means her moral ruin." We submit that our words are sufficiently discriminating and provide amply for all who may walk the white way of virtue. We also stated that the general reputation of actors and actresses is bad and that it requires a constant sacrifice of splendid young womanhood to keep the theaters going; and these are facts so universally admitted that we shall not affront the intelligence of our readers by arguing to sustain them.

But Brother Borders says: "Undoubtedly there are many men and women of the highest character and ability in the theatrical profession." We think that his language is entirely too superlative. If he had said of "comparatively good, or average, character," we should have readily agreed that there are perhaps some such even before the footlights, but the "highest character" is a thing, which only the indwelling Spirit of God and unselfish Christian service can produce. It is none too plentiful in any calling. It is a sufficient answer to our critic on this point to say that the theatrical profession, like all other occupations, must be judged by the standing of the majority of its members, and not by that of a few exceptions.

But our correspondent, further, remarks that "some of the best people in the world patronize the theater." Here again he needs to define his term. "Best" depends upon what the standard is by which one measures. That there are perhaps not a few kind-hearted, honest, outwardly moral, and useful people who attend theaters (though we feel sure that they are not made better by going), we have little disposition to deny; but that they are frequented by people who are truly spiritual, who have the mind that was in Christ, we do not for one moment believe. Of what illustrious saint is it recorded, that he was a patron of the stage? We have read many epitaphs and obituaries of Christian people, but not in a single one have we seen theater-going mentioned as a commendable characteristic. And this observation applies also to ministers. Most of the clerical apologists for the modern stage have come from the worldly Churches like the Protestant Episcopal and from preachers not distinguished for their piety. It has not had the friendship of such men as John Wesley, Spurgeon, Finney, Moody, Asbury, McTear, Gallo-way, and Sam Jones; but, on the contrary, their uncompromising opposition.

It is claimed by our correspondent that the theatrical instinct is "natural and inborn." If this be so, why is it not evident in all men? Why is it not universal? Great civilizations have been

developed without the theater, notably that of the Jewish people, which was largely molded by the mighty hand of God. Brother Borders' effort at ridicule is pitifully puerile. There is no analogy between "soap-box socialists" and preachers of the everlasting Gospel of Christ, or between the influence of the stage and the pulpit. The influence of the stage has been more for evil than for good; there is no divine command to keep it going. Preaching is the world's mightiest lifting agency; and God has commanded us to preach the Gospel to every creature. Painting and music are generally helpful instead of harmful; if the reverse were true, then well might we warn the people against them. The illustration as to water and whiskey is exceedingly brilliant! Water is a necessity—we must drink it. Is the theater a necessity? Our friend should have made the connecting link between whiskey and water more clearly perceptible in his analogical argument. We have heard that there is such a thing as watered whisky, and we have heard it said that when men drink whisky they frequently afterwards want to drink water. But we confess that we are considerably perplexed in trying to discover the relevancy of this remarkable outburst. If Brother Borders desired his illustration to carry with it any argumentative force, he should have put it in more logical form. He should have said, "Shall we leave off taking toddies because some men get drunk?" And in that case we should promptly have answered him, Yes. The sound policy of the Church has been to discourage in their incipency any practices which strongly tend to lead those indulging in them to participate in things that are evil. This has been her general attitude toward dancing, card-playing, and theater-going. Brother Borders wants to take down the bars against the theater—does he also want to take them down against card-playing and the dance?

He thinks that the worst thing that can be said against the amateur theatrical is that it is "crude." We take it from this that he prefers the professional performance, which is not crude. He says that by means of the amateur exhibition "young people provide themselves with innocent and instructive recreation." That it is innocent and helpful remains to be proved. If it is calculated to incline them to become stage-struck or to become patrons of the theater, it is by no means harmless.

He says that it "develops talents." What talents? For our part, we do not believe that there is a single valuable talent developed by the theatrical that cannot be equally as well developed in some other way that is unobjectionable. But it gives "wholesome entertainment to others." Here again we have empty assertion. If it encourages the people to attend the professional theater (and that it does this we think there is little doubt), it is very far from being wholesome. It is further said that "the drama makes a powerful and natural appeal to the mind through psychological principles." It does, indeed, make a powerful appeal, and when placed on the stage that appeal has usually been one which has degraded ideals and cursed human lives with vulgar and sensuous suggestions. The talk of reforming the theater is by no means new. It has been going on for centuries, but all attempts in that direction have ignominiously failed. We are also told that we err when we impose arbitrary and onerous standards, and that we should provide an outlet for these natural and entirely proper instincts." We take it that our friend here means that the Church should lift its ban against the theater. Indeed, he has said as much elsewhere. But our Bishops and our General Conference do not agree with the gentleman. And we think that it will take something more than his oracular affirmation to convince our people that his suggestion is a wise one. It occurs to us that there is at least a bare possibility that the tens of thousands of spiritually minded men and women in Southern Methodism are right in the attitude which they have caused the Church to take toward the theater and that our very wise brother is wrong.

Recurring for a moment to Brother Borders' charge that we have made the New Orleans Advocate take a position which "poorly befits a Christian journal," we will say that, as a matter of curiosity, we should like to see a Christian journal that he would consider fitting. We wonder if it would have a theatrical page, adorned with pictures of beautiful actresses dressed in décolleté style. We have little doubt that it would be quite a unique publication.

We have a suggestion that we wish to make to our latitudinarian friend. If he wants to help along the good cause that he has espoused by having the Church lift its ban against the theater, let him go to the next Annual Conference, and introduce a resolution something like the following:

"Whereas there is vastly more good than harm in the theater, and whereas the theatrical profession has in it many men and women of the highest character and ability, and is patronized by many

of the best people in the world; therefore, be it

"Resolved, That we memorialize the next General Conference to remove all restrictions in the Discipline against theater-going, and insert in lieu thereof a paragraph urging our people to avail themselves of this wholesome form of recreation and helpful means of culture, taking care only to exercise a wise sense of discrimination against any performances that may not measure up to a high moral standard."

The introduction and advocacy of this resolution might not bring as much applause from worldly church members and outsiders in the galleries as newspaper articles championing the public drama; but it would be the proper course for a loyal Methodist preacher with such convictions to pursue, would keep him from trampling underfoot his sacred ministerial vows, and would show that he possesses the courage and manliness of a true reformer. Will Brother Borders do this? We shall see when the North Mississippi Conference convenes in Tupelo next December.

If there should be any who are disposed to think that we have been too quick or too severe in attacking Brother Borders' position, we respectfully ask them, before passing judgment upon us, to consider the following statement of facts. When our Brother's article advocating the public drama appeared in the Commercial Appeal, it was brought to our attention, and we were urged to take notice of it in our columns; but, thinking that perhaps our friend had been impulsive and hasty, we refrained from doing so. Some time after this we quoted in the Advocate an utterance concerning the Church and the Theater by Dr. A. C. Dixon, of London, the successor of the renowned Charles H. Spurgeon, and to our great surprise Brother Borders sent us an article in reply, in which he openly championed the professional theater. This, we declined to publish on the ground that such a plea would be entirely out of place in a Southern Methodist journal, and, at the same time, wrote him a brotherly letter, telling him how we regretted to see his communication in the Commercial Appeal, urging him not to set at defiance the Discipline of the Church, and reminding him that if he felt that the Church is wrong in its attitude, the proper course to pursue was to send a memorial to the General Conference, which would enable him, with perfect propriety, to argue the question before our ecclesiastical tribunals. So, when the gentleman sent in the contribution which appears above, though we felt that perhaps we ought to exclude it, since he did not restrict his discussion to the question of amateur theatricals but boldly launched out into a defense of the professional stage, we preferred not to do this again, as we did not wish to give him and those who may sympathize with him even any seeming cause for complaint. In view of the foregoing and the interests at stake, we think that our readers will agree that we have been sufficiently considerate.

MEETING OF THE BOARD OF CHURCH EXTENSION.

By Rev. Wm. L. Sherrill.

The General Board of Church Extension met in Annual Session in First Church, Dallas, Texas, May 1, and continued its sessions until May 5.

Every member of the Board, with the exception of Dr. F. N. Parker, was present, and all the Bishops who are ex-officio members were there. On the first day, however, Dr. E. G. B. Mann, of Kentucky, the Vice-President, presided in the absence of the President, Mr. P. L. Jefferson, whose arrival was delayed on account of an urgent business engagement in New York.

The report of the Secretary indicated decided growth during the past year, but despite our progress the Board is embarrassed for the lack of funds to meet even the most urgent applications for help from every quarter of the Church.

The country is enjoying a measure of prosperity unprecedented; developments are marvelous. Industrial progress is unprecedented; towns are springing up everywhere and the cities are enlarging so rapidly that the Church is taxed to its utmost to meet the ever increasing demands upon it. The material growth of the country is all out of proportion to our growth in Christian liberality, and our Church Extension Board is unable to supply one-third of the funds that are needed to husband the territory. Many very worthy applications were not granted because we lacked the funds to go around and the appropriations were distributed where it seemed the necessities were greatest.

In 1883, the Board set out to raise a loan fund of a half-million dollars during 1884, the Centennial Year of American Methodism, but made a very modest beginning. The fund has grown steadily, even if slowly, until in 1906, when Dr. McMurry was elected Secretary, it had reached \$230,002.59. During the seven years since his administration began \$241,000 has been added and the fund now aggregates \$501,387.16. It has taken over thirty years to reach the goal and since it has been reached we find a rapidly growing Church demands at once a loan fund of not less than a million, and the necessary balance must be raised before another quadrennium closes. There is no cause more worthy than that of Church Extension loans and no investment that will yield larger results to the Church. When wise old Benjamin Franklin died a little more than a hundred years ago, he bequeathed to his native city of Boston \$5,000, with the stipulation that it should not be permanently invested until it had earned a million dollars. It has been yielding compound interest for a century, and a year or so ago had grown to a full million. This statement is made to show how \$5,000 invested in the loan fund and re-invested with the interest may increase with each passing year, carrying blessing and progress in its wake. If the reader has money to give, remember the cause, and if you can't spare the income, give it on the annuity plan and get interest and save taxes. When you make your will, leave something to the Loan Fund and perpetuate your memory, not with a marble shaft, but with an ever-growing monument in the shape of a Loan Fund.

During the year, Dr. M. J. Coder, of Georgia, for many years a useful member of this Board, passed to his eternal reward. The Committee on Memoirs submitted an appropriate resolution which was adopted by the Board. It was decided that as there is but one year remaining of this quadrennium, the vacancy on the Board should be left open.

The report of the Washington Representative Church Commission was very gratifying. The total amount now pledged to this enterprise is about \$300,000, and as soon as the pledges can be converted into negotiable paper, work on the church will begin. Dr. Geo. S. Sexton, who has worked so persistently and wisely to further this enterprise, has outlined a campaign for the coming months which will clench every pledge that has been secured.

The Board adopted a resolution suggesting that no applications be made to the next Annual Meeting that are not imperative, as the Board is anxious at the close of the quadrennium to keep all appropriations within the bounds of the receipts and to be able a year hence to leave to the succeeding Board an unencumbered treasury.

The report of the Executive Committee was against the immediate erection of the Mt. Pleasant Church in Washington City. Bishop Willson offered an amendment that the Board release its title to two of the lots to Mt. Pleasant Church in order that the work of building a \$10,000 church might be undertaken at once. This brought forth a spirited and interesting debate between Bishops Wilson, Atkins, Denny and others favoring the amendment, and Bishops Candler, Kilgo and Dr. McMurry, opposing it. The concluding argument of Dr. McMurry cogently and concisely set forth the position of the Committee, completely turned the tide against the amendment and it was defeated by a decided majority. This action in no wise commits the Board against the Mt. Pleasant enterprise, but delays the undertakings for a time, in order that more substantial and permanent plans commensurate with the future needs of that growing section of the capital city may be matured.

Dr. J. A. Anderson, Editor of the Western Methodist, of Little Rock, presented the claims of the Church papers and while making no demands, presented the views of the editors that our General Board should provide a publicity fund for the benefit of the papers that open their columns for the use of the Boards. The matter was referred

to the Executive Committee with power to act.

This Board is surely fortunate in having a man of such rare business acumen and discriminating judgment as Dr. McMurry for its Secretary. He is an untiring worker and wise administrator, and has brought our people to see the strength of this powerful arm of the Church as never before.

The banquet given by the Dallas City Board of Church Extension in honor of the members of the General Board was held in the Banquet Room at the Adolphus Hotel, on Saturday evening. There were 200 covers and Dallas Methodism had a representative company present. Judge Corkrell was toastmaster. Eloquent speeches were delivered by Dr. Pinson, Dr. John M. Moore, Dr. T. W. Lewis, Dr. W. F. McMurry, and Judge McCormick. Distinguished visiting preachers filled the Dallas pulpits on Sunday. Bishops Kilgo and Lambuth preached in Fort Worth. Dallas gave the brethren a genuine Texas welcome, and the brethren departed with the hope of returning some day.

Church News

The Methodists of Heber Springs, Ark., will soon erect a new church to cost \$10,000. All over the land new Methodist houses of worship are constantly going up.

Rev. O. A. Thrower, presiding elder of the Tampa (Florida) District, is reported to have plans under way to raise \$20,000 for church extension work in the city of Tampa.

In the assignment of the Bishops of the Methodist Episcopal Church, which took place at Huntington, W. Va., a few days since, Bishop Thirkield was continued in charge of the Conferences of that denomination in this section.

The General Board of Church Extension placed on the Church for that cause for the current year an assessment of \$275,000, an increase over last year of \$10,000. In view of the growth of our denomination both in numbers and wealth, this is a very moderate advance in the amount asked for.

A movement has been launched in the Western North Carolina Conference to raise \$50,000 for the Children's Home which it maintains at Winston-Salem. This is only one of many indications that Methodism is alive and marching forward in the Old North State.

The International Epworth League Convention which was due to be held this year has been postponed until 1914. The request for this deferment came from Epworth League leaders of the Canadian and Northern Methodist Churches, and was concurred in by our General Epworth League Board.

Of the \$150,000 subscribed to the endowment fund of Birmingham College, \$124,000 was secured in the city of Birmingham. The Alabama Christian Advocate states that the campaign will still continue, and that it is hoped that a complete canvass of the State will swell the amount pledged to \$250,000.

The Chemung Presbytery of Elmira, New York, has received Miss Rachel G. Brooks as a candidate for the ministry. Miss Brooks is a graduate of Elmira College. The General Assembly of the Northern Presbyterian Church only a year ago voted against the ordination of women preachers. In view of this fact, what the outcome of the Presbytery's action will be, remains to be seen.

It is stated that the Southern Baptists have 3,500 congregations without a church building, and that to help them secure houses of worship a movement will be started to raise a loan fund of \$1,000,000. In other words, our Baptist friends are feeling the need of a Church Extension De-

partment, such as the Methodists have had for a long time. This is only one of many fields of service in which the followers of Wesley have led the way.

Trinity Parish of the Protestant Episcopal Church of New York City is said to be the richest parish of any denomination in the world. Its Year Book, which numbers 500 pages, has just been issued, and is reported to show that there are now besides the main church building nine chapels in the parish. It owns 366 houses in which between 3,000 and 4,000 persons are living. Its taxable property is set down at \$15,171,024, an increase over last year of nearly a half million dollars.

The movement in the Southern Presbyterian Church to modify the elect-infant clause in the Confession of Faith of that denomination has again been defeated, having failed to secure the necessary three-fourths vote in the Presbyteries. The clause referred to declares that "all elect infants dying in infancy are saved." Those fighting for a change contend that their Church really believes that all persons dying in infancy are saved, and that this statement is misinterpreted to its detriment.

At the recent meeting of the Epworth League Board in Dallas, Texas, the question of transferring the Central Office of the Epworth League from Nashville to Dallas was considered and finally referred to the Committee on General Conference Legislation. One of the most interesting decisions reached was to hold a General Epworth League Convention in Havana, Cuba, next January or February. The Epworth League raised last year for missionary specials \$31,000, a gain of \$6,000 over the preceding year. Of this amount \$10,000 went to Cuba.

According to the report of Dr. W. W. Pinson, our Chief Missionary Secretary, which was submitted at Dallas, our United Mission Board is now maintaining in the foreign field 361 missionaries. The total amount raised for missions last year was \$1,179,000, a gain of \$57,000 over the previous year. At the beginning of the present quadrennium the indebtedness of the Board was \$220,121; on January 1, 1912, this debt had been reduced to \$145,267; and on January 1, 1913, to \$121,943, making within the past two years a total reduction of \$98,178. Dr. Pinson stated that if the present financial policy of the Board is adhered to, the entire debt can gradually be retired without any serious retrenchment.

The Census of the British Wesleyan Church, recently taken, is said to show some encouraging indications. The Christian Guardian in referring to the results says: "It is true that for the seventh successive year there has been a decrease in the number of 'Full Members,' but the decrease is only 505, the smallest in all the seven years; and this is more than met by an increase of 544 in the returns of the persons 'on Trial.' But the 'Junior Membership' is the most hopeful of all, as it shows an increase of 1807 for the year. This means that there is really a net gain for the year of 1846. The totals are as follows: Full Members, 482,343; On Trial, 28,870; Junior Classes, 101,220. This gives a total membership for 1913 of 612,433. Out of 772 circuits and stations, 396 had an increase of members; 335 show a decrease, and 41 are stationary."

NORTH MISSISSIPPI WOMAN'S MEETING.

The first annual meeting of the United Woman's Missionary Society, North Mississippi Conference convened in the M. E. Church, South, Grenada, Saturday afternoon, May 3. The delegates had previously been assigned to homes in Grenada and the welcome was so cordial and so gracious that a glad spirit prevailed.

Every officer was present save the Third Vice-President, who was detained by sickness, and every District Secretary was at her post of duty.

The presence of Mrs. A. L. Marshall, one of the Editors of the Missionary Voice, added much to the interest of the meeting. Her instructive address and the addresses and Bible lessons of Mrs. S. S. Harris, of the China Mission, were greatly enjoyed. Grenada's deaconess, Miss Ethelyn Knapp, of Corinth, and Miss Mollie Womach, of Meridian, were great inspirations to the meetings. Sunday a sermon delivered by Rev. J. A. Hall was followed by the communion service. A children's service was held Sunday afternoon by Mrs. S. M. Thames, the First Vice-President. On Sunday evening an address was delivered by Mrs. Marshall.

Monday was devoted to routine business until four in the afternoon, when the body entered into a memorial service for departed workers—Mrs. Carlotta Gibbs, Mrs. C. P. Stancill, and Mrs. W. L. Lipscomb. Mrs. L. C. Short presided at this meeting, the choir rendered beautiful music and friends paid loving tributes.

Tuesday evening the Second Vice President, whose work is with the young people, gave an address in the chapel at the Grenada College which was very beautiful and entertaining. The reports from the different departments and officers were very encouraging and attested faithful work.

Quite a number of visiting ministers from the North Mississippi Conference cheered and encouraged the body. There was a large number of ladies in attendance who are interested in missionary work, and a greater number of delegates than at any former session.

Speeches in regard to their special work were made by Rev. W. M. Williams of the Methodist Orphanage and by Rev. H. M. Ellis of the Memphis Methodist Hospital.

Much regret was felt and expressed by the body in that Mrs. Scales felt that she could not serve as President another year. The following ladies were elected to office for the ensuing year: President, Mrs. Vic. Thompson Hoyle; First Vice-President, Mrs. S. M. Thames; Second Vice President, Miss Lillie Hartwell; Third Vice-President, Mrs. J. W. Conger; Fourth Vice-President, Mrs. Walter Trotter; Recording Secretary, Miss Mamie Buckley; Corresponding Secretary, Home Department, Miss Louise Dunstan; Corresponding Secretary, Foreign Department, Mrs. T. M. Clark; Treasurer, Home Department, Mrs. W. W. Wilburn; Treasurer, Foreign Department, Mrs. G. C. Jones; Superintendent Supplies, Mrs. Susie Thomas; Superintendent Press and Literature, Mrs. Walter Campbell; District Secretaries—Aberdeen, Mrs. C. A. Roberts; Corinth, Miss Corinne Rogers; Columbus, Mrs. T. W. Woodward; Durant, Mrs. Geo. Beall; Greenville, Mrs. E. T. Clark; Holly Springs, Mrs. T. J. Binford; Sardis, Mrs. J. V. Sanford; Winona, Mrs. H. M. Bryan.

AN ATTENDANT.

A NOTE FROM BROTHER WENDEL.

Dear Brother Meek: I write to let you know that I expect to go to the Baptist Memorial Hospital to-morrow for an operation. I have been suffering for years with a gall-bladder trouble that has frequently been a great source of annoyance, causing great suffering for months at a time. The doctors assure me that I will come out all right, but remarking that there is always an element of danger in an operation. In the case of the alleviation of the trouble, I will have greater efficiency because of the increased vitality that will follow. I wish to say to my brethren that I love them with all of my heart and I covet for them and our great Methodism the greatest honors possible under the providence of God. I feel that all will go well with me. I also have the assurance of my Savior's presence.

Your brother in Christ,

May 10, 1913.

W. D. WENDEL.

HAS NOT MOVED TO CALIFORNIA.

Some weeks ago it was stated in our "Personal and Other Notes" department that Rev. Thomas J. Norsworthy, who at the last session of the Louisiana Conference located to do evangelistic work, had moved to California. This statement was made upon what seemed to be dependable information, but it now develops that Brother Norsworthy was only temporarily in the West to meet some engagements that he had made to conduct revivals in that section. After holding successful meetings in Sacramento and Williams, Cal., he returned home about April 30, and since then has been assisting Rev. A. M. Broadfoot in a series of services at Forest, Miss. Brother Norsworthy yet has some open time at his disposal, and would be pleased to have any of our pastors in Louisiana or Mississippi who desire his assistance to write to him. He may be addressed for the next few days at Oakdale, La., and after that at Yazoo City, Miss.

Secular News and Comment

By Rev. A. J. Gearheard.

Nearly \$2,000 has been collected for the purpose of building a monument to the Confederate dead in Alexandria, La.

The woman's suffrage bill, which was voted on by the English Parliament on May 6, was defeated by 266 to 219.

The Police Jury of Rapides Parish, La., last week refused to call an election in that parish to decide for or against the sale of intoxicating liquors.

According to statistics recently given out, the rate of infant mortality in the United States decreased from 1900 to 1911, 19 per cent. This means that where five infants died 12 years ago, only four die now.

The official valuation of the Morgan art collections now in the Metropolitan Museum and the Morgan Library of New York City is \$50,000,000. It is thought that these collections will ultimately pass entirely into the hands of the Metropolitan Museum.

Mrs. Mary Ann Cooper, of London, England, who was Mary Ann Mitton, and at the age of four a playmate of Charles Dickens, the novelist, who nicknamed her Little Dorritt and wrote a book and named it in her honor, died on May 4, at the age of 99 years.

The Henry Phipps Institute for the Study of the White Plague was formerly opened in Philadelphia on May 10. It is the finest building of its kind in the world, and was completed at a cost of \$1,000,000. It was the personal gift of Mr. Henry Phipps of New York City to the University of Pennsylvania.

On May 6, a bill passed the Pennsylvania Legislature requiring every teacher in the public schools of that State to read aloud daily before the scholars ten verses from the Bible. Any teacher who fails to comply with the new law, will, according to the penalty fixed for its violation, be dismissed from service.

On April 26, according to press dispatches from New York City, Dr. Friedmann sold the rights to manufacture and administer his turtle vaccine consumption serum for \$125,000 cash and \$1,800,000 stock in a corporation capitalized at \$5,400,000. The corporation plans to build and equip thirty-six hospitals in different parts of the United States.

A rival of Miss Helen Keller, the famous blind prodigy, has been found in the person of Dr. Jacob W. Bolotin, whose appointment as head physician of a tuberculosis sanitarium in Chicago has been announced. Dr. Bolotin is 25 years of age, and has been blind and deaf since birth. In a test case, he recognized 500 out of 600 men in his class by shaking hands with them.

Instead of allowing the surplus money of the United States treasury to pass into the hands of a few large banks, Secretary of the Treasury McAdoo has announced his purpose to distribute \$10,000,000 among the country banks, and charge an annual interest of 2 per cent on the average monthly balances. This plan will add \$1,000,000 annually to the income of the government.

The British Government, according to an announcement made by Premier Asquith, will provide an annuity of \$500 for the widow of Capt. Robert F. Scott, who died while attempting to return from an exploring trip to the South Pole. This amount, together with a \$1,000 pension which she will receive in accordance with the law of Great Britain granting pensions to the widows of Naval Officers, will satisfy the terms of Capt. Scott's last request that she be well provided for.

It is said that there is \$40,000,000 worth of opium now in China, which according to laws recently passed by that Republic can not be sold. Such a loss to one industry seems large, but the dealers in opium in China were conscious that theirs was an outlawed business, and that its perpetuation was entirely subject to the will of the people. An awakened conscience in China has rid that nation of opium. God speed the day when an awakened conscience in the United States may free this country from the curse of liquor, let the loss to those who are engaged in the outlawed liquor business be what it may!

MAY THE FIFTH.

Fifty-eight Years Ago To-day.

Yes, just fifty-eight years ago I, for the first time, tasted the good word of God and the powers of the world to come. To me it was a great day, a wonderful day, a great hallelujah day. Forget it? Never while I live and retain my right mind.

I had been greatly concerned about my soul's eternal interests, for just how long, I know not; but I know I wanted salvation from sin. I wanted a good case of old-time religion. Just one month before to a day, my brother Lem, who had been in my way for quite awhile, gave his hand for membership in the Church. A wonderful burden was lifted off me when he joined the Church. He was converted, or rather reclaimed, about the same time. From that time on he never spoke lightly of any interest I manifested in my soul's salvation. This was Saturday, May 3, 1855. The following Monday, May 5, Rev. A. B. Nicholson, late of the Mississippi Conference, preached one of his characteristic revival sermons, from Solomon's Songs, 5th Chapter, 16th verse: "He is altogether lovely." For the first time in life I listened with intense interest to every word the preacher said. To me it was the grandest, the sweetest, the most uplifting, heart-cheering sermon I had ever heard. Just before the preacher closed and called for penitents, the power of God came down, and I seemed to let go of the world and grasp the precious promises of God. (This blood is for thy ransom paid, I die that thou mayest live.) O what a blessing I then and there received! It was wonderful. I wept, I laughed, I shouted; well, I hardly know what I did do. I was happy, O so happy. Glory to God for redeeming grace and dying love!

Well, I am still in love with Jesus. I love his word, his songs, his people.

"There is a spot to me more dear,
Than Nature's vale or mountain,
A spot for which affection's tear,
Springs gently from its fountain.
Tis not where kindred souls abound,
Though that is almost heaven,
But where I first my Savior found,
And felt my sins forgiven.

Jackson, Miss., May 5, 1913. H. P. LEWIS.

ENCOURAGING TO POOR BOYS.

The men who succeed in life are not generally those who have an easy time in youth and inherit considerable property, but those who are trained in the school of poverty and hard work. The boy who is born rich is quite as much handicapped in the race of life as the boy who is born poor, if not more so. An impressive illustration of this is seen in the following interesting account of a meeting of prominent business men in one of our American cities, which we take from the Christian Endeavor World:

Dr. John T. M. Johnston, president of the National Reserve Bank of Kansas City, at a meeting of the directors of that bank rose and asked each one present who had begun business with a capital of \$10,000 to stand up. There were twenty-five directors of the bank in the room, and their wealth would aggregate about \$20,000,000. Not a man of the twenty-five arose.

Doctor Johnston then put another proposition. He said: "Each man of you, who had \$5000 with which to begin business, stand up."

The twenty-five directors looked around at one another, but not one of them stood up. "Each of you, who had \$1000, stand up," persisted Dr. Johnston.

The directors again looked at one another, and laughed, but none of them arose.

Doctor Johnston kept putting the proposition, lowering the amount by \$100 each time; and when he got down to \$150 one of the directors stood up and said that was the amount of his capital when he began business.

The majority of the others began without a dollar. Doctor Johnston himself, estimated to be worth well on toward a half-million dollars, began his business without even a pair of shoes.

ROYAL BAKING POWDER

A Pure, Grape Cream
Tartar Baking Powder

**Royal Baking Powder
Improves the flavor
and adds to the health-
fulness of the food.**

THINK OF THIS.

Someone asked a famous musician: "What is your favorite composition?"

The answer was: "Whatever I am playing."

That is the feeling that will cause a musician to throw his whole soul into his playing, and a workman to do his best work.

We have to like our work, or we shall not do our level best at it.

It may be that our present task is disagreeable, but it is possible to take a deep pride in doing it thoroughly and in leaving no rough odds and ends to worry others.

To slight the music one is playing is a poor preparation for further music. If one makes up his mind that, whatever be the composition, he will handle the keys like a master, many things are possible to him.

Promotion nowadays comes to few men unless they like the present work well enough to do their work as masters.—Onward.

Mansfield Female College.

COMMENCEMENT PROGRAM.

Thursday Evening, May 29—Music Recital.
Friday Evening, May 30—Junior Reception.
Sunday Morning, June 1—Commencement Sermon by Rev. N. E. Joyner.
Sunday Evening, June 1—Sacred Concert.
Monday Morning, June 2—Alumnae Meeting.
Monday Evening, June 2—Class Night.
Tuesday Morning, June 3—Annual Meeting of the Board of Trustees.
Tuesday Evening, June 3—Addresses of Graduates and Address to Class by Hon. H. T. Liverman.

The following are the graduates: Misses Hylma Lawrence, Susie Prude, Nellie Dilzell, Eva Smith, Margaret Moore, Lena Weber, Georgie Williamson, Eva Williamson, Mary Lou Middleton, Lucy Nicholson, and Ethel Talbert.

Misses Marie Miller and Lucy Nicholson will receive certificates in Music. Ten of this class took the special State Examination and have received First Grade Certificates.

The Alumnae and other friends of the College are cordially invited.

WANTED—A position as trained nurse or matron in female college for the term 1913-1914. Ten years' experience, and four years in girls' school. Address Miss Alice Mellow, York, Ala.

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SARDIS DISTRICT CONFERENCE.

The Sardis District Conference met in Como, Miss., April 17, and continued through Sunday, the 20th. The first day was given over to the women, and from all reports they had a pleasant and profitable session. The Conference proper met at 9 a.m., the 18th, with Rev. J. W. Dorman, P. E., in the Chair. The attendance was good, every preacher in the district and a goodly number of laymen being present. The sessions of the Conference were harmonious and pleasant, and every one seemed to be hopeful. To the delight of all, our own Mississippi Bishop, W. B. Murrah, was with us from the afternoon of the 18th. It was here in the town of Como he was stationed about thirty-five years ago. He lectured on "The Orient" on Saturday night and preached a very strong sermon on Sunday to the delight and edification of all. We had with us as visitors Rev. B. P. Jacob, presiding elder Winona District; Rev. G. W. Bachman, the Conference colporteur; Dr. J. M. Sullivan, representing Millsaps College; Rev. J. R. Countiss, representing Grenada Female College; Rev. W. M. Williams, of the Orphans' Home; Mr. R. M. Weaver, Assistant Field Secretary, representing the Sunday School interests; and Rev. H. M. Ellis, Field Secretary of the Memphis Methodist Hospital. The Conference accepted the amount apportioned to the District by the Committee for this hospital enterprise, and ordered the appointing of a Committee to arrange for the raising of the same. The preaching, which was of a high order, was done by W. H. Mounger, B. P. Jacob, H. M. Ellis, and J. R. Countiss. A. M. Bennett was recommended to the Annual Conference for elder's orders. Two young men—W. P. Baily and S. W. White—were granted license to preach. P. T. Callicott, H. S. Gunn, Herbert Holmes, and J. J. Stephenson were elected delegates to the Annual Conference. J. H. Arnold and J. E. Birmingham were chosen alternates. H. S. Gunn was elected District Lay Leader. The next District Conference will be held at Courtland. Brother Randolph and the good people of Como feel proud of their new church, and justly so. The good people of Como entertained the Conference royally, and it will be a pleasure to go back there.

P. T. CALLICOTT, Sec.

PORT GIBSON FEMALE COLLEGE COMMENCEMENT.

This time-honored institution closed its seventy-third session on the evening of May 6. The special events associated with Commencement occasions were all in evidence—essays, concerts, and medal contests filling up much of the time, to the great interest and pleasure of the community. On Sunday, the 4th, Rev. C. F. Emery, pastor of Crawford Street Church, Vicksburg, preached the sermon to the edification and great pleasure of the combined congregations of the town. At 8 p.m. Rev. T. Y. Bowman, of Utica, addressed the League and Missionary Society of the College. At 11 o'clock, Monday morning, as a substitute of Presiding Elder Adams, whose official duties prevented his presence, Rev. H. B. Watkins gave the Class-day Address in most befitting style and spirit. Being the chief speaker for Tuesday, he was again before the public in an address which was most graciously received by a large assemblage in the College Chapel. The audience, which was composed in part of young men from Chamberlain-Hunt Academy, the young ladies of the College and the citizens of Port Gibson, gave frequent and hearty applause at the many happy "hits" made by the speaker; nor were his words less forceful and convincing because interspersed with his happy witticisms. As to the success of the session, we may better learn by some references to the President's report to the Board of Trustees. More than 100 have been enrolled in all departments, of which number seventy have been boarders. This is a most excellent showing, considering the fact that there was a change in the administration, and that in con-

sequence only about 20 per cent of the former students returned. There has not been a case of serious sickness during the entire session, and the general health of the student body has been good. With few exceptions, all of the students belong to some branch of the Christian Church, the morale of the college was brought out in the statement that no violation of the rules had been so serious as to call for a demerit.

During the three years that the writer has been associated with the school he has not known greater interest manifested by the community in the welfare of the college; and the Board of Trustees were unusually careful in their inspection of conditions, and in preparing for the greater welfare of the institution. At the election of Trustees to fill vacancies it was thought wise to put new men on the Board and to bring it into closer touch with the Conference; so the following were recommended for confirmation by the Annual Conference: J. M. Morse, J. S. Purcell, and P. D. Hardin. Five young ladies received diplomas. It may not be out of place here to refer to the fact that of the class of 1912, numbering nine, seven have been employed in this and adjoining counties this year as teachers, and the same might be written of the other two but for the fact that one soon embarked on a more pleasant sea, and the other preferred to remain with her mother in the old home. An incident touching and personal will be permitted at the close. A young lady who has attended upon our ministry, a boarder, though of a family of different persuasion, asked that the pastor administer baptism to her in his home, withholding the decision as to the question of church relation until after consultation with her parents. Suffice it to say that there is life in the old College yet, and its right to share in the patronage of the Methodists of the State cannot be denied.

T. B. HOLLOMAN,
Secretary of the Board of Trustees.

May 7, 1913.

REV. CLAIBORNE McDONALD.

He was born in Covington County, Miss., Oct. 21, 1826. His parents were Hugh and Catherine (McCollum) McDonald, who had migrated from Richmond County, North Carolina. In 1852 he went to his grandfather's, in North Carolina, to help in caring for the old man, and attended school near the grandfather's home. Later he attended Bennettsville Academy in South Carolina, and still later the Lovensburg High School in North Carolina. In 1857, he returned to Mississippi and taught school at Pleasant Grove, now Mt. Olive.

While hearing a sermon by Dr. Fullenwider in the Presbyterian Church at Mt. Olive, July 12, 1857, he was converted; and in September joined the Methodist Protestant Church. He was licensed to preach on Oct. 10. He served as a local preacher and taught school until November, 1858, when he entered the itinerancy. His first work was as junior preacher under Rev. Wm. McCormick on the Chicahaha Circuit; and he did most of the work because his senior was very feeble. In 1859 and '60 he served the Bucatunna Circuit. In 1861 he was pastor of Clarke Circuit; but in May of that year he entered the Confederate Army—Wayne Rifles, Thirteenth Mississippi Regiment. At Corinth, Miss., Union City, Tenn., and then in the Army of Northern Virginia he saw active service. At the Battle in front of Richmond he was wounded. In 1863 he was made Chaplain of the 21st Mississippi Regiment, and served as such until the end of the War.

He was appointed by the President of his Conference to a small circuit in Wayne County, which he served, teaching school for a living, until the close of the Conference year. In 1866 he was on the Waynesboro Circuit, teaching school and studying dentistry as well. In 1867-68 he served the Strong River Circuit, and in 1869-70 the Enon Circuit.

He was Secretary of his Conference when the

union of that Conference with the Methodist Episcopal Church, South, was consummated. His first charge in our Church was Morton, which he served during 1872-73-74. In 1875-76 he served Forest and Lake; Hillsboro in 1877; Raleigh in 1878; Newton in 1879; Trenton, 1880-82; Strong River, 1883-84; Morton, 1885-87. In 1888-91 he was presiding elder of the Woodville District, and of the Brandon District in 1892-95. In 1896 he was pastor at Morton and Forest; 1897-98, Caseyville; 1899-02, at Providence; 1903, at Sataria; 1904-05, at Benton; 1906-07-08, at Lake. At the Conference held at Yazoo City in 1908 he asked for the superannuate relation.

He then removed to Pelahatchie, where he made his home until his translation.

Brother McDonald was twice married—to Miss Eliza S. Sims in November, 1868, who bore two children; and, after her death, to Miss Rachel R. Flannagan, of Morton, Miss., who bore nine children. All of his children and the second wife survive him.

He lived a long and useful life, having served one year as a local preacher, fifty years as an active itinerant, and more than four years on the honor roll.

He was a good preacher, a faithful pastor, and a wise administrator of the Church's affairs. He was a man of strong convictions, a genuine Scotsman, as his name indicates—a Christian Scotchman. He was careful in his plans and thoroughly systematic in all his work. He kept for years rather a full diary. He was true to his Church, its regulations and customs. He was greatly loved by the people whom he served, and by his brethren of the Conference. Shortly before his death, he dictated a loving message to his brethren. It was published in the Advocate at New Orleans. He was a patient sufferer, and met death unafraid. A few days before the end came he said to his family: "Watch the clock, the minute my breath leaves me, I am entering Heaven." On April 1, at one o'clock and five minutes after the Lord said, "It is enough come up higher."

The funeral services were held in the village church, conducted by the writer, assisted by Rev. H. W. Featherston, D. D., Rev. J. M. Weems, D. D., Rev. A. F. Watkins, D. D., Rev. J. M. Morse, Rev. A. M. Broadfoot, Rev. C. C. Griffin, Rev. W. N. Roberts, pastor of the Baptist church in Pelahatchie, and Rev. O. S. Lewis. He was laid to rest in the cemetery at Pelahatchie by loving hands. Farewell my brother; we shall meet you again.

J. T. ABNEY.

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Girls that are mother's right hand,
That the fathers and brothers can trust in,
And the little ones understand.

Girls that are fair on the hearthstone,
And pleasant when nobody sees;
Kind and sweet to their own folks,
Ready and anxious to please.

The girls that are wanted are wise girls,
That know what to do and to say;
That drive with a smile and a soft word
The care of the household away.

The girls that are wanted are good girls,
Good girls from the heart to the lips;
Pure as the lily is white and pure
From its heart to its sweet leaf tips.

—Central Christian Advocate.

THE SMILE THAT REACHED BOTH EARS.

Patsy was a little Irish boy with curly hair and big blue eyes and a big smile which almost touched both ears. Patsy's mother took in washing, and his father—well, Patsy's father was drunk most of the time, and Patsy himself ran errands all day long for a man who lived on Twenty-third street, and it was Patsy's smile that helped to give him his position. This is how it came about. The rent was due, and there was scarcely any money even for food, and Patsy's father kept on getting drunk. One day Patsy started out to look for work. Many days he walked the streets. His mother became sick, and the money was all gone. He worked harder than ever; but people only turned and smiled at him, and some of them laughed, he was so little. One day he picked up a newspaper a man had dropped and laboriously spelled out the words of the advertisement: Wanted—A good, clean boy to run errands, carry packages, and for other odd jobs. 265 Twenty-third street."

Mr. Kendrick looked in astonishment at the first boy who had come in answer to his advertisement. Patsy smiled, his teeth were clean, and not quite all his curls were ruffled.

"You're too small, my little man," explained Mr. Kendrick kindly but firmly. "See, this is the kind of packages I meant." And he pulled out one which Patsy was barely able to lift, and that was all.

"I could get some sort of a little wagon to wheel them in," he ventured.

Mr. Kendrick smiled. "I'm afraid you wouldn't do. You see, there are other things besides carrying the packages, which you could not do either. Have you had experience in anything?"

"No, sir," answered Patsy.

"I'm sorry," exclaimed Mr. Kendrick.

"All right, sir, I'll try another place," Patsy said with a bright smile, although he had had no dinner and very little breakfast. "Well, good day, sir."

There was something strangely fascinating about his curls, which needed cutting, and the little outgrown cap placed rakishly over one ear. Mr. Kendrick watched him out the window, and suddenly Patsy turned and looked up at him and smiled, in spite of the rain that was coming down in torrents and the knowledge that he would go supperless to bed that night.

That was too much for Mr. Kendrick. He motioned Patsy to come back. "I was mistaken," he said. "I guess you're the boy I want after all."

This happened some years ago, and if you should now ever by chance or mischance happen into No. 265 Twenty-third street and ask to see the head of the establishment, you would, to your great delight, be ushered into the presence of a pleasant-faced man with a winning smile which nearly reaches both his ears.—Southern Churchman.

A SMALL BOY'S PHILOSOPHY.

An overheard conversation between two small boys, brothers, aged five and three-and-a-half:

The older: "See how tall I am, Chauncey! See how much higher my head goes up than yours!"

"Yes, Malcolm," said little three-year-old. "Yes, your head is higher than mine;" then, with a radiant look of equality, "but my feet go down as far as yours, Malcolm"—New York Christian Advocate.

THE BOOK OF THANKS.

"I feel so vexed and out of temper with Ben," said Mark, "that I really must—"

"Do something in revenge?" inquired his cousin Cecilia.

"No!—just look over my Book of Thanks."

"What's that?" said Cecilia, as she saw him turning over the leaves of a copy-book nearly full of writing in a round, text-hand.

"Here it is," said Mark, and he read aloud:

"March 8—Ben lent me his hat." Here again: "January 4—When I lost my shilling Ben kindly made it up to me."

"Well," observed the boy, turning down the leaf, "Ben is a good boy, after all."

"What do you note down in that book?" said Cecilia, looking over his shoulder with some curiosity.

"All the kindnesses that ever are shown me. I do not forget them, as I might do if I only trusted to my memory. So I hope that I am not often ungrateful; and when I am cross or out of temper, I almost always feel good-humored again if I only look over my book."—Christian Guardian.

SOME BAPTIST HISTORY AS TOLD BY A BAPTIST.

By H. Walter Featherstun, D. D.

In the Mississippi Baptist of April 2, there is an article by W. E. Fendley in which occurs the following:

"As I understand the Bible and church history, there were no churches in the world except Baptist churches prior to A. D. 606, when the Catholic Church was set up. Evidences of the Catholic is seen as far back as A. D. 200 or perhaps A. D. 150, but there is positively no evidence of the Catholic Church earlier than A. D. 150. The Catholic Church, however, was not set up until A. D. 606."

The absurdity of this may be a bit modified by the modest phrase: "As I understand the Bible and church history." However, the brother should have some basis for a published statement, some reason for his understanding. As the Bible does not remotely allude to the matter, we must examine the Brother's interpretation of "Church History." He says "there were no churches in the world except Baptist churches prior to A. D. 606 when the Catholic Church was set up." The fact is, Ignatius, who died in A. D. 107, speaks of the Catholic Church thus: "Wherever Jesus Christ is there is the Catholic Church" (Epistle to the Smyrnaeans, Chapter viii.) Again in an Epistle of the Church at Smyrna relating the Martyrdom of Polycarp, who was born A. D. 65 and was a pupil of St. John, we read: "To all the congregations of the Holy and Catholic Church in every place." It is so evident as to bar all denial that during those earlier centuries the aggregation of Christian congregations was constantly and everywhere known as the Catholic (that is general or universal) Church. So in the Apostles' Creed, which came into general use long before A. D. 606, we find the definition of the name:—"the Holy Catholic Church (which is) the communion of (all) saints."

He tells us further on in his article that "the Greek Church branched out from the Catholic Church." I thought everybody knew that this "Greek Church" calls itself "the Catholic Church;" and that to distinguish them Protestants generally speak of them as the "Romish Church" or "Church of Rome" and the "Greek Church;" for neither of them are in any sense the Catholic Church. If it be true as our Brother says that "there were no churches in the world except Baptist churches prior to A. D. 606," then the Baptist churches made up the Catholic Church.

He recedes, however, from this startling state-

ment by saying further on: "I do not claim nor insist on the succession of the name Baptist; but I do claim and insist that we can trace a succession of doctrine back to Christ and the Apostles." Ah! that is wiser. If he will leave out such insignificant dogmas as relate to the mode of Baptism and the mode of the Lord's Supper and the reprobation of the non-elected, and indicate as doctrine only the fundamentals, we will readily grant his contention. We Methodists claim and are ready to prove that our doctrines come down to us from Christ and the Apostles. Such an Apostolic Succession, as our Baptist Brother contends for, is also our claim.

In the same paper under date of April 23, is an editorial from the Western Recorder, which claims that the Sabians were the Baptists of that early post-apostolic era. Now who are these Sabians? They call themselves the Christians of St. John, claiming ecclesiastical descent from John the Baptist. "They are Christians only in name," says the Columbian Encyclopedia; their so-called theology being a mixture of paganism and Christianity—more pagan than Christian. Their sacred book is not the Bible. They are polytheists, worshipping a number of gods with sundry rites borrowed from Christianity. They practice infant baptism very punctiliously. "Polygamy is advised in the Great Book (their Bible), but at present most of them have only two wives." The sect originated in Babylonia. This is certainly a very old sect, their origin dating possibly from the IVth Century; and if our Baptist brethren insist upon tracing their succession back to and through them, we shall not protest; but we stand ready to exonerate all modern Baptists from the odium of so filthy an ancestry. These Sabians have ever called themselves Baptists—so did the Munsterites of the Reformation time—but "what's in a name?"

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North Mississippi Conference—Rev. W. W. Woolard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial.

SECTARIANISM A HINDERING INFLUENCE.

The following excerpt from a strong and thought-provoking article by the Rev. E. P. Hill, D. D., which appeared in a recent number of *The Continent* is well worth a careful reading and earnest consideration:

"One of the chief obstacles in the way of city evangelization is denominational rivalry, resulting in duplication, waste and unseemly strife. Frequently a half dozen empty church buildings are found occupying the same field, where the work could be done far more efficiently by only one. So far as the congested sections of the city are concerned, the denominations seem willing to retire, leaving the religious work to be carried on spasmodically by irresponsible groups that often bring the cause of Christianity into disrepute, while the missionary agents rush into the residence districts and fashionable suburbs to contest fiercely for the advantage. A union of the forces of Christianity is far away. But denominational co-operation ought to and may be effected at once. The various religious bodies through their authorized missionary agencies should engage in a concerted, persistent, comprehensive ministry among the unchurched who live in the slums and tenement-house districts. The Chicago Association of Commerce recently investigated various religious and philanthropic organizations that appeal to business men for assistance and made the discovery that eighteen were pure fakes. If the money Christian men and women are annually pouring into irresponsible enterprises were placed in the hands of a co-operative body representing the various denominations, they could rest in the assurance that the money was being conscientiously expended and great good was being done. As to the residence districts, there should be a working agreement among the missionary societies whereby new churches could be organized only after securing the approval of a committee representing the co-operating bodies. What may be accomplished along this line may be inferred from the splendid work of the Co-operative Council of City Missions of Chicago, which is composed of official representatives appointed by the city missionary societies of the Methodists, Presbyterians, Congregationalists, Baptists, and Disciples. This body is giving a notable demonstration of the value and methods of co-operation in city evangelization. It studies various city problems, canvasses fields, suggests that new churches be organized or that competing enterprises be consolidated. No new work is begun without the approval of the council."

So far as the different Protestant Evangelical Churches are concerned, we are disposed to believe that their existence in separate bodies is helpful rather than harmful, if their affairs are properly managed; but certainly such a spirit of denominational rivalry as that described by Dr. Hill ought not to exist. It is a reproach and hindrance to the cause of Christianity. Yet we are forced to admit that there is quite a good deal of it. Nor is it in the cities alone that it is found; its blighting influence is also often seen in the small towns and in rural communities. It would be a noble achievement for the followers of Christ in the twentieth century if they could speedily do away with this unwarranted and wasteful competition between Churches that are practically in accord in their fundamental teachings. The word "Federation" ought to be written

large in the future annals of Christianity. To express it mildly, we consider it most lamentable that even our Methodist bodies, which have a common history and are one in doctrine, cannot be induced to refrain from contending against one another in the same field. There may be rejoicing somewhere over this spectacle of brethren building altar against altar, but we dare say that it is not among the angels of God on high.

"INTELLECTUAL MEASLES."

The Raleigh Christian Advocate says: "Four candidates for the ministry who recently came before the New York Presbytery declined to subscribe to the usual interpretation of the Scriptures in regard to several things. Tertius Van Dyke, a son of Dr. Henry Van Dyke, whose reputation is nation-wide, was the first to break rank. 'There is not sufficient evidence at hand,' said young Van Dyke, 'to induce me to believe fully in the virgin birth of Christ.' He also stood persistently by his doubts as to the bodily resurrection, Jonah and the whale, and the raising of Lazarus from the dead. This is according to a press dispatch sent out from New York under date of April 19. It is said that the opposition to their reception was stubborn, but in the final vote they were received by the large majority of 71 to 10. This is only an instance of a trend of thought which delights to call itself modern and which seeks to eliminate the supernatural from religion. The truth is, it is not modern at all, for the Sadducees denied substantially all these things in the days of Christ, and affected to do it from a larger intellectuality. * * * For the sake of his revered father, as well as for his own sake, we hope that young Van Dyke will get safely over this case of intellectual measles."

We are not certain that our esteemed contemporary has happily named this unfortunate malady. To be sure, it is catching like measles, but it is our observation that it does not speedily run its course like that disease. We think he is right, however, in his suggestion as to the cause of the trouble. Intellectual vanity is responsible for most of the shallow skepticism that vaunts itself among us in this day. There are many men who are willing to do most anything to be accounted scholarly. But if their fancied scholarship were carefully analyzed, it would be found in many cases that about 90 per cent of it consists of pure, unadulterated egotism. Nothing could be more unreasonable than to demand that the sublime truths of the Divine Revelation shall come fully within the narrow compass of the human understanding. Not a few in this age need to meditate long upon the memorable words of St. Paul: "For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling-block and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

THE EPISCOPAL ASSIGNMENTS.

Elsewhere in this issue will be found the "Plan of Episcopal Visitation" for the next twelve months. The re-assignment of Bishop Murrah to the Orient, though a compliment to him, will prove a distinct disappointment to his many friends who had hoped that he would be allowed to labor for a while in the home land. The Church, however, needs his clear judgment and wise leadership in the Far East where events of such vast and far-reaching importance are now taking place; and we should not be so selfish as to desire to retain his services to the detriment of the work in the lands where Christianity to-day has its most inspiring opportunities. We notice in the Jackson papers that Mrs. Murrah has announced that she will again accompany the Bishop on his trip, and that they will probably go to China and Japan by the westward route, proceeding first to Europe, and thence by rail across Eastern Siberia. They will likely leave about the middle of the summer.

The Louisianians and South Mississippians are delighted to have the oversight and presidency of Bishop Candler, as well they may be. As a preacher and administrator, he ranks second to none in the Episcopal College, and he is sound in the faith and is a loyal and ardent Methodist who prefers the old paths, made plain by the feet of the saints ascending to glory, to trying to blaze out new and uncertain ways. In this day, when so many trumpets are giving forth an uncertain sound, it is a wholesome tonic to any Conference to sit under the apostolic and masterful ministry of this great son of Wesley.

This will be Bishop Atkins' first visit to North Mississippi since his elevation to the episcopacy, though he is no stranger to the brethren of that Conference, having been among them a number of times when he was our able Sunday School

Editor. He is a man of culture and breadth of scholarship, and his episcopal service, has been highly commended in Texas and other sections of the Church in which he has wrought. A most cordial welcome will be extended him.

PERSONAL AND OTHER NOTES.

Rev. J. J. Kelly, of Harrisonburg, La., and Prof. R. N. Jeffrey recently assisted the pastor, Rev. A. I. Townsley, in a revival meeting held at Delhi, La.

Mothers' Day was celebrated in nearly all the churches in New Orleans last Sunday. Most of the pastors preached special sermons in honor of the occasion.

A dispatch sent from Mansfield, La., to the Times-Democrat on May 11, stated that the Methodists of that city had succeeded in liquidating the entire indebtedness on their church and parsonage.

Rev. H. C. Brown, formerly a member of the Mississippi Conference, died in Chicago the latter part of last week and his remains were interred at Jackson, Miss., last Sunday. He is survived by a wife and two children.

We learn from a correspondent that Rev. J. F. Foster, of DeRidder, La., delighted a large congregation at Rayville, La., on May 13, and another one at Delhi on May 14, with his lecture, "A Ramble Through Sunny Italy."

Rev. W. F. Baggett, in a business letter to our office, says: "Our work at De Kalb is moving on nicely, and we expect to have a good year." Brother Baggett's letter brought us a club of five subscribers, for which he has our thanks.

Rev. W. A. Mangham, the pastor, will begin a revival meeting at Second Church, Baton Rouge, on May 18. He will be assisted by Rev. A. I. Townsley of Rayville, who began his pastoral labors in the Louisiana Conference in that church.

In the Mississippi State Oratorical contest, held in Aberdeen, on May 9, the first prize was won by Mr. H. H. Boswell, of Millsaps College, and the second by Mr. M. E. White, representative of the University of Mississippi. Mr. Boswell is a native of Kosciusko.

Rev. J. W. Moore, pastor of the First Methodist Church of New Orleans, attended the meeting of the General Board of Missions in Dallas last week. Dr. Moore is in Jackson, Miss., this week assisting Rev. J. M. Morse in a revival at the Capitol Street Methodist Church of that city.

Rev. R. O. Brown, of Holly Springs, Miss., has been named as Treasurer of the Board of Education of the North Mississippi Conference in place of Rev. H. S. Spragins, who resigned because his duties as presiding elder would not allow him to serve longer in that capacity. All moneys which belong to this Board should hereafter be sent direct to Brother Brown.

While the Algiers congregation is campaigning for money to build a new \$20,000 church, it is not permitting its present large and growing Sunday school to suffer because of inconveniences. The old Sunday school room is being overhauled and readjusted. Our people in McDonoghville are also making some improvements on the interior of their church building.

Our hat is off to Rev. L. T. Sargent, of Greenwood Springs, Miss., who sent us a club of ten subscribers a few days since. He believes it is worth while to take the trouble to circulate the Conference organ among his people, and he usually succeeds in doing so wherever he is appointed to labor. We are pleased to know that the Master's cause is prospering in his present charge.

Rev. C. F. Emery, pastor of the Crawford Street Methodist Church of Vicksburg, Miss., has a live and active Epworth League. These stirring young Methodists have obligated themselves to raise \$200 on the missionary assessment that was placed upon their charge, and are already at work to accomplish the task which they have assumed. Brother Emery is fortunate, indeed, to have such a fine body of young helpers.

Rev. J. E. Craig, of Chestnut, La., is much encouraged by the outlook in his field. He says: "My congregations are getting better all the time. We had an interesting memorial service at old Caster last Saturday, May 3. There were about 200 people present and a fine dinner was served, which amply supplied all, and left a good overplus." We are grateful to Brother Craig for some subscriptions which his appreciated letter brought to us.

Rev. W. H. Saunders, the pastor of our Washington Street Church of Vicksburg, Miss., reports that a sale of the old church in which his congregation has for years been worshiping has been effected, and that plans for the construction of a new building will soon be under way. Brother Saunders has lately been pressing the claims of

the Advocate among his parishioners, and as a result of his efforts sent in nine subscriptions last week.

In sending us a club of subscribers from his charge, Rev. C. H. Ellis, of Pachuta, Miss., adds the following interesting postscript: "The work progresses hopefully here. An old debt on the Pachuta church of more than four years' standing has been paid in full, and needed additions have been made to the parsonage furnishings. Our Sunday schools are increasing in numbers and interest. We are planning for great things."

We received last Tuesday morning the following telegram from Rev. E. Nash Broyles, our pastor at Shaw, Miss.: "A gracious meeting is in progress at the Methodist Church here. Rev. L. W. Cain is doing the preaching and the Holy Spirit is with him. All the business houses are being closed for the day services and the Christian people are working together in love and sympathy. Sinners are being saved, and the outlook is for a sweeping revival."

We publish on another page a note from Rev. W. D. Wendel, of Pontotoc, Miss., in which he informs us of his purpose to go to Memphis to have a serious operation performed. We regret to know that this course has been adjudged necessary by his physicians, and we feel considerable solicitude for our college-mate and long-time friend. We hope that all our Christian readers will pray earnestly for both Brother and Sister Wendel at this critical and trying time.

Rev. C. D. Atkinson, the ever-active and popular pastor of our Church in Crowley, La., spent the first part of this week in New Orleans visiting among his many friends. Brother Atkinson reports that the work of building the new church at Crowley is going forward with commendable rapidity, and states that he feels reasonably sure that the new building will be in readiness by the time the Louisiana Annual Conference is due to meet there next December.

The closing exercises of Whitworth College are now in progress. Next Sunday at 11 a.m. Dr. H. M. DuBose, of Atlanta, Ga., will preach the Commencement sermon; at the evening hour of the same day Rev. J. T. Leggett, of Meridian, Miss., will preach before the Young Woman's Christian Association. The Annual Literary Address will be delivered on Monday Evening, May 19, at 8 p.m., by Dr. A. F. Smith, of Jackson, Miss. This historic institution is closing one of the best sessions in its long and honored history.

From Forest, Miss., under date of May 8, Rev. T. J. Norsworthy, who is assisting Rev. A. M. Broadfoot in a meeting at that place, writes: "We are having a great meeting here. The beautiful new church is filled with earnest worshippers at every service. Brother Broadfoot has wrought wonderfully well in this community, and this splendid church edifice and an attractive, modern, six-room parsonage are among the visible results of his labors. I go from here next week to Oakdale, La., to assist Brother Riggs in a revival campaign."

From the Summit (Miss.) Sentinel we learn that the closing exercises of the Auburn High School were most interesting. Three young ladies from Whitworth College attended and contributed to the success of the occasion with music and recitations. The graduates—Misses Badon and Carruth and Mr. Thomas Coker—are reported to have acquitted themselves quite creditably. The Commencement sermon, which won the high praise of all, was preached by Rev. J. S. Parker, our pastor on the Auburn charge.

Mrs. Ellen Magruder Hunnicutt, widow of the late Rev. W. L. C. Hunnicutt, died at the home of her sister, Mrs. W. T. J. Sullivan, near the Millsaps College Campus, in Jackson, Miss., on May 9. She was a daughter of Major John Magruder of Madison County, and was an accomplished and most lovable woman. She was 76 years of age. The obsequies were conducted in the Capitol Street Methodist Church by Rev. C. W. Crisler, of Hattiesburg, assisted by Rev. J. M. Morse. The interment was made at Jackson, in the Cedar Lawn Cemetery.

We are in receipt of an attractive invitation to the Commencement of the Memphis Conference Female Institute of Jackson, Tenn., of which Rev. H. G. Hawkins is President. The Commencement sermon will be preached next Sunday by Rev. T. W. Lewis, of Memphis, and the Annual Address will be given next Monday by Rev. M. M. Armstrong, of Jackson, Tenn. The graduating class in the literary department this year numbers thirteen; and two will graduate in music, one in voice, and one in expression.

Mr. James A. Christian, Field Secretary of the Louisiana Anti-Saloon League, writes as follows from Shreveport: "Please announce that the Louisiana Anti-Saloon League has opened an office at No. 312, First National Bank Building, Shreveport. All mail intended for the League should be thus directed. We should be glad to have friends of

the cause who may be passing through the city to call and see us. We hope to make our office headquarters for the latest and most reliable information on all questions of moral and social reform and civic righteousness.

In a letter to our office, Rev. I. L. Peebles, of Meridian, who is one of the Mississippi Conference evangelists, makes the following reference to his recent labors: "I preached seventy times in succession last month and one day over. Brother H. Meillard, of Logtown, is doing his best for the people of that territory. He is a most faithful minister, and we predict for him a great year." Not only does Brother Peebles preach frequently, but he also preaches well. Few can surpass him as an expounder of the Scriptures and of the essential doctrine of Methodism.

Rev. Olin Ray, who is attending Millsaps College and at the same time serving the Grenada Circuit, forwarded us three new subscriptions and two renewals on April 29, for which we extend him our hearty thanks. In his letter he added the following statement concerning his work: "Everything is moving along pleasantly in my pastoral charge. Brother Tucker, our presiding elder, was with us on the 19th and 20th of April, and preached an excellent sermon each day. Our people are very much in love with him, and have a high appreciation of the service which he is rendering the Church."

Rev. J. R. Jones, pastor of the Central M. E. Church, South, of Meridian, Miss., writes: "Our meeting at Central Church has now been in progress for one week. The preaching of Rev. J. B. Andrews, of Siloam Springs, Ark., is strong, practical, and characterized by much spiritual power. The people are coming in large throngs to hear the gifted evangelist. The indications point to a great revival. Mr. L. C. Smith and his wife sing the gospel in an attractive and effective way. Their work is most helpful in the services. Pray that we may have a great religious awakening in Meridian."

Rev. and Mrs. A. Inman Townsley entertained the stewards and trustees and their wives on May 9 at an informal 6 o'clock dinner given in the commodious parsonage at Rayville, La. Stirring after-dinner speeches were made by different church officials, and the prosperity and peace of the local congregation were generally commented upon. On account of the rapid growth of the Sunday school, a movement to enlarge the Sunday school quarters was inaugurated. Bro. Townsley is in great favor among his people. He has been asked to preach the Rayville High School Commencement sermon on June 1.

The following press dispatch from Shreveport, La., was published in the New Orleans Picayune last Tuesday morning: "Bishop W. A. Candler, who delivered two sermons Sunday at the Noel Memorial Church, was tendered a banquet by the pastors of the Methodist Episcopal Churches of Shreveport this afternoon. About thirty laymen were present. Bishop Candler probably will return here later in the year, it is announced, to dedicate the Noel Memorial and First Methodist Churches. This was Bishop Candler's first trip to Shreveport since 1901. He spoke in glowing terms, in an interview, of its development."

A note from Lexington, Miss., informs us that Methodism is still flourishing in that goodly city. The parsonage has been dressed in a new coat of paint, a new range has been installed in the kitchen, and other improvements have been made. The stewards have raised all the finances in full up to date. In the Lexington Advertiser, a local paper, it is stated that Dr. H. G. Henderson, the pastor, has been nominated for a place in "Who's Who in American Methodism," a volume now in process of preparation, and that a prominent Boston Publishing Company has requested the Doctor to furnish the manuscript for "a book of a religious, philosophical, or ethical kind."

Rev. J. V. Bennett, of Georgetown, Miss., sent us on May 9 the following sad announcement: "Yesterday morning at 11 o'clock we conducted the burial service of Dr. W. W. Catchings. He was a leading spirit both in the town and in our Church. In his death our Georgetown Methodism has suffered a great loss. Dr. Catchings was a graduate of Millsaps College and of Tulane University. A true and upright citizen, husband, father, and brother has gone. How sad to see one so young (only 36 years of age), so useful, and so promising go!" We greatly regret to be informed of the early decease of this splendid young man, and we extend to the sorrowing loved ones our deepest sympathy.

Miss Marie Meek, who has finished the musical course at Whitworth College, under the direction of Miss Lois Cooper who is recognized as one of the most gifted musicians in this section, gave her graduating recital in the new Mary Lampton Auditorium on the evening of May 8. After highly complimenting the numbers given, the Brookhaven Leader, of May 10, says: "Beautiful flowers were tributes of the evening from appreciative friends to the lovely young lady, who is a daughter of Mr. and Mrs. W. M. Meek, of Lexington,

Miss., the parents of the gifted young girl being present on the occasion of her graduation. Congratulations from numerous appreciative local musicians and interested friends followed the close of the program."

We acknowledge the reception of an invitation to attend the Cole Lectures at Vanderbilt University, which were delivered last week by Prof. G. A. Johnston Ross, M.A., of the Union Theological Seminary of New York City. The general theme of the series was "The God We Trust," and the course was defined as a succession of "Studies in the devotional use of the Apostles' Creed." The sub-heads announced were as follows: "The God We Trust;" "Our Trust in Christ;" "The Christ We Trust;" "The Spirit and the Church;" "The Redeemed Life;" "The Eternal Life." The initial lecture was given Sunday, May 4, in the University Chapel, and all the others in Wesley Hall.

Dr. T. P. Bell, after an absence of several months in Florida, is again at home, and has issued a card announcing that he has resumed the practice of his profession in New Orleans, and that hereafter he may be found at his office in the Audubon Building every day from 10 a.m. to 1 p.m., and from 2 to 4:30 p.m. Dr. Bell makes a specialty of treating the eye, ear, nose, and throat, and, besides being a competent and reliable physician, is a loyal Methodist and a most affable and agreeable gentleman. We are pleased to know that he has again taken up work in the Crescent City.

Rev. J. O. Ware, of Benton, Miss., brought us under obligations to him a few days since for a nice list of subscribers. Concerning one of the brethren whose subscription he renewed, and of his charge, he wrote as follows: "This makes 39 years that Brother H. S. Swayze has been a weekly reader of the Advocate, and he still loves to read it. Thirty-eight years ago he joined the Methodist Church, and ever since he has been a faithful steward in it. We are well pleased here at Benton, and are happy in the work." May the blessings of Heaven abide upon this long-time friend and reader of the Advocate, and may his path grow brighter and brighter unto the perfect day.

We have been honored with an invitation to the commencement exercises of the Scarritt Bible and Training School at Kansas City, Mo., which will begin tomorrow and continue through next Sunday. The Commencement sermon will be preached by Rev. Claude M. Simpson, pastor of the Melrose Church of Kansas City, and the Baccalaureate Address will be delivered by Rev. Frank G. Smith, pastor of the Central M. E. Church, South, also of Kansas City. The graduates this year number fifteen, among whom we note the names of two Mississippi girls: Miss Olive Watkins Lipscomb, of Jackson, Miss., and Miss Fella Richardson, of Corinth, Miss. In addition to the graduates, four other young ladies will be awarded certificates for the completion of special work.

It deeply grieves us to announce the death of Mrs. H. H. Estes, the beloved wife of our long-time friend, Captain Estes of Greenwood, Miss., who passed away in that city at 9:30 on Wednesday evening, May 7, as a result of an acute attack of heart trouble. Mrs. Estes is reported to have been 72 years of age. She was a woman of noble Christian character whose influence had long been felt for good, and she will be sorely missed both in her home circle and in the community in which she was so highly esteemed. Ever since we can remember, Captain and Mrs. Estes have been a source of strength and blessing to the Methodism of Central Mississippi, and it makes us sad to know that these two who have so long wrought together for the Master's glory are now separated; but it will be for only a brief season. May God graciously abide with our stricken brother and those who share with him in this bereavement, until the day of glorious reunion in the Father's house shall come!

We regret to be apprised of the death of Mr. George K. Smith, long an esteemed and honored citizen of Sunflower County, Miss., but who for some time had been making his home at Oxford in that State. He was born on Christmas day, 1844, and passed to his reward on April 27, 1913. Mrs. Smith, the bereaved widow, writes us, in part, as follows: "He was a great sufferer for years from a complication of maladies, Bright's disease being the main trouble, according to the attending physicians. When told that his end was probably near, he said that if it was God's will he was ready. A few days before his death I read to him the poem, 'The Gracious Answer,' by Henry N. Coble, which I obtained from a recent copy of your paper, and he exclaimed, 'Beautiful, beautiful! What a great thing it is to be able to express one's self in such language!' This poem was used at his funeral, so appropriate was it considered to his case. One of his sons professed Christ shortly after he was called home." The remains of Brother Smith were carried to Indianola for interment. We extend our deepest sympathy to the sorrowing loved ones.

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Obituaries.

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On Sunday afternoon, April 27, 1913, the spirit of Brother JOHN QUINCY CRIBBS, of Lyon, Miss., passed to his heavenly home. For two weeks he had been confined to his room, and when he learned that he could not recover, he said, "That is all right; I am not afraid to meet God; I am ready." Brother Cribbs was born not far from Columbus, Miss., but spent much of his younger days near Sulligent, Lafayette Co., Ala. He moved to Coahoma County several years ago, and has resided in this county since that time. He had been a good citizen, one who was true to his convictions, and his convictions were sound and safe. He had been a member of the Methodist Church more than thirty years, and was always true to its interest, and was interested in its progress. He was at the time of his death the superintendent of our Sunday school at Lyon, and had for many years been engaged in the Sunday school work, which he much loved. His home was always the home of the preacher. He not only loved the Church, but also his pastors, often speaking of former pastors and telling of how he was attached to them. On Monday, the day following his death, a loving tribute was paid his memory by the assembling at our church in Lyon of a great congregation; and the conscious presence of God with us made the scene hallowed, and its recollection sacred. His body was laid to rest under a beautifully arranged collection of flowers in the Shuffordville Cemetery to await the last awakening. May God bless his companion and four sisters who are left behind! His pastor, H. M. YOUNG.

Whereas, it pleased our Heavenly Father on March 31, 1913, to remove from our midst our beloved sister and mother in Israel, Mrs. W. L. Lipscomb; and whereas, we appreciate the fact that she was a member of the First Executive Committee appointed by our church for the earliest promulgation of Woman's Missionary work; and whereas, she has been a faithful and efficient member of our Society from its organization, having served as president from 1892 to 1900; therefore be it Resolved by this Auxiliary of the Woman's Missionary Society of the First M. E. Church, South, of Columbus, Miss.:

First. That while we now in humble submission to the will of our Lord, whose law and precepts were to her yea and amen, we feel that in her we have lost a large part of our spiritual strength, a wise counselor, and a faithful leader.

Second. That her membership with us is held in sacred remembrance, we having partly shown our appreciation by awarding her a life membership (Mrs. A. H. Pegues having claimed the privilege of contributing the required amount), and also by supporting a Bible woman in Brazil bearing the name of Lulu Lipscomb Waters, in honor of herself and her departed missionary daughter.

Third. That we pray that her example and influence may continue with us as an inspiration to fuller consecration and increased faithfulness to our Master's cause.

Fourth. That we offer our sincere sympathy to her family, with the prayer that the gospel seed she has sown in their hearts may continue to bear abundant fruit, that she, being dead, may yet speak through them.

Fifth. That a copy of these resolutions be spread upon our minutes, copies sent to her children, and copies furnished our local papers.

Signed: Mrs. GENL. SHARP,
 Mrs. M. E. ERVIN,
 Mrs. T. J. STOKES,
 Committee.

LARGE CLAIMS AND LITTLE PROOF.

There is published in Pittshoro a monthly paper known as the Calhoun Baptist, edited by the Rev. Mr. Reeves, a man much beloved by all who know him. The April number of the Calhoun Baptist contained an article by W. E. Fendley, of Meridian, entitled, "Our Church." In the beginning of his article he said: "I do not claim nor insist on the succession of the name Baptist, but I do claim and insist that we can trace a succession of doctrines back to Christ and the disciples." He wants to know if Christ's promise to Peter after he made the great confession that the "gates of hell shall not prevail" against the Church has failed of fulfillment. We would answer him, No! He claimed in his discussion that he could prove to a mathematical certainty that the Church Christ referred to was the Baptist Church. His "mathematical certainty" proof was that it is an easy matter to put one's finger on the name of the founder of all other Churches and the date of their beginning, but that it is impossible to find either the name of a founder or a date of the beginning of the Baptist Church this side of the time of Christ. He was not quite clear in unraveling the tangle of how it was that in 1841 the Baptist Church had a dispute as to whether they should baptize their infants by immersion or not. He appealed to Dermott, and another Dutch theologian to substantiate his claims, but did not cite Dr. Whitsett, one time Principal of the Baptist Theological Seminary at Louisville, Ky., who about twenty-five years ago was in Ireland and other places studying the question of the Apostolic Succession and came upon the facts regarding the famous Barber baby baptizing case. I refer to Dr. Whitsett's book on that subject.

I have not said that Dr. Whitsett was not an immersionist. I suppose he was, but he was not backward about writing what he found to be the truth. And by his writings I learn that there is at least one link gone from the chain of Baptist succession. Then, again, is it not a matter of record that Roger Williams, yonder in Rhode Island, baptized a man by the name of Holloman, who, in turn, immersed him. Where does Roger Williams hook onto the chain of Baptist Succession? W. A. BRUNER.

Pine Valley, Miss.

RUSTON DISTRICT NOTES.

Since my last report, a report of Brother Griffin's meeting at Ringgold has been received. He had one of the best meetings the present membership there has in memory. There were twenty-two additions to the Church. A Sunday school was organized since the meeting and sixty-four enrolled, the first Sunday school this present membership has known. Griffin was assisted by Brother Holder, of Shreveport, whose preaching and work were appreciated by all.

I am sending from Nashville to each preacher in the district an envelope containing the New Missionary Policy of the Sunday School, which, if each preacher acquaints himself with it, and then introduces it to his superintendent, will help mightily in the work. We are going to try to bring all collections up this year. The District Conference will meet in Athens, July 22-25. Let all the preachers see that they make no conflicting engagements, as we wish a full attendance of both preachers and laymen.

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At the residence of the bride's father, Mr. L. W. Carraway, in Bassfield, Miss., by Rev. M. L. White, Mr. V. B. GARRAWAY and Miss BERTHA CARRAWAY.

At the home of Mr. Chas. Staggs, in Whiteville, La., on April 23, 1913, by Rev. Louis Hoffpauir, Mr. E. H. STAGG and Miss EVA SINGLETON.



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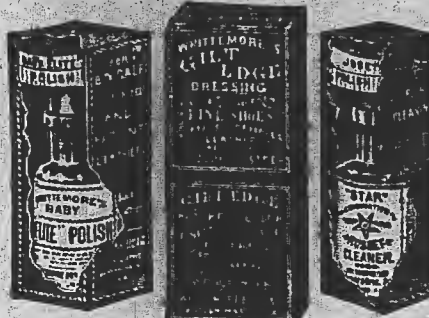
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Tidings From the Field

Richton, Miss.

Dear Mr. Editor: This is the first time this year that I have written to the Advocate. After spending four years most pleasantly in Prentiss, Brother Sharbrough advised that I be sent here. I moved during Christmas week. We were cordially received and for the past four months have been very busy. As a result of the co-operation of the pastor and people, 15 persons have been received into the Church by letter, 5 by vows, and 6 by baptism, making 26 in all. Our Sunday school has increased to 130, and we have five classes in the Wesley Department. The Business Men's Class has grown to more than 20 members. It is real encouraging to see the men of the town in the Sunday school. We are giving full time here at Richton. Station work is something new to this preacher, who has been used to serving from a half to a whole county as a circuit. However, I go out on Friday nights and preach to the people in the mill towns up and down the railroad. Everything here is really nice. My members are loyal and true, and we are hoping for better things in the future.—M. L. White.

Waynesboro Circuit.

The outlook within the bounds of my charge is good and this year bids fair to be a fruitful one. I am preaching to good congregations at each church on my work. They are some larger than they were last year. Our first holiness rally convened at Fedora church on April 25, 1913. We had with us Revs. John Paul, J. N. Tucker, S. E. Taylor, and Dr. M. A. Beeson. Rev. John Paul preached the opening sermon, using as his text I Cor. 12-31. His sermon proved to be edifying to the saints. Dr. Beeson gave his hearers three eloquent lectures, using as his themes: "John The Baptist as a Sanctified Preacher," "The Need of Christian Education," and "Missions." Dr. J. N. Tucker proved himself to be a workman that needeth not to be ashamed. He preached two great sermons while with us. His texts were, Matthew 5:1-12 and Hebrews 6:1-2. Brother Taylor did some earnest work in the prayer services. These brethren in their classical and scholarly manner, and with due reverence to Almighty God, proved themselves to be faithful dispensers of the Word of God. Their earnest labors among us were greatly relished by all who were in attendance upon the holiness rally. We feel that we are better Christians than we were previous to that occasion. Some of the brethren expressed themselves very freely to me by saying that there should be a rally held at each church yearly for the sake of bringing the people in closer touch with God and the Church. I say, Amen! The labors of the new year were begun uncompromisingly; therefore we are looking forward to and expecting gracious results in our approaching revival meetings. Both the pastor and people on the Waynesboro Circuit are rejoicing in the Savior's love always.—Hilary Westbrook, P. C.

Patterson, La.

Things are moving on smoothly in Patterson. Brother Wynn has held the second (and his last) quarterly conference for us. Our people here regret to give him up as their presiding elder. We only hope he will do a still better work as President of Centenary College. I am glad the Presidency of Centenary fell upon a

man in the ministerial ranks; and I believe as preachers we should advocate our church schools and strive to teach the people the real worth and power of Christian education. The people of Patterson, regardless of church affiliation, know how to treat a Methodist preacher and his wife. The young people gave us a shower the other night that will supply the parsonage with provisions for, at least, two months. The Ladies' Aid has supplied the parsonage with new matting and has paid the insurance on the church and parsonage for three years. In addition to the above, the ladies are assisting in paying the preacher's salary. Our Sunday school is in a good condition; the Senior League is progressing nicely, and the church attendance is better than for years. I rejoice in the fact that in a small way I am permitted to represent the Methodist Church in this section, but not the Methodist Church so much as Jesus Christ who made salvation and redemption possible. I believe that the simple gospel that has been preached for centuries is what we should preach and what the people want. I often ask myself the question, am I preaching the Gospel or a gospel? We may preach a social gospel or one of moral reform and, it seems to me, miss the mark. I believe that we should still stress man's individual responsibility to God and the absolute necessity of his pardoning grace. I believe, emphatically, in the direct witness of the Spirit in such a manner as to give its Divine sanction to our lives. Repentance and faith in God are essential to put us in right relationship with him. The closer we walk with him the less room there will be for heresy of any kind.—C. E. Fike.

Epworth Church, New Orleans.

Sunday, May 4, we used at Epworth Church for the first time a handsome individual communion service. More than ten years ago, when Epworth Mission was first started and was looked after largely by the members of the Carrollton Avenue Church, Mrs. W. B. Campbell, who was then a member of that church, was superintendent of the Epworth Sunday School. She came out from Carrollton in the afternoon and gave of her time and energy to the work of this Sunday school. After the organization of the Epworth Church she became a member of this church. When in charge of the Sunday school she used a birthday box for the members of the school to make contributions for some purpose for Epworth. During these years this money has been on deposit in one of the local savings banks. Some little time ago an effort to raise money for the purchase of a communion service was made. This money, raised so long ago by the mission Sunday school with a little raised by the League, and some collected by private subscription, has made it possible for us to have this service. The people of Epworth feel grateful that this work was done so long ago by Mrs. Campbell, and that we are now enjoying the benefits of her work and the sacrifices of some who have now grown up to be fathers and mothers of families.

Things are going very well with us here, and we hope that Epworth may continue to grow in the future as has been the case in the past. The people are interested in the church, and want to see it prosper. We are making plans for the observance of Children's Day, and hope that it will be a successful occasion.—W. L. Doss.

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NEWTON DISTRICT CONFERENCE.

The Newton District Conference convened at Lake at 2:30, p. m., April 15, and closed the following Friday just before noon. Dr. H. Walter Featherstun, our P. E., was with us, and directed all the business of the Conference so that the preachers, lay delegates, and others in attendance were inspired to greater zeal in the Lord's work. All the traveling preachers of the District were present except three; two of the three could not attend on account of sickness; one was detained at home on account of pressing duties in a meeting. Several local preachers were in attendance. Over forty lay delegates were present.

The reports of the preachers and laymen from the different charges were optimistic almost without a single exception. Great revivals were reported at Newton and Montrose, Hickory and Chunky, and Louin. The other charges reported a steady gain in membership, while the three charges named reported about 175 accessions. Ten charges reported the Woman's Missionary work as doing well. There are twelve Senior and five Junior Leagues in the District. An urgent appeal was made by the Presiding Elder that each preacher have a League in each of his churches. He argued that the country churches need Leagues as much as the town and city churches. He said in substance, "The League is the only school for the training of young people for service in the church."

Rev. L. L. Roberts, Financial Agent for Whitworth College, thrilled a large congregation with a sermon, using as a text John 1:29, after which he spoke a few minutes in the interest of Whitworth College. Many were made closer friends of Whitworth College by his earnest words. Rev. T. J. O'Neil, President of the Mississippi Conference Training School, made more friends for the school at Montrose. He reported the enrollment to date to be 270. He intimated that the half could not be told in representing the good that that school had done and is doing. He did not exaggerate. Rev. H. M. Ellis represented the hospital work at Memphis in his usual attractive way. Rev. Fred Long and Rev. B. F. Lewis stirred hearts to greater activity in the Sunday school work. Rev. H. A. Carter told us about the Orphans' Home at Jackson. We said, Amen, to his appeal. It was agreed that the Newton District should pay \$6,000 to the Methodist Hospital being built at Memphis, Tenn. Rev. Robert Selby represented the educational work of the Conference, emphasizing the work of the Divinity School.

All the doors in Lake were open to the preachers and delegates. I am sure that no District Conference was ever more heartily entertained.

By order of the District Conference, the characters of 37 local preachers were passed. By unanimous vote of the Conference, Calvin Cain Evans, Tom Gadis Craft, and Wellington Henry Emerson were licensed to preach. L. C. Freeny and C. H. Strait were unanimously recommended for Deacon's Orders. P. L. Blackwell, T. B. Winstead, J. H. Bassett and W. D. Crout were elected delegates to the Annual Conference, and Dallas Stewart and Rev. C. H. Strait were elected alternates. The next District Conference will be held at Morton, Miss. J. F. McCLELLAN, Secretary.

A STATEMENT PROBABLY NECESSARY.

One thing, then another is afloat ever and anon about my practicing or not practicing medicine, etc., but the most recent is that I appeared before

the Mississippi State Board and was rejected on the grounds of literary deficiency. Now in order to a correct knowledge of that matter, I wish to inform the public that I have never appeared before the said State Board nor any other such board; and as respects literary deficiency please allow me to say that no one could hardly convince the professors under whose tutorship I was placed in the medical college in which I was graduated that that was in my way at all. Once I arranged to appear before the Board, but prayed earnestly to God to prevent my going, if he did not approve my purpose; and as strange as it may seem I missed the first train, and the second and last train was too late, and therefore ever since then I have been satisfied just to remain with a knowledge of medicine which I had prayed so earnestly to God to help me to get. It has been a great benefit to me in many ways. Before I graduated in a college of the regulars, my knowledge of homeopathy, biochemistry, osteopathy, hydropathy, dietetics, etc., and the grace of God enabled me to bring up eight children with very little medical trouble or nursing for others, and also to be a great blessing to other sufferers and even to young physicians. The only regret that I now have is that I have not finished the chiropractic school, for I have discovered that one knows comparatively little about preventing and curing diseases even after he has mastered all the schools of healing. It should be conceded that they all do good, while some of them do much harm.

I am a preacher and nothing excels or equals preaching; but let it not be forgotten that a knowledge of medicine, and all else that is good, contributes to the mightiness and efficiency of any consecrated minister of our blessed Lord; for he will likely meet all kinds of characters and beliefs, and hence the necessity for all useful knowledge. Let it not be forgotten that I am still a Methodist preacher, rich in grace although poor financially. Let all who read this pray for my family and me.

ISAAC LOCKHART PEEBLES.

NAMES OF DELEGATES WANTED.

To the Preachers of the Baton Rouge District.

Dear Brethren—I should be glad to secure at once the names of your delegates to the District Conference, which is to be held at Wilson, La., June 5-6. Please send them to me as soon as possible. If any of the ministers contemplate bringing their wives, I wish that they would also kindly inform me to that effect.

F. N. SWEENEY, P. C.

Wilson, La.

THOSE BAD SPELLS.

Lebanon June, Ky. — Mrs. Minnie Lamb, of this place, says: "I believe I would have been dead by now, had it not been for Cardui. I haven't had one of those bad spells since I commenced to use this medicine." Cardui is a specific medicine for the ills from which women suffer. Made from harmless, vegetable ingredients, Cardui is a safe, reliable remedy, and has been successfully used by weak and ailing women for more than fifty years. Thousands of women have been helped back to health and happiness by its use. Why not profit by their experience? A trial will convince you that Cardui is just what you need.

Arouses the Liver and Purifies the Blood

The Old Standard general strengthening tonic. GROVE'S TASTELESS chili TONIC, arouses the liver to action, drives Malaria out of the blood and builds up the system. For adults and children, 50c.

JUST MILK

and JELL-O Ice Cream Powder

without cooking and without adding anything else, make the finest Ice Cream.

Dissolve the powder in the milk and freeze it. That is all there is to do to make Ice Cream in the new and easy way.

Anybody can do it.

It will cost you only nine cents a quart. Think of that for the price of Ice Cream!

Made in five kinds: Vanilla, Strawberry, Lemon, Chocolate, and Unflavored.

Each 10 cents a package at grocers.

The Genesee Pure Food Co., Le Roy, N. Y.

WHEN IT COMES, BE PREPARED.



The SAFE and SAVING WAY of Insuring Church and Pastor's property is with

The National Mutual Church Insurance Co., of Chicago, Ill.

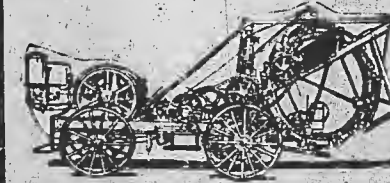
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Now in successful operation for years. Business at highest point ever attained, and constantly increasing.

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YOU'RE THE MAN WE WANT

We've got a proposition to put up to you—something that will mean a big increase in your earning power and give you a chance to be your own boss.

Our proposition is contract ditching with the

Buckeye

Traction

Ditcher

The farmers in every locality are looking for men to dig their ditches. Not hand laborers, but men who have the facilities for cutting ditches that are uniform size and depth, with straight, smooth sides—in short they are looking for men who own a Buckeye.

With this machine you can dig anywhere from 100 to 150 rods a day—you can make \$15 to \$18 a day and can keep busy 9 to 10 months in the year.

Hundreds of men have taken up contract ditching. They're making big money right along. Why not join them—why not get into this business that will make you independent and prosperous.

Catalog 33 tells you how.

The Buckeye Traction Ditcher Co., Findlay, Ohio.

Organized in 1893

The formula of Bond's Pills was adopted in 1893 by three of the most prominent physicians of the South, who had many years' experience treating diseases depending on a torpid liver.

Grandly has this splendid combination of anti-bilious and anti-malarial agents sustained the reputations of its originators.

Bond's Liver Pills have long since proved to be a most effective remedy for the troubles arising from torpidity of the liver or the bowels.

The small dose—one little pill—and gentle action, make them almost invaluable.

Intelligent readers will not confound Bond's Liver Pills with the numerous so-called "wonderful" remedies that flood the country, with reckless and misleading claims of astonishing merit.

When you require an honest and gentle liver or bowel stimulant, take one Bond's Liver Pill at bedtime. You will almost certainly wake up well.

If your druggist cannot supply you, send to us. Price 25c everywhere.

A free sample on request, mentioning this paper.

BOND'S PHARMACY CO.,
Little Rock, Arkansas.

DUMB CHILLS AND FEVER.

Douglasville, Tex.—"Five years ago, I was caught in the rain at the wrong time," writes Miss Edna Rutherford, of Douglasville, "and from that time was taken with dumb chills and fevers and suffered more than I can tell. I tried everything that I thought would help, and had four different doctors, but got no relief, so I began to take Cardui. Now I feel better than in many months." Cardui does one thing, and does it well. That's the secret of its 50 years of success. As a tonic, there is nothing in the drug store like it. As a remedy for women's ills, it has no equal. Try it. Price \$1.

CHILDREN OF DEFECTIVE MINDS.

The education and training of feeble minded children, in body and mind, received their greatest impetus in America from the life and labor of the Dr. John Q. A. Stewart of Kentucky. Dr. Stewart was the pioneer in this field of education. He devoted the best part of his life to the work and established the Stewart Home and School, a private institution for the education and training of children of arrested mental development. At Dr. Stewart's death in 1898 his son, Dr. John P. Stewart, who had been associated with him for years, assumed the responsibilities of the work. Under his administration the School has grown in influence, equipment and faculty until it is now the leading institution of its kind in America.

Supported by a faculty of specially trained teachers and assistants, Dr. Stewart is giving the unfortunate children of the South facilities for mental and physical development which should be known and understood by the parents and guardians of every backward child.

A copy of the annual catalogue may be had by addressing the Superintendent, Dr. John P. Stewart, Box 19, Farmdale, Ky.

ROYALINE LIVER REGULATOR.

For Headache, Indigestion, Constipation, Billiousness. Best and Cheapest.

Tin box to last about one month, 15 cents. Money back if not satisfactory.

PLAN OF EPISCOPAL VISITATION.

1. Bishop A. W. Wilson—Louisville, Campbellsville, Ky., Sept. 24, 1913; South Carolina, Rock Hill, S. C., Nov. 26, 1913; Baltimore, March 25, 1914.

2. Bishop E. R. Hendrix—Illinois, Murphysboro, Ill., Aug. 28, 1913; Western Virginia, Huntington, W. Va., Sept. 3, 1913; Kentucky, Somerset, Ky., Sept. 17, 1913; Alabama, Montgomery, Ala., Dec. 3, 1913.

3. Bishop W. A. Candler—South Georgia, Macon, Ga., Nov. 26, 1913; Mississippi, Natchez, Miss., Dec. 3, 1913; Louisiana, Crowley, La., Dec. 10, 1913; Cuban Mission, Santa Clara, Cuba, Jan. 15, 1914.

4. Bishop H. C. Morrison—Florida, Tallahassee, Fla., Dec. 17, 1913; Mexican Border Mission, Feb. 12, 1914; Central Mexico Mission, Feb. 19, 1914; Northwest Mexican Mission, Feb. 26, 1914.

5. Bishop E. E. Hoss—Denver, Aztec, N. M., Aug. 23, 1913; Missouri, St. Charles, Mo., Sept. 3, 1913; Southwest Missouri, Nevada, Mo., Sept. 17, 1913; St. Louis, Jackson, Mo., Sept. 24, 1913.

6. Bishop James Atkins—New Mexico, Albuquerque, N. M., Oct. 15, 1913; West Texas, San Antonio, Tex., Oct. 22, 1913; Central Texas, Temple, Tex., Nov. 12, 1913; Northwest Texas, Vernon, Tex., Nov. 19, 1913; North Mississippi, Tupelo, Miss., Nov. 26, 1913.

7. Bishop Collins Denny—Holston, Cleveland, Tenn., Oct. 1, 1913; Tennessee, Cookeville, Tenn., Oct. 8, 1913; Virginia, Danville, Va., Nov. 12, 1913; North Georgia, Elberton, Ga., Nov. 19, 1913.

8. Bishop J. C. Kilgo—German Mission, Castell, Tex., Oct. 16, 1913; Arkansas, Eureka Springs, Ark., Nov. 12, 1913; Little Rock, Pine Bluff, Ark., Nov. 19, 1913; White River, Clarendon, Ark., Dec. 3, 1913.

9. Bishop W. B. Murrah—Japan Mission, Arima, Japan, Aug. 22, 1913; Korean Mission, Seoul, Korea, Sept. 5, 1913; China Mission, Huchow, China, Oct. 16, 1913.

10. Bishop W. R. Lambuth—Brazil, Petropolis, Brazil, Aug. 7, 1913; South Brazil, Porto Alegre, Aug. 28, 1913; Africa.

11. Bishop R. G. Waterhouse—Montana, Stevensville, Mont., Aug. 13, 1913; East Columbia, Milton, Ore., Aug. 20, 1913; Columbia, Coquille, Ore., Aug. 27, 1913; Pacific, Hollister, Cal., Oct. 15, 1913; Los Angeles, Santa Ana, Cal., Oct. 22, 1913.

12. Bishop E. D. Mouzon—West Oklahoma, Norman, Ok., Nov. 5, 1913; East Oklahoma, Talequah, Ok., Nov. 12, 1913; Texas, Nacogdoches, Tex., Nov. 26, 1913; North Texas, Clarksville, Tex., Dec. 3, 1913.

13. Bishop J. H. McCoy—Memphis, Martin, Tenn., Nov. 5, 1913; North Alabama, Anniston, Ala., Nov. 12, 1913; West North Carolina, Charlotte, N. C., Nov. 26, 1913; North Carolina, Oxford, N. C., Dec. 3, 1913.

Fall meeting College of Bishops, St. Louis, Mo., Oct. 30, 1913.

A GREAT MEETING IN TUPELO.

Dear Brother Meek: Our revival campaign began on April 13, and closed April 30. It was in every respect a great meeting. There were 230 professions, many of them already members of the churches. But many of them had never made profession before. I have already received 49 into the Methodist Church, and have about 25 still to receive. The other churches have received about 40 members. The whole town has received a great spiritual uplift, and we have the prospect of a good year's work.

Rev. John B. Andrews of Siloam Springs, Ark., and his singers, Mr. and Mrs. L. C. Smith, were our helpers in the campaign. Bro. Andrews is one of the best and most effective evangelists I have ever known. His preaching is clear and strong, and is singularly free from clap-trap; and his method is direct. And if those who profess under his ministry do not "hold out," it will not be because

they have not been faithfully instructed, for he is ever careful to make profession mean something. I would not hesitate to recommend him to any church seeking a revival of real religion.

Brother and Sister Smith are very effective gospel singers; but they are more than this: they are among the most effective personal workers I have met. They are both trained in service and song; and, best of all, are thoroughly consecrated to the work to which they have devoted themselves.

Cordially,
WM. L. DUREN.

Tupelo, Miss., May 9, 1913.

Hood's Sarsaparilla

Cures all humors, catarrh and rheumatism, relieves that tired feeling, restores the appetite, cures paleness, nervousness, builds up the whole system. Get it today in usual liquid form or chocolate tablets called Sarsatabs.

Seashore Campground

Attractions for the Season 1913

June 25 — DIVINITY SCHOOL — to July 3

The Seashore Divinity School offers expert training to the undergraduates of the Alabama, Mississippi, and Louisiana Conferences in the Conference courses of study. Examinations passed here are approved by the Conferences of the above States. Bishop Candler and Dr. Cope are the leading speakers for this year. Write to Rev. Robt. Selby, Brookhaven, Miss., for particulars.

July 9 — THE CAMP MEETING — to July 16.

Ministers will be furnished free entertainment. Let the preachers rally and bring some of their best people to this year's meeting. Good preaching and singing. Speakers will be announced later. Write R. G. Price, Biloxi, Miss., for particulars.

KINDERGARTEN SCHOOL.

For the benefit of patrons spending the summer on the ground, Miss Ethel Kirkwood, a kindergarten expert, will conduct a school during the summer. Write Miss Ethel Kirkwood, New Orleans, for terms.

SEASHORE CAMPGROUND SCHOOL

opens its second session Sept. 10. Visit the commodious building on the grounds, and interview President H. W. Van Hook while there this summer.

ACCOMMODATIONS.

Board and lodging on the grounds at from \$7 to \$10 per week. Excellent facilities for bathing, boating, sailing, fishing, scenic car riding, and other amusements at hand. Special rates on railroads.

For further particulars, write

R. G. PRICE, Biloxi, Miss.

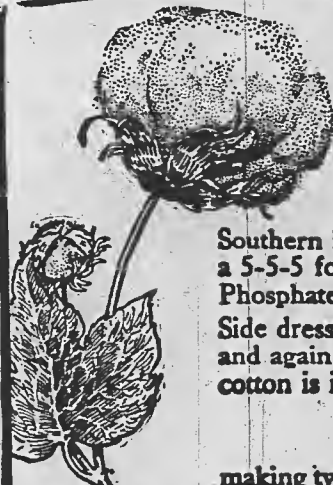
The Methodist Training School for Christian Workers

(Under Board of Missions.) "Students from the whole Church: Trained for the whole Church." YOU ARE NEEDED. The demand for Christian Workers for the home and foreign fields far exceeds the supply. Make the largest and best investment of your life. Become a foreign or city missionary, deaconess or nurse deaconess, kindergarten, pastor's assistant, welfare or settlement worker. To men who cannot take full theological training the school offers a splendid course. Theory and practice. Students from eighteen states and Mexico. 10 teachers, 7 buildings. Accessible to Publishing House and Vanderbilt University. Leading ministers and missionaries visit Nashville. Write for Catalog. WILLIAM F. QUILLIAN, President, 422 Park Place, Nashville, Tennessee.

FREE

A paper of Seasonable Seed with each inquiry for our new catalogue. It is full of instructions for rearing chicks, squabs, ducks, as well as notes on cultivation.

BRUCE POULTRY & SEED COMPANY,
New Orleans, La.



Profitable Side Dressing

The use of side dressing is increasing on COTTON and CORN. It pays to do it, if one uses the right goods.

Two applications of 200 lbs. each per acre are recommended by a well-known

Southern investigator and experimenter. He suggests a 5-5-5 formula, or a mixture of equal parts of Acid Phosphate, Kainit and Nitrate of Soda.

Side dress cotton when the plants are 10 inches high and again when the bloom begins to open. Where cotton is inclined to rust, use

KAINIT

making two applications of 200 pounds each per acre.

This is also effective against root lice and cut worms on corn, if applied early enough. It will pay you to try it, for Potash Pays.

Order Kainit now before the supply is exhausted. We sell Kainit and Potash Salts, any quantity from one 200-lb. bag up.

GERMAN KALI WORKS

Whitney Central Bank Building
NEW ORLEANS, LA.

Savannah Bank & Trust Building
SAVANNAH, GA.

Woman's Missionary Work

Edited by Mrs. R. F. Harrell, Centerville, Miss.
 Conference Press Superintendents:
 Louisiana Mrs. A. C. McKinney, Ruston, La.
 Mississippi Mrs. J. L. Neill, Hattiesburg, Miss.
 North Mississippi Mrs. A. C. Yeager, Water Valley, Miss.

All communications for this department should be sent to the Editor at the address given above.

Missionary Creed.

We believe in God the father and his Son Jesus Christ.

We believe the heathen are lost in sin and need the knowledge of Christ.

We believe it is our duty to tell them of the plan of salvation that God has provided through the death of his Son.

We therefore engage to send them the bread of life by the hands of our missionaries.

We engage to pray for our missionaries.

We engage to do all in our power for the spread of the gospel in the earth, that his kingdom may come.

—Selected:

True Heroism of our Korean Girls.

The need of well equipped teachers for our schools in Korea, particularly the country schools, is most urgent, and the danger of their being closed by the government unless supplied with teachers is imminent. Realizing the necessity for immediate action, some of the native preachers presented the situation to the girls of the Holston Institute, Songdo. When volunteers were called for, every one of the eleven girls of the highest class rose at one time signifying their willingness to respond to the call of their less fortunate sisters. Miss Wagner, the Principal of the school, counts that day the happiest of her life, because of the spirit of love shown by these girls.

The girls at the Lucy Cuninggim School, Wonsau, showed the same willingness for service, gave up their graduation, and took charge of the country schools in that district. This shows the fine spirit infused into the lives of these girls by the Christian religion and by the example of devoted teachers.

And yet the response to this emergency is a great injustice to these girls. (1) They have to leave school before completing the regular course. (2) It is contrary to Korean customs to send out young girls to fill these responsible positions. (3) It is placing them in positions of great temptation, and some of them are not strong enough to stand alone. (4) They are not properly equipped for such positions, yet for the lack of teachers some of the country schools have been taken by the government, and no religious training is given in them.—Baltimore Southern Methodist.

Can our young women listen to a clearer or more urgent call than this one which shows the needs to be so pressing?

Missionary Items.

Representatives from the Foreign Mission Boards of North America and from the Home Mission Council held a joint meeting in New York City during the month of March. They decided that the time had arrived for a united missionary campaign throughout the United States and Canada. This educational campaign will continue until March, 1914, and will be followed by a continent-wide every-member canvass for both home and foreign missions.

The Atlanta District offers to raise surplus fund of \$40,000 for missions during the next two years, the amount to go to the upbuilding of our stronghold in Cuba.

Our Church schools in foreign

fields have an enrollment of 10,062 pupils, which is an increase of 35 per cent during the past ten years. Within the same number of years our missionary force has increased 63 per cent, our churches 120 per cent, and our membership 155 per cent.

Our church membership in the foreign fields shows an enrollment of 29,825, and our Sunday schools show 33,515. The Nashville Advocate states that this is a better showing than is made by our Sunday schools in the home land. Can we let the heathen lands outstrip us?

A Change.

Mrs. J. L. Neill, of Hattiesburg, Miss., has been elected Conference Press Superintendent of the Mississippi Conference.

The Mississippi Annual Conference.

At the last day's session of the Mississippi Missionary Conference, Hattiesburg, the following officers were elected:

Pres., Mrs. R. E. Johnson, Gulfport; First Vice-Pres., Mrs. T. B. Clifford, McComb City; Second Vice-Pres., Mrs. A. E. Wyatt, Natchez; Third Vice-Pres., Mrs. Jessie M. Davis, Brookhaven; Fourth Vice-Pres., Mrs. T. B. Holloman, Port Gibson; Cor. Sec'y, Foreign, Mrs. W. H. LaPrade, Hazlehurst; Cor. Sec'y, Home, Mrs. B. F. Lewis, Crystal Springs; Rec. Sec., Mrs. H. L. McCleskey, Hazlehurst; Treas., Home, Mrs. J. K. Dunn, McComb; Treas., Foreign, Mrs. Z. W. Kendall, Meridian; Superintendent of Publicity, Mrs. J. L. Neill, Hattiesburg; Superintendent of Supplies, Mrs. K. T. Moore, Hattiesburg.

District Secretaries — Brookhaven, Mrs. E. W. Reid, Magnolia; Hattiesburg, Mrs. J. R. Ellis, Mount Olive; Jackson, Mrs. Sam Ewing, Jackson; Meridian, Mrs. C. R. McQueen, Meridian; Newton, Mrs. J. C. Clarke, Laurel; Port Gibson, Miss Jessie Porter, Natchez; Seashore, Mrs. B. E. Eaton, Gulfport.

One of the most delightful courses in the feast of good things was the demonstration of a "Missionary School" conducted by Mrs. Clifford, Mrs. Watkins, Mrs. Gilman, and others. Contributing largely to the success of this program was the impersonation of The Young Christian Worker by little Miss Elizabeth Crisler.

WORTH ITS WEIGHT IN GOLD.

S. T. Trigg, Richton, Miss., says: "I had a sore on my leg for nine years, and tried everything I could get and two doctors, and all failed to cure me. Then I decided to try Gray's Ointment and three boxes cured the old sore sound and well. It is worth its weight in gold." No wonder this man feels grateful towards Gray's Ointment. Think of the suffering caused by a chronic sore for nine years. If you are troubled with old sores of any nature, ulcers, boils, bruises, carbuncles, burns, tumors, etc., try Gray's Ointment. You will recommend it ever afterwards. It is one remedy that can be absolutely depended upon to effectually relieve skin diseases. A free sample can be had from Dr. W. F. Gray & Co., 806 Gray Building, Nashville, Tenn. 25c a box at druggists or by mail from manufacturer.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

Mamma Says
It's Safe for
Children

CONTAINS
NO
OPIATES



FOLEY'S
HONEY and TAR
For Coughs and Colds

He Knows Corns

This Chemist Who Invented Blue-jay

He studied corns for a dozen years, then worked out this way to remove them.

It's a simple little plaster with a little drop of wax.

Apply it in a jiffy, and the corn pain stops at once. You forget the corn entirely.

In 48 hours the

whole corn comes out—root, callous, everything. Not a whit of pain or soreness.

That ends the corn.

Why pare corns? Why daub them? Why use old-time pads and plasters? Those are archaic methods.

Blue-jay is so vastly better that folks use it on a million corns a month. Try it on one of yours.

A in the picture is the soft B & B wax. It loosens the corn.
 B stops the pain and keeps the wax from spreading.
 C wraps around the toe. It is narrowed to be comfortable.
 D is rubber adhesive to fasten the plaster on.

Blue-jay Corn Plasters

Sold by Druggists—15c and 25c per package
 Sample Mailed Free. Also Blue-jay Bunion Plasters.

(303) Bauer & Black, Chicago & New York, Makers of Surgical Dressings, etc.

Safe, Sane, Satisfying Economical

For use in the Home. For use by the Physician. For use by the Dentist.

ABSORBINE JR

THE ANTISEPTIC LINIMENT

Analgesic, Stimulant, Prophylactic, Antiphlogistic, Disinfectant, Resolvent.

Absorbine, Jr. is scientifically and carefully compounded of vegetable extracts and essential oils. Each ingredient has its particular known work to do, and is put there for a specific purpose. Careful Laboratory tests prove conclusively that Absorbine, Jr. will

Destroy Germs Quickly

and is remarkably effective even diluted. It contains no minerals or poisons, and is harmless to the most sensitive tissues—no danger in its use.

Physicians can prescribe Absorbine, Jr. with confidence for Varicose Veins and Ulcers, Boils, Suppurating Wounds, Eruptive Skin Troubles, Eczema, etc., because when applied to an open sore or wound, it not only makes it aseptically clean, but destroys the germs, and by gently stimulating capillary circulation, causes a healthy healing, without danger of infection or excessive granulation.

Dentists will find it efficient in treating Pyorrhea, Spongy Gums, Abscesses, Sinuses and all ulcerative conditions affecting the mouth and gums, and relieving pain after teeth extraction. These three qualities commend it to the Dental Surgeon: it is a true germicide (25% aqueous solution of Absorbine, Jr. destroys Streptococcus Pyogenes); it is non-toxic; it is non-destructive of tissue. A ten per cent aqueous solution makes an efficient, safe mouth wash or gargle.

Absorbine, Jr. is economical, as a few drops at a time are all that is needed. Sold by leading druggists, \$1.00 for 4 oz. \$2.00 for 12 oz. For 17 cents liberal trial bottle will be sent by the manufacturer, W. F. YOUNG, P. O. Box 472 Temple Street, Springfield, Mass., who will also send regular size bottles, all charges paid and safe delivery guaranteed upon receipt of price.

Write for Free Descriptive Booklet.

Good Hatches Sure

when the sitting hens are kept free from lice and mites. Hens that are in constant torment cannot tend to business and bring off big broods.

Pratt's Powdered Lice Killer
 25c and 50c

used on the hens and in the nests will keep them free from lice. It pays!

Pratt's Head Lice Ointment
 10c and 25c

used on the chicks when they hatch insures freedom from head lice. "Your money back if it fails."

Get Pratt's Profit-sharing Booklet.

PRATT FOOD CO., Philadelphia, Chicago



The Sunday School.

LOUISIANA NOTES

By Rev. P. O. Lowrey.

Dr. Seales' Bible class in the First Methodist Church of Shreveport, among other good works, is now providing quarters for and giving attention to a sick man who was found in an unsanitary room with no one to care for him. This class visits the sick and does various other benevolent things, and last year gave \$100 to medical missions. Thus are our adult classes helping to do the three things most needed in the Church to-day—to give definite knowledge, to enlist in Christian service, and to develop the spirit of brotherly love.

Recently Rev. W. W. Holmes, our pastor at Ruston, while visiting the public school there found that Prof. Ray, the Principal and a member of our Conference Sunday School Board, knew what each teacher in his large school was teaching at every class period, whereupon Brother Holmes decided that a pastor ought to know as much about his Sunday school; so he determined to have a full course of the Graded literature for his personal use, planning to have it bound in volumes for convenient reference that he might know what each grade is studying each Sunday. Such a plan will, of course, cost the pastor time and study, but is it not worth while? Why should the principal of a day school know more about his work than a pastor knows about his? We think Brother Holmes is on the right track.

SUNDAY SCHOOL FIELD SECRETARY'S REPORT.

The Louisiana Conference Sunday School Field Secretary's itemized reports, as rendered to the Chairman of the Sunday School Board from month to month for the present year up to date, sums up as follows: Miles traveled, including a trip to Washington to meet the Chairmen and Field Secretaries of our several Conference Sunday School Boards, 7,150; addresses delivered, 33; councils held with Sunday school workers, 17; councils held with District Sunday school workers (at five of which officers were elected for the coming year), 10; Adult Bible Classes organized or planned for organization, 24; systems of grading and recognition introduced into Sunday schools, 10; Sunday school teachers libraries placed, 3; Teachers Training Classes planned or organized, 8; Workers' Councils organized, 6; Home Departments organized, 8; Cradle Rolls organized, 6; Missionary Departments organized, 9; Elementary Superintendents elected, 3; District Sunday School Conferences organized, 2; District Sunday School Institutes planned and conducted with Dr. and Mrs. Hamill, 7; lesser Institutes held, 1; expense account, including Institutes with Dr. and Mrs. Hamill and the trip to Washington \$282.90; raised by the Field Secretary on expense account \$179.49; collected on last year's deficit \$38.40. In addition to this he has sent out some nine hundred letters and regularly furnished notes for the Sunday school column of the New Orleans Christian Advocate.

MISSISSIPPI CONFERENCE NOTES.

By Mr. R. A. Maddox, Field Sect.

Paragraph 256 of the Discipline says that you "shall have Children's Day." If you do not obey the Discipline, can you expect others to do it?

Have you taken the collection for the 3 cent assessment for the Sunday school work of the Conference. Read pages 27 and 28 of the Conference Journal, 1912.

The preachers of the Port Gibson District are asking for three Sunday School Institutes in that District. This is an indication of their interest in the great work. Rev. T. W. Adams

is the presiding elder of that District.

We are glad indeed to note that nearly every one of the presiding elders have arranged for a Sunday School Institute in connection with their District Conference. Under the regime of such presiding elders watch the Sunday school work of the church grow.

The Methodist and Baptist Sunday schools of Mendenhall enjoyed a picnic on Wednesday, May 7. The speakers were Mr. J. E. Byrd, of Mt. Olive, Miss., Field Secretary for the Baptist Sunday schools, and the writer, Field Secretary for the Methodist Sunday schools. Mendenhall is always up-to-date when it comes to Sunday school work.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

The Shuqualak Sunday school has been re-organized and improved, and will do progressive work.

Artesia reports a good school, with great results accruing from a well-worked Home Department.

Superintendent G. P. Hammerly, of Luka, has a fine Sunday school of 125 members that is doing good work.

There are 4 good Sunday schools on the Long View Circuit. These are all rural schools, and much depends upon them.

Macon, with Mr. W. E. Stokes as superintendent, has an enviable Sunday school record. There are also two good schools on the Macon Circuit.

The Brooksville Sunday school has lately contributed \$140 to missions. Mr. A. S. J. Glenn, the superintendent, has a great ideal for his school and is rapidly approximating it.

The Starkville Sunday school has an average attendance of about 200, with several splendid classes of college boys. Mr. Lipscomb is doing a great work for the young people.

The First Methodist Church of Columbus has an average attendance of 221. They anticipate building a commodious and up-to-date Sunday school annex at an early date. Brother Woollard is having a fine pastorate in this cultured old Mississippi town.

Let every charge observe Children's Day as early as possible. There are other special days for midsummer and autumn, and if each is taken in its season, all will receive proper attention and the school will reap the benefit of the varied programs and the diversity of interest.

Rev. J. H. Holder, of Okolona, reports a glorious day on April 20, which was Decision Day. Seventeen were received into the Church on profession of faith—15 by baptism and 2 by vows—and 2 by letter, making 19 in all. The sacrament was administered in the Sunday school. Great good will result from this day in Okolona.

Sturgis has three Sunday schools on that charge, all making good progress. It is the almost invariable rule that whenever you find a well organized, enthusiastic Sunday school, you will also find every other department of the church animated by a similar spirit. A good Sunday school is the finest asset any community, town, or city could have.

Rev. W. V. Shearer's Sunday school at Coffeeville has improved greatly within the last few months. He is planning to organize a company of Boy Scouts and is looking forward to the day when he can have special rooms, literature, and amusements for his men and boys. He has fine material out of which to build a well organized and efficient school.

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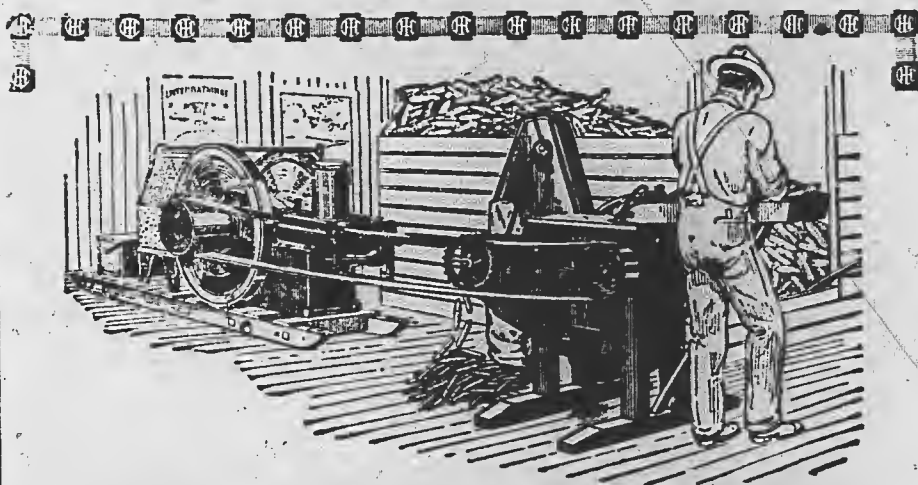
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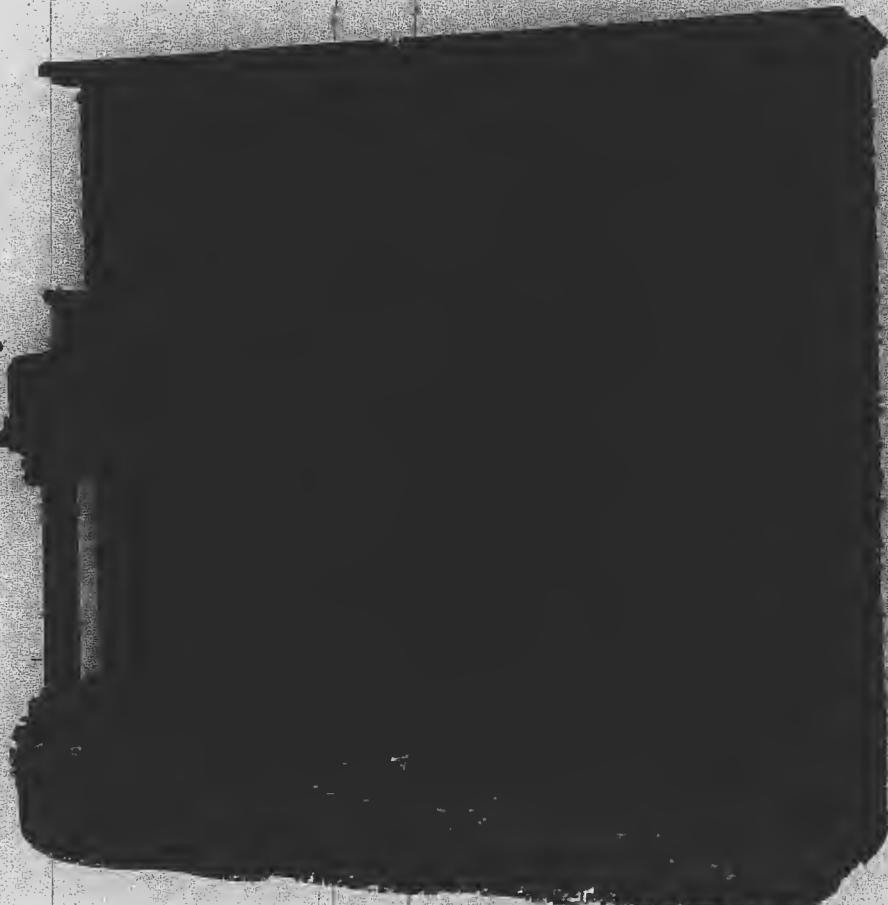
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NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 60—No. 21.

"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2987.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, MAY 22, 1913.

CHAS. O. CHALMERS, Publisher.

Editorial

"Behind the dim unknown,
Standeth God, within the shadow,
Keeping watch above his own."

Purity and strength go together in the kingdom of God. He who is without holiness of heart and life, no matter what may be his other gifts and acquirements, is a weakling in Israel's army.

A contemporary makes the following suggestive observation, which we pass along: "When you nod in Church do not tell the preacher that you were listening with your eyes shut. He knows how almost impossible it is to keep your ears and mind open when your eyes are closed."

The person who proposed the parade as a means of gaining recruits for the woman suffrage cause may not have been exactly a genius, but manifestly he (or she) was not ignorant concerning human nature, either feminine or masculine. More than this we shall not say.

It is had that Julian Hawthorne should have dragged the name which was rendered illustrious by his father into disgrace; but it is vastly worse for a Christian to dishonor the name by which he is called—the "name" that is above every name." The disciples of Jesus should never forget whom they represent in the world.

The New Orleans Item represents a physician in addressing The Forum of this city as declaring that approximately one-half of the human race is afflicted with the hook worm. It is now in order for some progressive theologian to rise up and explain that this malady, and not any inherited Adamic depravity, is what has been responsible for the moral weakness exhibited by so many millions of the genus homo. Why not? This would be a better explanation of the wide prevalence of evil than some we have heard advanced.

In discussing the question as to why men quit the ministry, The Advance, of Chicago, examined the statement of a preacher giving his reasons for doing so, with the following result: "Noticing the somewhat frequent repetition of the capital 'I's,' we counted the same and found that he had used the 'I' fifty times and the name of Christ—whom he professed to serve—not once. No further reason for demitting the ministry need be sought." Commenting upon this utterance of The Advance, The Christian Guardian pungently says: "This may seem rather hard, and yet we fear it is too true. When the 'I' gets too big, the man cannot serve the Lord who came 'not to be ministered unto, but to minister.'" To all of the foregoing we give a hearty, Amen; but we think the clerical egotist who quits is preferable to the conceited cleric who remains and sets up his unsupported 'I's' against the concurring judgment of enlightened Christendom.

"COUNTERFEIT CRITICISM OF THE SCRIPTURES."

This is the name of a most interesting pamphlet by Rev. Jay Benson Hamilton, D.D., of the Methodist Episcopal Church, who is doing missionary work in connection with the Trinity Church of that denomination in New York City. Prior to its appearance in print, this very able paper was read before the Methodist Ministers' Meeting in the great American metropolis. As a clear setting forth within a short compass of the dangers of Higher Criticism and the attitude of Methodism, properly interpreted, toward it, we have seen nowhere any discussion that will at all compare with this one.

It is not unusual to hear a minister who himself is thoroughly sound in his faith and teaching remark that he is not afraid of the Higher Critics. The trouble with such preachers in most cases is that they have given the subject very little attention and that they do not really know to what extent the critics are assailing and attempting to undermine the Holy Scriptures. That these men will ever be able to disprove and permanently destroy the Divine Revelation we ourselves do not at all fear; but the trouble is that they may mislead and poison the minds of thousands and wreck their immortal souls. We owe it to our generation to save it, if we can, from being led into such a wilderness of error and from the awful consequences that must follow. Indeed, our first and highest obligation is to the people with whom we are contemporary, to the hundreds of millions of our own age.

The lack of space forbids us to follow Dr. Hamilton in his exposure of the methods of the Higher Critics, in his explanation of what they are attempting to do, and in his blistering characterization of the Methodist preacher who repudiates his solemnly assumed vows and echoes the sentiments of these pharasaical skeptics, not having the moral decency, if such be his convictions, to betake himself out of the fold. One of the most alarming things to which the writer calls attention is the fact that this heretical teaching has already to some extent found its way into the Sunday school literature of the Methodist Episcopal Church, and that when it was brought to the attention of the General Conference of that denomination that body merely temporized with the evil by requiring it to be marked "tentative", instead of absolutely prohibiting it. As is generally known, the Northern Presbyterians have had much more serious trouble than the Northern Methodists in keeping this subtle poison out of their Sunday school periodicals. More and more this blighting contagion, in various ways, is spreading toward the South, and already the time has come when we need to scrutinize searchingly every man whom we place in a responsible position. Only by an unceasing vigilance and a courageous demand that all our preachers and teachers, from the highest to the lowest, shall be true to the doctrinal standards of our Church, may we hope to escape this threatened invasion of revamped infidelity.

We quote the concluding passage of Dr. Hamilton's informing discussion:

"Professor Orr sums up the situation as follows: 'The purpose of the movement is to reduce Jesus at all costs to natural dimensions. He is a man naturally born; his parents were Joseph and Mary. He wrought no miracles. It is doubtful if he ever claimed to be the Messiah. When he died there was an earthly end of him. The resurrection stories are legendary.' It is not saying too much to declare that the Christian Church has come to the dividing of the ways. 'What concord hath Christ with Belial? or what part hath he that believeth with an infidel?' (II Cor. 6:15.) The hour has struck for some prophet of God to repeat to the people of God the challenge of Elijah: 'How long halt ye between two opinions? If the Lord he God follow him; but if Baal, then follow him.' (I Kings 18, 21.)"

Send ten cents to Rev. Jay B. Hamilton, 317 East 118th Street, New York City, and secure a copy of this instructive publication. It ought to be read by every intelligent Methodist in all the land. If we were financially able, we would place a copy of it in the hands of every preacher in Southern Methodism. It is high time that we were getting our eyes open and squarely facing this new and grave danger, which so many seem disposed to belittle.

WRONGLY CREDITED.

In our reply to the Rev. Isaac D. Borders, of Aberdeen, Miss., last week, the quotation which we credited to Bishop Candler was not his personal utterance, as we erroneously represented it to be. It was an extract from an address that was made by a body of Episcopal clergymen in Virginia to the people of their respective parishes some years ago, and which was arranged for publication and circulation among the Methodists of the South by Bishop Candler. This pamphlet, entitled "Theater-going and Dancing," was printed by our Publishing House, which is still handling it. Unfortunately, it is so arranged as not to indicate clearly the authorship of the several parts, and in a hurried examination of it we were misled.

This error, which we ourselves discovered, in no way weakens the force of the quotation which we used last week; but, on the contrary, strengthens it, since, having been commended by Bishop Candler, it now not only comes before us with his sanction, but as the official declaration of a Protestant Episcopal Church assemblage. What Bishop Candler himself has said about the theater we shall let our readers see in the near future, since it is our purpose as soon as we can spare the space to republish his famous sermon on that subject.

Be a seeking and asking Christian. It is such that God blesses with his best gifts. A rounded, radiant character has never come to any one by accident. We must press ever onward and upward if we would reach the heights; and the climbing will develop us and make us fit to step from the shining summits attained into the City Celestial. "Forward" is the only fitting watchword for a disciple of the Son of Man.

PALMETTO LETTER.

One of the last things a friend said to me as I left Mississippi to come to Columbia was this: "Now be sure and write for the Advocate." And a good woman said: "Do write more. I read everything you write." Well, I have scribbled a good deal in my day for the Church papers. I have four volumes of "Steel's Miscellany," and enough left over to make another. And bless your life, if I don't think some of it is pretty good stuff, too. But you Editors don't pay us a cent—too poor, I suppose. Not only that, you actually have the nerve to send a bill! Here is one before me now, politely reminding me that the account is "long past due!" How is that for cheek? But maybe you are in the fix of the Irishman. Pat ran up to a house and exclaimed, "Have you got a spade? Give it to me in a hurry. Moike has fell in the mire, up to his knees." "O well, if he's no deeper than that, he'll pull out." "But he's wrong end up." I suppose these Church papers need all the help they can get, and like Moike, need it in a hurry.

I am delighted with Columbia as a place to live, and am pleased with my work here. The people are genuine Southerners, and you know that suits my temperament. Then Columbia is the seat of a number of institutions of learning: Columbia Female College, The Woman's College, the Presbyterian Theological Seminary, and the State University. I was delighted to find when I arrived here that the President of the University is Dr. Samuel Chiles Mitchell, a Mississippian, with whom we had pleasant association in Richmond some years ago. Dr. Mitchell's wife is a daughter of the great Baptist preacher, Dr. John A. Broadus, one of the best friends I ever had. Mississippi has produced many noble sons, but few, if any, who have reflected greater honor upon her than Dr. Mitchell. He has recently been elected President of a Medical College in Richmond, and has accepted; so South Carolina will lose his inestimable service. It is understood that his departure is chiefly due to the fact that he is persona non grata to the Governor; but it is a real misfortune to the State, for Dr. Mitchell had brought the University into close relation to the people, and has been a true leader in every movement for the uplift of the masses. But our loss is Virginia's gain, and I love Virginia too much to begrudge her the prize she wins in Dr. Mitchell.

I enjoy the pastorate; preaching in the same pulpit every Sunday; trying to bring forth things new and old out of the treasury of Divine truth. I ever enjoy visiting, because I make it definitely religious—talk religion, in the stores, on the street, on the cars, in the home, everywhere, to everybody. I have too little time to stay here in the flesh now to lose a moment. My friends and comrades are going away fast. Walker Lewis is gone, Dr. George Smith, Dr. Bolling, Brother Honnell, and many more, friends of my childhood and companions of my maturer years, and the crossing must be near. But I do not like some things you folks have done who get up the system. You have too much ritual for me, rise and fall too often, and get in too many glorias, and so forth. I like more simplicity. To observe the order of worship as we have it now, one has to cut the sermon down to a mighty brief time. I will not preach too long, and as I forget all about time when I am in the pulpit, I have arranged to have a flag-signal when I reach the forty minutes' limit; but who can preach a sermon in forty minutes? However, it is not wise to run people away by long sermons; so I yield the point and cut the fuse accordingly. But, Meek, it tends to superficiality of thought, and of religion, too. Then the Hymn-book you folks got up bothers me. You let those Northern brethren run over us, and put tunes to many of our dear old familiar hymns that nobody can sing. I have had to stop my choir several times after the first verse, and say "cut it out, cut it out; for pity's sake, cut it out!" As sure as your name is Meek, all change is not improvement. Methodism

will lose, and not gain, by trying to be like other Churches. I am going to keep inside of the line, so as to give old Brother Sticklerforthebook no chance to work the Third Degree on me; but as far as I can do so without risk of being cast out of the Synagogue, I am going to cling to the old type of Methodism.

I enjoy sleeping in the same bed every night. I have done that now since December, and it is fine. It beats hunking in a different place every night. I have missed two or three nights. I ran down to Jacksonville, Fla., last week to spend Sunday with my old Texas friend and Presiding Elder, Dr. Chapman, at the opening of his new church; and ran out this week to near-by towns to speak at Confederate ceremonies. Yesterday I was in Union, and while there, was the guest of Mr. Thomas Duncan, a son of Bishop Duncan, who is mayor of the city. Confederate memories are very sacred in this part of the country, and it was a beautiful and touching sight to see the children fairly pave the path of the old Veterans with flowers, as they marched between two long lines of little people to the place of speaking. Macauley said that no people who were indifferent to what their ancestors did are likely to do much for which their posterity will have reason to be proud. South Carolina is loyal to the mighty past, and it is the best guarantee that she will make a record in the present that will challenge the admiration of the future.

The Church of which I am pastor was built in 1878. It succeeded the one burned down by Sherman. When Sherman reached Columbia he was very anxious to put the torch to the place where the first Secession Convention was held. That place was the First Baptist Church. But when the torch-bearers came to apply it to the Baptist Church the colored sexton told them the Church they were looking for was the one around the corner; so the "Cradle of Secession" escaped, and the heralds of civilization burned down the Methodist Church instead. These South Carolina Churches are surrounded with graveyards. The Episcopal, Presbyterian, Methodist and Baptist Churches, right here in the heart of the city, are encircled with tombstones. The monument of Bishop Capers stands just outside the Church, and the inscription tells the stranger that he was the "founder of missions to the Slaves." We will leave impartial posterity to decide which represented the higher civilization, Sherman, who in the name of progress burned down Churches, or Capers, who founded missions to save the benighted Negro, brought to our shores by Yankee slave-ships.

I am glad that you have put Dr. Bledsoe's strong utterance on the Mission of Woman in a pamphlet. Let it be put in ten thousand homes to counteract the abominable fanaticism of Laity Rights and Suffragettism. We must protect our women against this danger. I am putting the finishing touches on my Reign of the Petticoat. I don't know that I will print it, but I am going to give it to one of the Virginia female colleges soon, and do all I can "in my feeble way" to cut off the tail of this serpent right behind the ears. My family are still in Tennessee, and for nearly five months I have been "keeping house" by myself. It has given me a chance to get an inside view of the vast domain of woman, that realm of the home which God made her specially to guide and control. And, believe me, Meek, if you have never tried it, you can have no idea of the immense amount of work it requires to keep a nice house nice—of the sweeping, and the dusting, and the rubbing, and the scrubbing. Bless your life, a woman who keeps her house in order has no time for politics. She needs a sight of grace to attend properly to that one thing. Every vote for "Laity Rights" is a shot at the cradle, and a vote for domestic disorder. Just so.

S. A. STEEL.

The Parsonage, Columbia, S. C.

Abstinence is the great strengthener and clearer of reason.—South.

HOW TO HAVE A REVIVAL.

By Rev. John W. Ramsey.

For some years past our church papers and religious periodicals have been discussing revivals and revival work. Men who, refusing to keep silent concerning the existence of a widespread spirit of worldliness in the Church, have ventured to call attention to the Church's spiritual dearth, have been called pessimists; yet, others, occupying high and influential positions in the Church, have spoken truly and earnestly from platform and pulpit and through the Church press concerning the Church's need of a revival. The sentiment of our best people, the earnest prayers of godly men and women which are going up all over the land, the recent meeting of the Presiding Elders of the Mississippi Conference at which a Committee was appointed to consider the advisability of requesting the Bishop to appoint additional men as evangelists are some among the many "signs of the times" that seem to indicate a general desire for, and a universal recognition of the urgent need of, a revival of "the old time religion." Some years ago, the leaders in the field of religious thought began to predict the coming of a revival era when men, under conviction for sin, would be swept as by force into the kingdom of God; and when the fires of the Welch revival were lighted, it was thought by many who were disposed to interpret that spiritual upheaval in accordance with the tenor of their desires and prayers, that the long expected revival era had dawned. But those Welch revival fires burnt themselves out before catching on other shores. No general revival has swept over the land to bless the world and refresh the Church with showers of divine grace; nor, except here and there, has there fallen upon our listening ears from the field of battle, where the forces of righteousness are arrayed against the forces of evil, any shout of victory.

Why have not the passing years brought to us the revival for which we have longed? We have prayed and our hearts have been burdened for the Church and for the lost. Our whole land is parching with the prevailing spiritual dearth, and our hearts are crying out, "O Lord, revive thy work, in the midst of the years, revive thy work." Why, in answer to our cries, do not the clouds passing above us break in showers upon our heads? How may we have a revival?—that is the question; and, since the writer, for some years has been engaged in revival work with at least some degree of success attending his efforts, and has made a study of revival methods, may he not, without presumption, attempt to answer that question?

As we come to a consideration of this much-discussed and important question, let us not overlook the fact that it has two sides—the divine and the human; that is, God's side and man's side. Of course, God can not, and must not, be left out of consideration, for he is the source of our power. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Jesus Christ commanded his disciples to tarry at Jerusalem until they were endued with power from on high. The Gospel of the Son of God still has its old-time power to save lost men when it is preached by men who have tarried on their knees before God till they have received that power which comes down from above. I want it distinctly understood in all that shall follow in this article that there is in my thought always a clear, clean-cut, recognition of the absolute necessity of looking to God for power. All this, however, is the divine side. I speak reverently when I say that it is God's business to furnish the power; so that which most immediately concerns us is the human side.

Now, having recognized God as the source of power, the next need is a man through whom God can pour that power into the Church and the world. God can use only one kind of man for that purpose—the man who has surrendered himself, soul and body, to God. Next, this man must not only have faith in God, but it is essential that

he accept the Bible as a whole and believe in all its parts as the very word of God. I am not speaking lightly when I say he must accept "the fish tale" as well and the story of creation; for God can not use a man whose mind is influenced by the modern, so-called higher Biblical criticism.

So, then, having considered God as the source of power, and the kind of man God needs, the next element in this discussion is the message which this man must deliver to the Church and the world. I trust no one will misunderstand me when I say that this message is not the gospel of love—at least, not at first. The gospel of love may melt the hearts of children, but it will not produce conviction in the hearts of hardened sinners. To accomplish this most desirable end the law must be preached—that law which smells of the sulphur and brimstone, and the fires of the old-fashioned hell of the Bible. I know it has been said that such a theme does not agree with modern thought. Then, modern thought needs something to disagree with it, and the quicker the patient gets relief the better it will be for all concerned. The gospel of love may seem, at first, to effect the desired end, but when the "visiting brother" or evangelist is gone, what was thought to be a revival will prove to be only a "flash-in-the-pan." If you want a revival of permanent value, preach the law. The apostles and leaders of the early Church, and the pioneers of Methodism, preached the law; and men, under conviction for sin, fell from their seats as if they were shot. A revival growing out of any thing short of a profound conviction for sin is not worth the effort. The voice of "modern thought" may cry out against the preaching of the law, but Jesus Christ said, "Except ye repent ye shall all likewise perish." After hearts of stone have been broken in pieces by the law, then preach the gospel of love all radiant and shining with the light of hope and life and salvation for lost men.

(To be concluded next week.)

THE VANDERBILT BIBLICAL INSTITUTE.

The Vanderbilt Biblical Institute will be held in Wesley Hall from June 18 to June 25. Every available hour during the eight days is to be occupied to the best advantage. Ample arrangements will be made for entertaining all who desire to attend the Institute from a distance in Wesley Hall, where board may be had for \$1 a day, or \$5 for the entire session.

Among those of our own Church who will appear on the program are the following: Bishop W. R. Lambuth, Dr. Edwin Mims, Dr. G. H. Detwiler, Dr. J. S. French, Dr. E. B. Chappell, Dr. Thomas Carter, and Dr. C. E. Morgan, all of Nashville, and Prof. Wm. R. Webb, of Bell Buckle, Tenn. Those who will appear with messages from other Churches are, Dr. Washington Gladden, of Columbus, Ohio; Dr. Shailer Matthews of Chicago University; Dr. Howard Agnew Johnston, of Stamford, Conn.; Mr. Wm. T. Ellis, of Philadelphia; Dr. Wm. Adams Brown, of the Union Theological Seminary, and Bishop W. F. McDowell.

All told there will be thirty-three lectures, two sermons, and the class-room work on a prescribed course of reading. Those who desire a full program or further particulars concerning the Institute may obtain the same by writing to Rev. Harry King, Secretary, Wesley Hall, Nashville, Tenn.

THE AMERICAN UNIVERSITY WILL OPEN JUNE 4, 1914.

The trustees of the American University at Washington, D. C., on May 14 defined the policy of that institution and directed the Chancellor at once to carry it into effect; the day when the University will open was also definitely determined. This policy is the outcome of long and careful review and investigation. It provides for the organization of a College for Graduate Study. This College is made possible largely through the gift of the late President of the University Trus-

tees, Dr. David H. Carroll, of Baltimore, Md., whose recent generous bequest to the University will be used as endowment for the College. The College for Graduate Study, for the present, will undertake work in three fields. First, it will maintain an Institute for Research to be operated in connection with the various departments, bureaus, institutions, museums and other educational resources of the national government at Washington. Second, it will carry on a series of public lectures and dissertations incorporating some of the features of the Bampton Lectures at Oxford and the Lowell Institute Lectures at Boston. Third, it will support a comprehensive system of fellowships that shall be carried on in connection with the leading educational institutions of Europe and America. Several fellowships for foreign study and travel already have been ordered to be assigned. The various reports of the University showed the most prosperous condition in its history, there being a continued advance in financial resource. The first Convocation Day will be Thursday, June 4, 1914.

FRANKLIN HAMILTON.

Washington, D. C.

COLUMBUS DISTRICT CONFERENCE.

Tuesday evening, April 22nd, marked the beginning of the forty-third session of the Columbus District Conference, which was held at Pheba, Miss., in the western edge of Clay County. The opening sermon was preached by Rev. W. W. Woollard, of First Church, Columbus. Brother Woollard was at his best, and the delegates who had arrived during the afternoon, together with a large crowd of the citizens of Pheba, listened to the sermon with genuine pleasure and profit.

The business session of the Conference opened Wednesday morning at 9 o'clock, with Rev. J. E. Thomas, our efficient presiding elder, in the chair. The roll call showed almost all the preachers of the District in attendance, with a good number of laymen. After organization, we at once proceeded to business, and there was not a dull moment during the entire session. The reports of the pastors, taken as a whole, show our District to be in most excellent condition; the finances are far ahead of last year. The preachers' salaries have been advanced and Conference Collections are well in hand. Two new parsonages have been bought, some two or three are being built, and extensive repairs will be made on others during the year. From the standpoint of church buildings and parsonage property, as well as in many other respects, the Columbus District will equal, if not surpass, any District in the North Mississippi Conference.

The Conference was honored by several visiting brethren of the Winona District, as follows: Rev. B. P. Jacob, the presiding elder, Rev. O. W. Bradley, of Winona, Rev. J. T. McCafferty of Eupora, Rev. T. J. Halfacre of Kilmichael, and Rev. G. W. Bachman, Conference Colporter. Other representatives of our various church enterprises present were Rev. H. M. Ellis, who presented the Hospital movement; Rev. J. R. Countiss, President of Grenada College; Rev. H. E. Carter, of our Orphans' Home, and Miss Elizabeth Kilpatrick, our own Conference Sunday School Field Secretary. All of the claims which they represented were presented in a manner both forceful and inspiring.

In addition to Rev. W. W. Woollard, the preaching was done by Revs. J. R. Countiss, E. S. Lewis, T. H. Lipscomb, and F. H. McGee, and no comment is necessary, for all who have heard them know what to expect in the way of good preaching when these brethren are in the pulpit.

Concerning the Hospital enterprise, a resolution was adopted accepting the apportionment of \$10,000, which was made to the Columbus District as its share in raising the amount apportioned to our Conference by the Hospital Commissioners, and a committee was appointed to apportion this amount to the several charges in the District.

The following resolution was also unanimously adopted:

"Whereas, the Columbus District Conference, in annual session at Pheba, Miss., endorses most heartily the editorial policy of the New Orleans Christian Advocate, and, Whereas, in view of the approaching session of the General Conference, a change in editors at this time would be prejudicial to those interests of the Church now pending, upon which the present Editor has stood, we believe, rightly and strongly; therefore, be it

"Resolved, That the Columbus District Conference urgently requests the Editor of the New Orleans Christian Advocate, Dr. R. A. Meek, to remain at his post, at least until the General Conference shall have concluded its next session.

"Resolved, further, That a copy of these resolutions be sent to the Editor and to each member of the Publishing Committee of the Advocate."

This being the fourth year of our presiding elder, Rev. J. E. Thomas, on the District, resolutions were adopted expressing our love for him and our confidence and interest in him, and commending him to the people to whom he may, in the future, be sent.

The following laymen were elected delegates to the Annual Conference: A. H. Pegues, A. S. J. Glenn, W. E. Stokes, and W. F. Lagrone. Dr. S. M. Rainey and J. N. Roberts were chosen alternates. Brooksville was selected as the place of meeting for the next session of the Conference.

After the adoption of a resolution of thanks to the people of Pheba for their universal kindness and hospitality, and to the pastor, Rev. T. J. Hopper, for his untiring efforts in our behalf, the Conference adjourned, with the feeling that it was the best District Conference that we had ever attended. JAS. J. BAIRD, Secretary.

Brooksville, Miss.

BROOKHAVEN DISTRICT CONFERENCE.

The 1913 session of the Brookhaven District Conference was held in the Methodist Church at Georgetown, Miss., May 6-8.

There was nothing lacking in the hospitality accorded by the citizens of Georgetown. Everything that could contribute to the comfort of their guests was done by the thoughtful and attentive people of the community.

All the pastors of the District were present, with the single exception of Brother J. A. Wells of the Topisaw charge who was detained at home on account of illness in his family. Four local preachers and forty-one lay delegates were in attendance. The large congregations of people from the community were very gratifying to the Conference.

Rev. Robert Selby, the presiding elder, delighted everybody with the grace, courtesy and dignity with which he presided over the deliberations.

The various interests of the Church within the District were diligently inquired into, and there was vigorous and thoughtful discussion of many topics of vital importance. Sermons of a high order were preached by Rev. L. L. Roberts, Dr. W. H. LaPrade, and Rev. H. M. Ellis. The work of the Woman's Missionary Society was ably presented by Mrs. B. W. Lipscomb, Mrs. W. H. LaPrade, and Mrs. E. W. Reid, the Wednesday evening hour being devoted to this work.

A single ballot for delegates to the Annual Conference resulted in the election of Brothers A. B. Connally, Z. Z. Linton, F. B. Catching and J. S. DeCell.

Several visiting brethren favored the Conference with their presence, among these being Brother G. W. Bachman, the man with the books; Rev. H. M. Ellis, representing the Methodist Hospital; Rev. W. M. Williams, of the Methodist Orphanage at Jackson; Rev. George H. Thompson, presiding elder of the Hattiesburg District and president of the Conference Board of Missions; Rev. W. J. Dawson, Secretary of the Conference Board of Church Extension; Mr. R. A.

Maddox, Field Secretary for the Conference Sunday School Board, and Prof. George L. Harrell of Millsaps College, Conference Lay Leader.

Brothers D. F. Guice and E. L. Whiddon were recommended to the Annual Conference for re-admission into the traveling connection. In compliance with the terms of a resolution adopted by the Conference, Mr. E. W. Reid, of Magnolia, was appointed District Agent for the Methodist Orphanage at Jackson. Wesson was selected as the place of meeting next year.

The otherwise very pleasant session of the Conference was saddened by the death of Dr. W. W. C. Chelting, a prominent young physician and well beloved citizen of Georgetown. The funeral service was held in the church Thursday, at the morning hour, in the presence of a large concourse of sorrowing relatives and friends.

J. A. MOORE,
Secretary.

Church News

Rev. John C. Elkins, of Galt, Cal., has been accepted by our General Board of Missions and appointed to work among the Spanish population in Havana, Cuba. He closed his pastorate in Galt on May 11, and will enter upon his new work on June 3.

Dr. B. B. Warfield has been appointed to assume the duties of acting President of Princeton Theological Seminary on August 1, at which time the resignation of Rev. Dr. Francis L. Patton, which was made public in the early part of April, will take effect.

A great revival meeting has just been conducted in our Church at Jefferson City, Mo., of which Rev. F. M. Burton is the pastor. There were fifty accessions to the Church. Rev. C. C. Selcman, of Webb City, Mo., did the preaching in a most acceptable manner.

During the last ten years our Church had a numerical increase of 392,664, or an average gain of 39,266 members each year. During the same time the Sunday school enrollment increased 405,955, or an average annual gain of 40,524. The yearly growth of the Church and the Sunday school lacked only about 1000 of being equal.

There are six Protestant denominations now engaged in missionary work in Korea: The Methodist Episcopal, the Methodist Episcopal, South, and four Presbyterian bodies—the Presbyterian Church of the North, of the South, of Canada, and of Australia. There are in Korea 179,367 members of Protestant Churches, and 362 missionaries.

The new Johnson Memorial Church, which has just been completed in Huntington, W. Va., at a cost of more than \$100,000, will be opened for public worship on June 15. Dr. W. F. McMurry will occupy the pulpit on the first Sunday and Bishop E. R. Hendrix on the following Sunday. Rev. U. V. W. Darlington is the pastor of this congregation.

At a meeting held in Columbus, Ohio, on April 28, a Joint Commission, representing the Methodist Protestant Church and the United Brethren Church, unanimously decided to report a plan for uniting the two denominations under the name of "The United Protestant Church." An amicable adjustment of all differences concerning doctrines, polity, vested interests, educational institutions, and Benevolent Boards, was agreed upon.

The American Tract Society was organized in 1825 and has published and distributed gratuitously since then tracts to the value of \$2,566,487. Recently the Society undertook to build for itself a permanent home on its vacant lots in New York City. The building was erected, but there

is a debt of \$1,200,000 now due on it, and pressure for payment is being brought to bear upon the Society. Unless \$500,000 is speedily raised and applied to this indebtedness, this old and exceedingly useful Christian organization will be seriously crippled.

Before leaving the ministry of the Northern Methodist Church for that of the Congregational Church, Rev. S. Parkes Cadman organized and practically built the Metropolitan Temple Church on the Manhattan West Side, in New York City. His successor in that field was Dr. J. W. Hill, who attempted to make this church the headquarters for peace advocates, especially those advocating industrial peace. His plans were recently rejected by Bishop Wilson, the resident Bishop of the Methodist Episcopal Church, who declared that the best work that Methodism can do for peace is to offer salvation to sinners. The Metropolitan Temple will hereafter be used as an evangelical center instead of an industrial peace center.

The General Missionary Conference of the Methodist Episcopal Church, South, which will convene in Waynesville, N. C., June 25, promises to be one of the greatest meetings ever held in our Church.

While the full list of speakers has not yet been published, the Committee on Program has announced the following as among those who will deliver addresses: Mr. J. Campbell White, Bishop J. H. McCoy, Dr. Robert E. Speer, Mr. W. T. Ellis, Bishop W. R. Lambuth, Dr. W. F. Oldham, Dr. W. W. Pinson, Mrs. Lucy Rider Meyer, Rev. Charles Stelzle, Dr. O. E. Brown, Mr. H. F. LaFlame, Bishop R. G. Waterhouse, Miss Belle Bennett, Mr. T. S. Southgate, Dr. Egbert W. Smith, Bishop E. R. Hendrix, Mr. J. E. McAfee, Bishop W. B. Murrah, Dr. John A. Rice, Mrs. J. A. Spillman, Bishop E. D. Mouzon, Dr. W. D. Weatherford, Dr. G. H. Detwiler, and Dr. Geo. R. Stuart.

A religious census of the Mississippi State convicts on the Rankin farm (all white) was taken on Sunday, April 27, with the following result: Members of no church, 29; Baptists, 25; Methodists, 20; Roman Catholics, 10; Presbyterians, 3; Christians (Campbellites), 3; Episcopalians, 2; Jews, 2; Mormons, 2; Lutherans, 2; Church of God, 1; Church of Christ, 1. This is a place where we are willing, without the least reluctance, to yield our Baptist brethren the palm of leadership. However, we are pressing pretty closely upon their heels and have no reason to boast. A Methodist can "fall from grace," and it is easy to understand how our members could get behind the bars; but the interesting question is, how did these Baptists and Presbyterians, who cannot fall, get there? Did they never have any religion, as their brethren adjudged that they did, or is the State of Mississippi punishing elect saints who will yet show up all right?

We are indebted to Mrs. M. W. Haggard, the Secretary of Vanderbilt University, for the following information:

"The Commencement program of the University has just been announced. The Literary Address will be delivered by Mr. John Temples Graves, of New York City, one of the most popular orators and most distinguished newspaper editors of the country. The Commencement sermon will be furnished by Dr. Washington Gladden, who is one of the great preachers of the country and one of the best interpreters of the present social forces in American life. The alumni banquet will be of unusual interest this year because of the fact that Hon. J. C. McReynolds, Attorney General of the United States, will be present and respond to one of the toasts. Mr. McReynolds is a member of the Board of Trust and one of the most honored alumni of Vanderbilt University. The Alumni Address will be delivered by Dr. Edwin Mims of the Department of English, and the Alumni Poem will be written by Mr. Charles Allen Lloyd, M. A. '07."

BURNING MORTGAGES.

This is an unwise custom that prevails very largely throughout the Church. The first thing to do with a mortgage is to pay it, then have the satisfaction or release properly recorded, after which the mortgage and satisfaction piece should both be filed with the papers of the Church. There surely is a better method of celebrating the paying of a debt than the spectacular way of burning the mortgage, or burning another piece of paper that is substituted for the mortgage.

Occasionally a mortgage is burned without the release or satisfaction having been secured. We should be pleased if the custom of burning mortgages should entirely disappear from the Church. —The Christian Republic.

REV. J. W. SANDELL DEAD.

Dear Dr. Meek: Rev. John Wesley Sandell, an honored superannuate of the Mississippi Conference, passed peacefully to his reward from his home in Magnolia at 9 o'clock Saturday evening, the 17th inst.

The funeral services were held in the Magnolia Methodist Church at 4 o'clock Sunday, being conducted by the writer, assisted by Revs. B. W. Lewis of Summit, J. C. Ellis of McComb, and R. L. Bunyard of the Magnolia Baptist Church.

A more extended notice will be furnished later.
J. A. MOORE.

OUR SCHOOL AT MONTROSE.

By H. Walter Featherston, D. D.

Rev. T. J. O'Neil, the President, reported to our District Conference an enrollment of 270. It has been suggested that a large majority of these would have attended the public schools, had we no school at Montrose. This is probably true; but the fact in no wise discounts the value of our Montrose School or of the work done there by President O'Neil and his faculty of Methodist men and women. That our Church, through such men and women, can put its directing, inspiring and training touch upon 270 young people is a matter of tremendous import to us. It is probably true that every boy and girl in Millsaps and Whitworth would get an education in one of our higher State schools if Millsaps and Whitworth did not exist; but that fact does not in the least discount the value of our colleges. We cannot do without them.

Another fact was developed at our District Conference: There are twenty-six young men in the District looking to the Methodist itinerancy. Almost all of these are unable to reach any other fitting school than ours at Montrose. I am in personal touch with these young men, and have urged them to secure the very best educational equipment possible; and yet I know that but few of them will ever be able to get to Millsaps or Vanderbilt. Some of these will make fine workers—a few of them much more than ordinary preachers—even should they never reach Millsaps or Vanderbilt. We must do the best we can for them. It is a condition that we face, and not a theory. Montrose must meet that condition. The day of the small college is not passed. Montrose finds herself compelled to put in a college course to meet the needs of these and of others—both girls and boys—who are not able to get a college education at the larger colleges. This district, with its ten thousand members, most of whom are rural people, must have a Methodist college here within their reach.

President O'Neil is fully alive to the situation, and is meeting the issue in a spirit that is sure to win.

WANTED—A position as trained nurse or matron in female college for the term 1913-1914. Ten years' experience, and four years in girls' school. Address Miss Alice Mellow, York, Ala.

EMPLOYMENT WANTED—A University student with teaching experience would like work for the summer—tutoring, or any kind of clerical work. Address, A. B. Care of New Orleans Christian Advocate.

Secular News and Comment

By Rev. A. J. Gearheard.

Baton Rouge, by a vote of 472 to 39, on May 13 adopted the Commission form of government.

The construction of the new State Capitol building of Missouri was begun in Jefferson City, Mo., on May 6. The structure will cost \$3,500,000.

That the parcel post system has proven popular is attested by the fact that the receipts of the Chicago post office will probably be increased \$5,000,000 this year on account of the sale of parcel postage stamps.

President Wilson and family will soon connect themselves with the Central Presbyterian Church of Washington City. The Central Church is an unpretentious one, and is located in a non-fashionable part of the city.

The United States Senate on May 14 favorably reported a measure to reimburse from the United States Treasury those who privately subscribed the \$60,000 that was necessary to ransom Ellen M. Stone, the missionary, from brigands in the Balkans in 1911.

On May 2, Mr. E. H. Williams, representing the United States, personally handed to the President of the Chinese Republic in Peking, China, a document containing an official recognition of the new Republic by this country. At the same time the Mexican government also recognized the new Republic of China.

According to a recent announcement made by Postmaster General Burleson, all fourth class postmasters will hereafter be required to stand a competitive examination, and the offices will be filled by those passing the most satisfactory examinations. This order, if made effective, will spoil the fond hopes of a great many petty politicians.

For the first time since the dedication of the Soldiers' National Cemetery in Gettysburg in 1863 the Memorial Address will be delivered by a Southerner. It is stated that Congressman James Thomas Heflin of Alabama has been tendered an invitation to deliver the address this year and has accepted. This act of consideration on the part of the Northern soldiers will be duly appreciated by the South.

Dr. C. D. Watkins, of Wilkesbarre, Pa., has been selected as Superintendent of the New Orleans Charity Hospital. He will take charge of the institution on October 1. The plan of placing a physician at the head of this Hospital was decided upon by the Board of Managers upon the recommendation of Dr. S. S. Goldwater, a hospital expert. Heretofore the executive head of the institution has been a Sister Superior of the Romish Church.

Hon. James Wilson, who served as Secretary of Agriculture of the United States during the administrations of three Presidents, will spend some time next summer visiting in Scotland, where he was born. While there he will have conferred upon him by the Edinburgh University the honorary degree of LL.D., and will probably be made an honorary associate member of the Highland and Agricultural Society, which is to give an exhibition that he will attend in July.

According to secular reports, the nunneries maintained in connection with Buddhist temples in Southern China are to be closed by the Chinese Government, and all women therein over the age of 30 are to be kept at public cost, and those over fifteen and less than thirty years of age will be

auctioned off as wives. The prevailing price is said to be \$2.50 per wife, when purchased from a nunnery. China may be making long strides toward Christianity, but if this report is true it will be many days before the new Republic is what it ought to be.

A PLEA FOR TOTAL ABSTINENCE.

By Geo. W. Hively.

II.

A number of years ago two men were riding along a public highway, through a part of Virginia that was somewhat broken. Looking out upon the seemingly barren hills, one of the men, a stranger in the State, said to his companion: "What do you people raise in Virginia?" Doubtless with some feeling of patriotism, the reply was, "We raise men in Virginia!"

And surely a State that could name among her sons such men as the brave and chivalrous Lee and the immortal Washington might well say, "We raise men in Virginia!" The more we spend for the formation of character, the less we will have to spend for reformation.

When we look at our drink bill, and consider the immense amount of whiskey, beer and wine that is used annually by the American people, is it any wonder that we have to build so many jails and penitentiaries and reformatories of various kinds? I am no pessimist; on the other hand, I am an avowed optimist. I believe that the heaven of Christianity is spreading year by year. I also believe that the noble band of Christian men and women will eventually drive King Alcohol beyond the habitations of men. True, our number is small, compared with "the hosts of iniquity," but God is with us, and "there is no restraint to the Lord to save by many or by few."

We have a number of prohibition States in the Union, but are their laws as rigidly enforced as they might be? The fact that liquor is sold in some prohibition States is indicative of a thirst for strong drink, even among some who voted the Prohibition ticket. In many counties it is a very difficult matter for a grand jury to return an indictment against those who are unlawfully engaged in selling whiskey, due largely to the fact that those who patronize the so-called "blind tigers" will help to shield those who are dealing in "wet goods." Does not this reveal a sad state of affairs? The man who drinks whiskey, even in a moderate way, does not make a good citizen, because his morals are corrupted.

Young man, do you drink intoxicating liquor as a beverage? Then remember that you do so at the risk of your life, for it will defile your body, corrupt your morals, mar your intellect, and may be the ruin of your immortal soul. Strong drink has destroyed more Lords than now sit in the House of Peers, more Senators than now gather in the Halls of Congress. Even the so-called finest of wines are far from being pure.

It is true that the abuse of a thing is no reason why it should not be used. When used by a physician, alcohol may have a place to fill and therefore may possibly be very helpful. But the medical profession to-day is using less alcohol, because substitutes are being found which are less hurtful to the human body. You may call it ale, beer, rum, gin, whiskey, wine or champagne, but if it contains alcohol, it is the same old devil—only clad in a new suit of clothes.

A young man was sentenced to be hung for murder. A crowd assembled to witness his execution. Before the trap was sprung he made this statement: "If any of you are ever tempted to take a glass of whiskey, think of me standing before you to-day, with this rope around my neck, and look in that glass of whiskey and see if you can see a rope there." He was then hung for murder. Is not red rum murder? Spell murder backwards and you have red rum: Spell red rum backwards and you have murder. Furthermore, the indulgence in strong drink exposes the system to the fearful diseases that prey upon the

human family. The habitues of the grog-shop are the first and surest victims of epidemics. But the destruction does not end here. The drunkard bequeathes to his offspring diseased appetites and impaired constitutions, and carefully prepared statistics show that a large per cent of the inmates of prison houses and insane asylums are the children of drunken parents. It has done more than any other agency in existence for the coffin industry and to fill the graveyards, prison houses and insane asylums, and the populating of the lost world. "Yea," saith Intemperance, "I have stretched out more midnight shadows, I have rolled more Juggernauts, I have damned more souls in hell, than any other emissary of diabolism. My sweetest music is the seven-hundred-voiced shriek of the sinking steamer as she went down beneath the waves of the deep blue sea, because her captain was drunk."

Long before distillation began, Cyrus, the Persian, refused wine, declaring that there was "poison in the cup." Alcohol is a poison, but it is only one of the several poisons used in whiskey and beer.

A SADDENED HOME.

Dear Brother Meek: This morning Brother E. L. Alford, our pastor at Anguilla, Miss., passed through Vicksburg with the remains of little Elizabeth (one of the ten-months' old twins of his and Sister Alford) on his way to Magnolia to place the little one in the family burial ground at that place. Before they had gotten as far south as Rolling Fork the other one, little Mary, who had been left at home with her mother very ill died with the same trouble. Brother Alford went on to Magnolia at noon to-day, and the mother will pass through Vicksburg with the remains of the second child at 6 p. m., and tomorrow morning the two little ones will be buried. Let us remember Brother and Sister Alford, and pray the good Lord to bless and comfort them in this hour of such deep sorrow. We know that "of such is the Kingdom of heaven," and we know where to find them.

May 14, '13.

W. H. SAUNDERS.

WANTED A POSITION.—A young woman with college diploma and one year's experience desires a position as tutoress or private school teacher. Work to begin at any time. Good references. Answer R. I. N. care of the Advocate.

Mansfield Female College.

COMMENCEMENT PROGRAM.

Thursday Evening, May 29—Music Recital.

Friday Evening, May 30—Junior Reception.

Sunday Morning, June 1—Commencement Sermon by Rev. N. E. Joyner.

Sunday Evening, June 1—Sacred Concert.

Monday Morning, June 2—Alumnae Meeting.

Monday Evening, June 2—Class Night.

Tuesday Morning, June 3—Annual Meeting of the Board of Trustees.

Tuesday Evening, June 3—Addresses of Graduates and Address to Class by Hon. H. T. Liverman.

The following are the graduates: Misses Hylma Lawrence, Susie Prude, Nellie Dilzell, Eva Smith, Margaret Moore, Lena Weber, Georgie Williamson, Eva Williamson, Mary Lou Middleton, Lucy Nicholson, and Ethel Talbert.

Misses Marie Miller and Lucy Nicholson will receive certificates in Music. Ten of this class took the special State Examination and have received First Grade Certificates.

The Alumnae and other friends of the College are cordially invited.

Always buy your large or small
orders for Lumber from
W. W. CARRE CO., Ltd.
NEW ORLEANS, LA.

"THE STEWARDS' MEETING—A DELIGHT OR A DOSE?"

Where is the pastor among us who has made the most of the regular meeting of his Board of Stewards? Who is the pastor that has made this important meeting a sort of an executive committee to discuss the ways and means of advancing the Kingdom? I am fully persuaded that few, if any, of us pastors have realized the mighty power the Stewards' meeting may be made for promoting the progress and prosperity of the church. It is the common meeting-place where pastor and representatives of the people can speak frankly with each other about the financial and spiritual state of the church. It gives the pastor an opportunity to get the view-point of the laymen as to the condition of the church. It is a business meeting where busy men come together to plan and to pray about the "Master's business."

The wide-awake pastor will at once see the vast importance of the Stewards' meeting and strive to raise it to the very highest point of efficiency. Our Book of Discipline says: "It is the duty of the preacher in charge to hold a meeting of the Stewards of his charge once a WEEK, if practicable, to receive their reports." In some churches, perhaps, it may not be practicable to meet once a week or even once a month, but cannot every pastor have at least a quarterly meeting of his Stewards? I suppose that most pastors do attempt to do this. But in many places it is possible to hold a regular meeting once a MONTH. And these meetings, if properly planned and conducted, can be made either a delight or they may become a dose to those attending. I am sure that my brethren will not misunderstand me if I offer a few suggestions concerning these meetings, though, no doubt, many pastors who will read these lines have had as great success (or greater) in holding a monthly Stewards' meeting than I have.

1. Let the Board of Stewards organize early in the year by electing a chairman and a secretary and treasurer.
2. Set a definite day to hold regular monthly meetings (say 1st Friday).
3. Fix the place where the meetings are to be held. In the pastor's study, at the parsonage, or in the home of the chairman is usually the best place. If at parsonage, light refreshments may be served by the pastor's wife, after the business is concluded.
4. Adopt by-laws or regulations governing the actions of the Board. Let everything be done decently and in order.
5. Adopt an "order of business," not allowing the meeting to last more than one hour. I have found the following order of business helpful: Call to order by chairman; prayer by pastor or a steward; roll call by secretary; reading minutes last meeting; report of house committee (embracing incidentals, session, etc.); report of pastor (read written report giving pastoral visits, new members, weddings, funerals, etc.); report of treasurer on support of ministry; report from Sunday school superintendent; report from Epworth League president; report from Women's Societies of church; suggestion from each steward concerning progress of the church; unfinished business; new business; reading from Discipline (not over 3 minutes); adjournment. Our meeting never lasts more than one hour, and no undue haste is exercised by the chairman. After the meeting a social hour is enjoyed by all. About twice a year let the pastor invite the stewards and their wives to the parsonage for a dining and spend a time of good-fellowship together. This is very necessary and helpful. Try it and see!

Now, I have not mentioned a single thing but what any pastor can do, has done, and perhaps is doing, in his Stewards' meeting. These are commonplace things. But it is this that counts. It was the greatest and most skillful artist and sculptor who said: "Perfection is made up of infinite trifles, but perfection itself is no trifle."

But perhaps some diligent pastor will say, "I find it impossible to get my stewards to attend the regular monthly meetings." Write them a personal note every month, reminding them of the

meeting. Put it in a sealed envelope with a 2-cent stamp on it. Use the telephone. Never fuss with them for not coming; perhaps they have good reasons for not doing so. Let them know that you miss them. Mail them a brief summary of what was done at the meeting, if they are absent. Let them know what you are doing. But enough of this.

Let every one of us pastors resolve to make the regular meeting of the Board of Stewards a delight and not a dose. Let us make it so attractive that every steward will look forward to coming with joy. Make the meeting more helpful and profitable than his club or lodge. The King's business demands your best service.

A. INMAN TOWNSLEY.

MRS. MARY L. HOPPER.

The bard of Israel sang, "Precious in the sight of the Lord is the death of his saints." How holy is "the joy of the Lord" over the home coming of his children. So the Heavenly Father called his child, and our mother slipped away from earth and went home to God.

Mrs. Mary Lavinia Hopper was born June 22, 1838, in Wayne County, Miss., and died June 26, 1912, in Waynesboro, Miss., aged seventy-four years and four days.

Her father was John West, the son of Vincent and Levina West, who came from near Raleigh, N. C. Her mother was Eleanor West, the daughter of Malachi and Mary Odom. Malachi Odom, who married Miss Mary Russell, came from Georgia.

Mrs. Hopper possessed a brilliant mind. After careful preparatory schooling in childhood, she studied for some years at the famous academy of Mrs. Sarah D. Pierce, at Pierce's Springs, Miss., winning distinguished honors, and wielding a potent influence for good over the student body. Upon this liberal foundation she built, and by diligent private study and judicious reading, she achieved a breadth of culture far above the average. Quite a period of her life, she devoted to teaching, with eminent success.

On December 22, 1868, she was married to John C. Hopper. She was a "wife from the Lord," and the queen of her husband's heart.

Their modest home, amid the pine hills, she fashioned by culture and piety into an Edenic bower, fragrant with the flowers of love, where she became the "joyful mother" of six children. With complete abandon, she laid herself—a "living sacrifice"—upon the altar for her children, by which she wrought the lofty ideals of her own heart into their characters. This same unselfish devotion she lavished upon her step-children. To her children she left the rich legacy of a sublime womanly character, and the example of a holy life. In the pensive eventide, when the shadows stretched across the valley and the light grew dim in her eyes, "her children rise up and call her blessed."

As a Christian, she adorned "the doctrine of God our Savior." The circuit preacher baptized her in infancy, and at old Hebron Church, in a revival meeting, when ten years of age, she was "born of the Spirit," and received into the Methodist Church, under the ministry of (Rev. Samuel Jones) Uncle Sammy Jones. With singular fidelity her whole life was consecrated to Christ and his Church. Prayer and Bible study was her daily occupation. Modesty—the crown jewel of woman—shone with beauty in the constellation of her virtues. Like Dorcas, she was "full of good works."

With motherly love, she supported and educated two Cuban orphan boys in her home. Like the renowned Shunammite, she revered the "holy man of God," who always found a gracious welcome to the "prophet's chamber" under her roof. The life of this "Mother in Israel" lingers in the church as the aroma of "precious ointment." It was her love and prayers that broke the writer's heart and led him to Christ, and with grateful love he pens this tribute to her memory. In Meridian, Miss., under the ministry of the

writer, and in his church, she received the experience of "entire sanctification." When the Holy Spirit filled her heart, she testified and said, "I have been like a bird on weary bruised wings, but now I am hid in the Rock—Christ—and have perfect rest, while the storm rages on the outside." This sanctified experience she professed and lived.

God had chosen her "in the furnace of affliction." Weak eyes were a life-long suffering to her, and the light gradually faded away to the end. The feebleness and blindness of her husband was also a great sorrow, and to him she ministered as an angel of mercy, until on November 3, 1903, he fell "asleep in Jesus," leaving her broken hearted. In these chastisements she was resigned to God's will, and triumphantly said, "As the hold on the things of earth weakens, my faith in the precious Savior grows stronger."

In her last days she experienced great physical weakness, and rapidly declined; then without suffering the end came, as sweetly as a babe falls asleep, as peacefully as a wavelet dies on the shore. At the birth hour of a new day, as the eastern skies blushed with the coming light, and surrounded by her children, the saintly spirit of our mother crossed the bar, and went out on the gold-flushed sea of eternal life.

The funeral was conducted in the Methodist church by her pastor, and she was laid away in the village cemetery to await the resurrection of the saints at the coming of Jesus.

W. W. HOPPER.

THE WAYS OF LIFE.

The apostle Peter, in his pentecostal sermon, quoting David, thus described in a word the Christian hope: "Thou hast made known to me the ways of life." The interests of mankind in any century, in any clime, all reduce to this—life. Life then must be the continual study of those who are to live it. How can I live if I must live? The cry of the heart is for One who will "show us the way of life." This phrase, as used by David and endorsed by Peter, suggests progress. A living thing must always advance, and everything that is spiritually alive seek a goal. Purposiveness and direction are of the very essence of the moral situation. We come to ourselves, we find the measure of true existence, when we "follow Jesus in the way"—the way of life, the path of service. The lives of the noblest men in history have always been characterized by this onward-David Livingstone "so long as I go forward."—Exchange.

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Now brought into closer touch with our store, for on January 1st we commenced our Free Delivery by Parcels Post.

Purchases made from Holmes' will be delivered free of cost to the purchaser, just as to residents of New Orleans, and out-of-town customers will no longer have to figure the added expense of postage or expressage on a purchase as previously, for we will deliver, free of charge, merchandise weighing 11 pounds and less, and not over 72 inches length and girth combined, as per Parcels Post Regulations.

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THE SCHOOL BOY'S LIBERATOR.

My teacher keeps me after klas
Bekos I canot spel a wurd.
She tels me I can never pas;
I tel her that is kwite absld.
The old, old way iz out of dait,
Carnaygy says, and I agre,
And rite in klas I boldly stait;
No stand-pat speling now for me!

Columbus kaim akros the se
To find this land of korn and whine.
A grate diskuvrer he may be,
But there's another just as fine.
Carnaygy he diskuvrd how
The Inglish langwidg shoold be spelt.
And, grate as Kris's fame is now,
It's Andru C. wil ware the belt.

Tho Washingtun is kwite a man
And Linkun ain't so very smal,
The Laird o' Skibo has them skan;
He iz the grandest of them al.
The only frend in ail the iand
To tender children in the scools,
He took his litl hatchet and
He simplifide the spelling rulz.

Yes, Andru is our leeding one;
He did a brave and nobel thing.
Like Genrel Georg H. Washingtun,
He slu the Inglish ov the king.
And more than that did Andru C.
Like Linkun in the war with Spane.
He set a million children fre
From wearing slavery's gawling chane.

—Newark Evening News.

WHAT NETTIE LEARNED.

Nettie was sitting near a window, and the rays of the sun fell upon her, making her warm and comfortable. Outside the weather was decidedly disagreeable.

As she sat by the window, Nettie wished that she could do something great. She had been reading a paper about a woman by the name of Florence Nightingale, who became famous by her kindness in nursing the sick.

"O I do wish I could make people happy like Miss Nightingale did," said Nettie almost aloud. "If I could do something like that, why, I would be the happiest little girl in the world."

She slid from her chair to the floor, and, going to the dining-room, she asked her mother many questions about Miss Nightingale and her great work in caring for the sick. The more she heard of this remarkable woman, the more Nettie wished that she were older, so that she could equal her achievements.

"I wish that I could be a Florence Nightingale," said Nettie to her mother.

"You can be a Florence Nightingale, if you will," said the mother, "and you will not need to leave home either. Maybe the world would not know much about the nice things you would do, but every night before you fell asleep, you would feel very happy to know that you had performed many acts of kindness."

This little talk with her mother set Nettie to thinking, and she promised herself that from then on she would try to make those about her happy.

At noon she helped the maid wash and dry the dishes, and received a kiss in reward for her kindness.

When papa came home from work she had his slippers ready for him by his armchair and he gave her a hug and kiss for being so thoughtful.

Even sister, who was often very cross when anyone bothered her while she was studying, gave her a kindly tap on the cheek for being so quiet.

Then she rocked the cradle until baby went to sleep, and before she herself went to sleep that night, both her mamma and papa had pressed many warm kisses on her lips.

As Nettie knelt in prayer beside her bed that night, her heart sang a glad little song, for she had been a Florence Nightingale in her own little world.—North Carolina Christian Advocate.

GOING TO THE GRANDMA'S HOUSE.

Every day when Ted went to kindergarten he had to pass the Home for Aged Women. Often he would see three or four dear old ladies with caps on at the windows. There was one whose room was in the second story. If Ted and Rob looked that way, she waved her hand to them.

Teddy asked mamma why there were so many grandmas in that house. So she told him all about the dear old ladies who had no homes of their own, and how happy and comfortable they were there all together. After that Ted always called it the "Grandma House."

One day when he passed, there were carriages before the door and people going in and out. At dinner he told about it. Sister said they were having a reception at the Home, and people could take gifts if they chose.

In the afternoon Ted was left with Jane, who wanted to clean windows upstairs. So she told Ted he must play with his blocks in the sitting-room. Ted was lonesome. He emptied out his block-basket, and, going to Jane's nice, clean pantry, he emptied the crock of sugar cookies into his basket. He couldn't find his hat, so he took one of Brother Edgar's. To himself he said: "Now I must have a cane, 'cause the gentleman I saw going into the Grandma House had one."

With papa's very best gold-headed cane, and his basket of sugar cookies on his arm, away Ted trudged down the street to the Grandma House. A pleasant-faced maid let him in. When she saw his funny hat and big cane, she whispered a few words to the matron.

"My dear, what do you want?" said the matron. "Oh! I've come to visit the grandma ladies; and I've brought them some sugar cookies, 'cause I know my grandma likes sugar cookies."

So Teddy went from room to room with his basket of cookies.

The old lady whom he saw so often at the window told him stories, and showed him the presents which had been left at the Home that day. She called them "donations."

By and by the matron said she was afraid that the little boy's mamma would worry about him, and that he had better go home. When he walked in, mamma said, "Why, Teddy Page, where have you been?"

"Oh!" said Teddy, "I've been donating to the Grandma House, and I had a splendid time. The lady who let me in said I was the most popular gentleman there."—Little Men and Women.

LET EVERY CHURCH OBSERVE IT.

To the Pastors and Superintendents of the Louisiana Conference.

I am sending out this week my third letter in reference to Children's Day. We want every Sunday school within the bounds of our Conference to observe the day. It was announced at Monroe that this effort would be made and the co-operation of the pastors and Sunday school officers and teachers who were there was earnestly requested.

At that time the Board was in debt about \$748, and it was evident that it would have to withdraw its Field Secretary and abandon its progressive policy unless it could greatly increase its income. I accepted the treasurership of the Board with the understanding that I would make every endeavor to get the revenue needed. With that in view I have written about 1,500 letters. Our Field Secretary and Presiding Elders have agitated the matter. Dr. and Mrs. Hamill pressed the matter during the Institute and several other members of the Board have done the same in person and by letter. So, if any school fails to

observe the day it will be merely because of indifference.

I have no doubt of the outcome. I feel sure that Children's Day is an assured fact among us for this year and for the future. Properly observed, it will prove a great blessing to our schools from every standpoint.

The first reports are very encouraging. I have had returns from five schools as follows: Lake Arthur, \$14; Rayville, \$23; Second Church, New Orleans, \$7.15; Haughton, \$14; Jena, \$30. Rayville has 55 members and the offering was more than 40 cents per member. Two years ago Jena gave \$1 and last year \$10. These schools have set the pace. Will the others keep it up?

In order to do its work efficiently your Board should have an annual revenue of at least \$2000. The Minutes of the last Conference show a membership of 28,096 officers, teachers and pupils in our Sunday schools. An offering of ten cents per member would give over \$2,800. Our 60 per cent will be \$1680 and the General Board would get \$1120. As the schools are only asked to give one offering each year for the extension of Sunday school work in our own State, we feel that the goal of ten cents per member should be easily reached.

I notice that our friends, Miss Kilpatrick in North Mississippi and Mr. Maddox in South Mississippi, are also urging the celebration of the day. I hope that our agitation will help them and that their agitation will help us. If Brother Meek can spare me the space I will report the schools whose contributions are sent to me and all the contributions should be sent to me.

T. W. HOLLOMAN

Treas. La. Conf. S. S. Board.

Alexandria, La.

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North Mississippi Conference—Rev. W. W. Woolard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial.

THE CURTAIN.

The writer once upon a time observed that all men did not think alike. We have recently had a demonstration of that fact. He went on to express the hope that in all discussions involving difference of opinion, kindness and courtesy would prevail. Of course, every man has his own standard of good taste and decorum, and may be expected to speak and write in accord therewith, but let us believe always that brethren mean always to be fair and considerate.

Enough and to spare has been said concerning amateur theatricals, so that with a reiteration of my position that they are comparatively innocuous, so far as I am concerned the curtain may fall. Regarding the professional stage, if the editor had published my original article instead of giving us his impressions of it, men could judge for themselves to what extent I was a sinner. As it is, that is outside the record; if he wishes to go into that he should introduce the original testimony.

My ordination vows are not involved, but if they are there is a tribunal to which I am amenable; newspaper trial is hardly permissible. If there is any policy I ought to pursue, I fancy God will reveal it to me, so that I hardly need to have any suggestions made respecting a suitable procedure for me. The main thing for me to do now, as always, is to endeavor to be true to the Christ ideal; to follow the gleam, to speak out bravely, to leave the rest to Heaven. I. D. BORDERS.
Aberdeen, Miss.

NOT YET RUNG DOWN.

The Editor's Rejoinder.

Brother Borders still prates "of kindness and courtesy." We wonder what had become of them when he accused the Editor of conducting the Advocate in a manner that "poorly befits a Christian journal," about as sharp a thrust as he could well make. Apparently, his idea of kindness and courtesy is to bear with patience and meekness the blows that he sees fit to strike and to give none in return. When a combatant makes war with the sword he should not complain if he finds that there are others also who can wield it.

Our Brother accuses us of going behind the record in our reply to his recent article. Certainly his Commercial-Appeal communication which had been scattered all over the country was public property, and we had a right to use it. We did not disclose the contents of his contribution which we rejected any further than to say it was in commendation of the professional stage, which could not do him any injustice, as he had already openly taken that position in the Commercial-Appeal deliverance and in his article appearing in the Advocate last week. Our reason for referring to the rejected article was two-fold: first, that we might excuse ourselves for admitting into the Advocate a contribution apologizing for the public theater; and secondly, to show that we had not been hasty or inconsiderate in dealing with our brother.

The gentleman says that if we wanted to make reference to his rejected article we should have

introduced the "original testimony." The "original testimony" is in his possession, not in ours. If he will kindly send it to us, now that the question is up, we shall take the greatest pleasure in giving it to the public; or if he has destroyed it and means to intimate that we have to the slightest extent misrepresented the character of his "testimony," we shall be glad to publish a certified statement as to what it was from gentlemen of impeccable integrity who saw it. If our friend thinks that the publication of his excluded article would help his cause, we can only commiserate his judgment. We repeat it, let the utterance come along and we shall give it a conspicuous place in our columns. If it does not appear, our readers may feel assured of the reason why.

Brother Borders says that his ministerial vows are not involved. We affirm that by every fair rule of construction they are involved. When he stood at the bar of the Conference he promised "to conform to the Discipline of the Church." When, therefore, he publicly commends the professional theater, thereby encouraging our Methodist people to do what the Church has officially declared to be hurtful and has warned them against, he does not "conform to the Discipline of the Church," but takes issue with it and sets it at defiance. Let it be clearly understood that he has not been advocating the view that the Church should change its position, and urging our members to be loyal until that is done; but his course has been utterly to ignore the Discipline of the Church, while publicly extolling the professional drama. To contend that a Methodist preacher may do this and not clash with his vows is nothing short of an absurdity.

Our correspondent inveighs against "a newspaper trial." The Editor is not responsible for this matter being in the newspapers. He did what he could to keep it out of the public prints, while our friend was chafing to get into them. But if he may publicly violate the Discipline of the Church, why may we not publicly speak out in its defense and call attention to his forgotten vows, especially as a private and brotherly remonstrance had had no effect? This we have done, and this, by the help of the Lord, we shall continue to do, if there is no one else to perform the task. If this be a "newspaper trial" and a violation of the laws of "kindness and courtesy," our friend and his sympathizers may make the most of it.

Brother Borders says there is a tribunal to which he is amenable. So there is, and he has yet to pass it. And if he does not desist from publicly and brazenly clashing with the Discipline of the Church, we predict that he will find that passage somewhat more difficult than he seems to imagine. If a Methodist minister may publicly and persistently commend the professional stage and go unrebuked, then indeed have we fallen upon evil times. The wonder to us is that he has not been admonished by those under whose supervision he is working long ago, though for aught we know that may have been done. He speaks of following "the gleam." We hope that it will be the gleam that comes from the Cross and not from the footlights.

We are informed that some of our North Mississippi brethren have publicly expressed their dislike of our way of battling for the Church—that they think our style of discussion is too direct and sharp. We admit that we are but a poor and imperfect champion, and we regret that some of these gentlemen who know so well how a discussion ought to be conducted did not speak out in defense of our Discipline before we were pursued and forced to do so. And even now we shall be happy to take a back seat if some other brother with a tenderer stroke will only rise up to represent the cause. Our only demand is that he shall do it bravely and faithfully.

Much as we should like to oblige Brother Borders, we cannot at present ring down the curtain on this issue. This discussion is not yet ended. As we have elsewhere stated, we want our readers to hear Bishop Candler on the subject. Nor are we done with amateur theatricals. As yet, we have not really entered into the merits of that question. We shall do so as soon as we can find the time and space. Until then, we ask our brethren not to be misled by the unsupported affirmation that all our colleges have such performances. This is by no means true, as we stand ready to show. Let us debate this issue fairly and thoroughly, and, if we can, reach the right conclusion. No brother need fear if he will come into the columns of the Advocate and show the Editor the proper respect, that he will not be treated with the utmost courtesy and the kindest consideration. But when men strike hard blows they should be chivalrous enough to accord us the same privilege.

It is a bit amusing how some people think an editor ought patiently to submit to being paddled, and never to paddle back. It is possible that in some instances the inspiration of such critics is that they themselves once undertook to apply the paddle and are yet nursing their old wounds. It is wonderful how long these sometimes remain red and rankling.

A CHANGE OF LEADERS.

Mrs. W. W. Scales, Jr., of Starkeville, Miss., who for many years was President of the North Mississippi Conference Home Mission Society, and who also served in that capacity for the United Societies of that Conference for the past twelve months, was a most efficient officer, and her voluntary retirement from the place of leadership was generally regretted. The fine service which she rendered did much to strengthen and establish the woman's work in North Mississippi and will not soon be forgotten.

As has been announced in our columns, Mrs. Scales has been succeeded by Mrs. Victoria Thompson Hoyle of Tupelo. As an Epworth League and Sunday School worker the new President has for years been known throughout Mississippi and beyond its borders, and she has also, amid her other Christian activities, always taken a deep interest in the cause of missions. With a sound religious experience, a clear and practical judgment, the gift of impressive public speech, and an uncommon force of personality, Mrs. Hoyle may be expected to make her influence strongly felt among her worthy fellow-workers in the Magnolia State.

We do not believe that if the women of North Mississippi had had the privilege of selecting from the entire Connection they could have found a more capable leader; and we heartily congratulate them upon the choice that they have made.

A GOOD EXAMPLE.

The communication from the Bishops of our Church entitled "An Episcopal Address" and published on the first page of the last issue of the Advocate has already begun to bear fruit. The following letter was received just as we were about to go to press:

"Dear Brother: I read the Bishop's address to our congregation last night at the beginning of our service and asked for subscriptions to the Advocate. Eight new subscriptions and three renewals were the result. It did not take five minutes time from our service. J. L. Nelli, Hattiesburg, Miss."

PERSONAL AND OTHER NOTES.

Next Monday evening, at 8 p.m., the second quarterly conference of all the Southern Methodist Churches in New Orleans will be held at one time in the First Methodist Church.

Rev. Felix R. Hill, Jr., spent last Sunday with Brother L. C. Wilson at Franklin, La. In Brother Hill's absence, the Rayne Memorial pulpit was filled by Dr. J. M. Henry, the presiding elder.

A letter to this office dated May 16 from Rev. M. F. Adams, our pastor at Lorain, Miss., contained five subscriptions, and the following encouraging words, "I expect to send in another club in a week or so."

The many friends of Rev. T. Y. Ramsey, the pastor of our church at Batesville, Ark., will learn with regret of the recent death of his beloved wife; and he may be assured that they will remember him at the throne of grace.

A note, just received from Rev. T. H. Lipscomb, brings the news that, in addition to the Columbus District, the Durant and Winona Districts have pledged assistance in maintaining a ministerial student at Millsaps College. Let other districts do likewise.

Brother S. B. White, the efficient superintendent of our Sunday school at West Point, Miss., in a personal note to the Editor, says: "We have 400 on our Sunday school roll, not including the Cradle Roll and Home Departments, and an average attendance of 250."

The Annual Address at Millsaps College this year will be delivered by Hon. G. T. Fitzhugh, of Memphis, Tenn. Mr. Fitzhugh is one of the most brilliant speakers in the South, and a great treat is in store for the Millsaps College community and the city of Jackson.

From Ruston, La., Brother W. E. Upchurch, the Secretary of our Sunday school at that place, wired us last Monday as follows: "Children's Day observed yesterday. The attendance was the largest in the history of the school, 554 being present. The collection was fine."

The literary graduates at Whitworth College this year numbered 18, and two were graduated in music and one in voice. As a college president, Dr. Cooper ranks with the best to be found anywhere. He is a safe and able administrator, and what is better still, he has a heart of the purest gold.

We learn from Rev. H. P. Lewis, Jr., our pastor at Carriere, Miss., that he began a revival meeting there last Monday night. He has the assistance of his three brothers, Revs. Barney, James, and Osmond Lewis. The meeting will continue for about ten days, and a successful series of services is anticipated.

The Editor will be in North Mississippi for the

next few days. If letters addressed him are not promptly answered, this will explain the cause of the delay.

Rev. H. S. Johns, of Baton Rouge, Chaplain of the Louisiana State Penitentiary, was in New Orleans last week and called at the Advocate office. The Editor regrets that he missed seeing him.

In response to an appeal made by Rev. T. H. Lipscomb, the Secretary of Education of the North Mississippi Conference, the Columbus District has agreed to assist in the maintenance of a needy student at Millsaps College. This is a good work.

Rev. W. W. Woollard, pastor of the First Methodist Church of Columbus, Miss., who has a revival meeting in progress, reports that the congregations are growing and that the interest seems to be deepening. He states that Rev. W. S. Lagrone, who is assisting him, is preaching some most excellent sermons.

Rev. E. L. Whiddon writes that he is at present engaged in a tent meeting with Rev. L. E. Alford at Coral Miss., and that a good interest is being shown in the services. Brother Whiddon requests us to state that any of the brethren who may desire his assistance in revival work may address him at Brookhaven, Miss.

A Brookhaven (Miss.) dispatch to the Times-Democrat, sent on May 17, says: "Miss Mary Ellis, of Memphis, Tenn., a daughter of Rev. H. M. Ellis, gave a graduating recital in music on the piano at the Mary Lampton Auditorium, of Whitworth College, this evening, distinguishing herself and the institution with her playing.

Miss Eliza Isles, the faithful deaconess of the Houma (La.) Mission, has our thanks for some subscriptions to the Advocate sent in on the 12th inst. To the business items of her communication, she added the following statement: "God is blessing our efforts in this field with a gracious increase. We had a good service last night. The Mothers' Service was also well attended."

Rev. A. S. Lutz has been engaged in a revival meeting in his church at New Iberia for the past few weeks, and according to the reports at hand, the meeting has been a most beneficial one. Brother Lutz is entertaining the Lafayette District Conference this week, and a most delightful session is assured, so far as the entertainment is concerned.

The revival meeting which has been in progress at Second Church, New Orleans, for the past two weeks, closed last Friday night. The services were well attended, the church membership was greatly quickened, and there were some conversions. Brother W. E. Thomas, the pastor, is doing a good work in the down-town section of New Orleans.

A note from Rev. J. W. Raper, written from the Baptist Memorial Hospital of Memphis on May 14, stated that he was doing well, and that he hoped to be able to return to his home at Drew, Miss., in about a week. We regret to know of the illness of this faithful itinerant, and we pray that he may have both a speedy and complete recovery.

Rev. J. L. Neill is having a most successful pastorate at the Broad Street Methodist Church of Hattiesburg, Miss. His congregation is just completing a handsome new parsonage at a cost of \$2500. Brother Neill has a habit of looking carefully after the interests of the Conference organ, and a letter received from him last week brought us some renewals.

Rev. R. P. Goar, of Tula, Miss., writes: "Will all the delegates who expect to attend the Holly Springs District Conference, which will convene at Tula, Miss., on June 17, and who expect to come by rail, please write to Mr. J. B. Cole and Mr. J. S. Aswalt at Tula, so that they can arrange to meet them at Oxford and convey them out on Monday, June 16?"

We acknowledge our indebtedness to Brother J. A. Clardy, of Maben, Miss., for a fine club of subscribers from his community. It always especially pleases us when a layman manifests such an interest in the circulation of the Advocate. It shows that he is concerned both for the welfare of the local church and, to some extent at least, for the prosperity of connectional Methodism.

The Carrollton Avenue Church of New Orleans has decided to proceed at once to secure the funds necessary for the erection of a handsome new church. The Board of Church Extension has signified its willingness to aid in the enterprise by both a donation and a loan, and a finance committee has been appointed, headed by Rev. J. G. Snelling, the pastor. The plan is to begin work on the new structure this fall.

Rev. N. E. Joyner (we might say of the Louisiana Conference, for he has been away so short a time), a missionary in Mexico, has been selected to deliver the Commencement Sermon for Mansfield College, on June 1. Brother Joyner is a gifted preacher and a devoted friend of the Louisiana Conference school for girls, and no doubt will bring a practical message to the graduates and patrons of that institution.

According to a dispatch from Mansfield, La., published in the New Orleans Picayune last week, Mr. D. G. Petty, President of the Mansfield College Board of Trustees, died at his home in Mansfield on last Thursday. Mr. Petty was one of the strongest laymen in the Shreveport District, and was a wise executive and true friend of Mansfield College. His death is a severe blow to that school, as well as to our church in Mansfield.

From a personal letter from Rev. H. M. Ellis, Field Secretary of the Methodist Hospital of Memphis, Tenn., we take the following encouraging news item: "All the District Conferences I have visited, without a single exception, accepted the amounts assigned to them by the Hospital Commissioners and arranged to have them apportioned among the charges. The hospital cause is winning, and we will be at work before long."

Writing from Shaw, Miss., under date of May 14, Brother M. K. Scruggs says: "We have had revival services here for a week, the preaching being done by Rev. L. W. Cain, of Leland. There have been a number of accessions to the various Churches, and Rev. E. N. Broyles, our popular and beloved pastor, is happy over this gracious outpouring of the Holy Spirit. The singing, which was conducted by the Rev. Mr. Ashford, a Baptist, was greatly enjoyed."

Dr. W. H. Huntley, the accomplished presiding elder of the Seashore District, Mississippi Conference, hopes to see a large delegation go from the charges under his supervision to the General Missionary Conference which is to convene on the Southern Assembly grounds, near Waynesville, N. C., on June 25. In seeking to stir up an interest in this great gathering Dr. Huntley is setting a commendable example. Every preacher and layman who can, ought to attend.

A number of the New Orleans Churches celebrated Children's Day last Sunday morning, but so far as we have been able to obtain reports, none excelled the Algiers school in the way of a collection. When the envelopes were all in, they were found to contain \$49.75. Brother Sid Daniels, the veteran Sunday school man of the over-the-river section of the Crescent City, refused to allow the school to fall below a good even number, so he added twenty-five cents and made the collection even \$50.

As will be seen from the account of the opening exercises of his new church at Laurel, Miss., which appears in this issue of the Advocate, Dr. J. M. Weems has recovered sufficiently from his recent attack of illness to be again in his pulpit. Dr. Weems laid the first brick of this beautiful new structure, and his people would allow no service to be held in it until he had first consecrated it with a fitting sermon. We earnestly hope that this faithful itinerant will soon become strong and vigorous physically.

Rev. J. S. Purcell, our pastor at Rolling Fork, Miss., sends us the following sad note: "We are in sorrow and deep sympathy with Brother and Sister E. L. Alford, of Anguilla, Miss., who have lost by death their babies, Mary and Elizabeth. Elizabeth died on May 13 and Mary on May 14, just twenty-four hours later. They were twins and about ten months old. The dead were taken to Magnolia, Miss., to be laid to rest beside two other children who sleep in the cemetery there. Let us remember this bereaved family at the throne of grace."

We have been favored with an attractive invitation to the Commencement exercises of the Franklin High School at Columbus, Miss., by Miss Mattie Maxwell Pegues, daughter of Mr. and Mrs. A. H. Pegues, who is one of the graduates. It seems but a short time since we christened Miss Mattie Maxwell, then a babe, at Tupelo, Miss., and we can scarcely realize that she has grown sufficiently to be finishing in a High School. We are grateful to have been remembered in this manner by the daughter of friends whom we have long esteemed.

We rarely get out an issue of the Advocate that the mails do not bring us notices, accompanied by requests that we insert them in the forthcoming number, after our forms have been closed and the paper is on the press. It always grieves us when we cannot oblige the brethren, but, as we have repeatedly stated, the forms of the first side of our paper are closed on Monday afternoon and those of the second side in the early afternoon of Tuesday. It takes time to set up the type for a paper, make the necessary corrections, and print it. The Advocate is mailed on Wednesday.

In forwarding us some subscriptions from Potts Camp, Miss., Rev. J. G. Johnson writes optimistically of his work. He says: "All is going well with us here. The people have treated us royally since we came among them last December. They have presented me with a nice suit of clothes, and they paid a considerable part of the expense incurred in taking our afflicted son (who I am glad to say is much improved) to Memphis for medical treatment. In all, they have given me something like \$75 above my salary. There are

some choice spirits among them. We are looking forward to a fruitful year."

In a short letter written by Brother W. D. Wendel, of Pontotoc, Miss., from the Baptist Hospital in Memphis, Tenn., he says: "I was operated on last Tuesday (May 13) and am doing finely to-day. My wife and boy are at home. My boy was recently operated on for adenoids and is all right now. The doctors say that I will be a new man when I have recovered. Urge the brethren to send delegates to the Epworth League Conference to be held in Pontotoc from June 10 to 12. We want the pastors to come. Let's make it a success." Thus, this hustling pastor works while on his couch, not even taking the time to be sick.

We have received an invitation to the Commencement exercises of Trinity College, at Durham, N. C., the leading educational institution, next to Vanderbilt University, in Southern Methodism. Trinity always gives a fine closing program, and that of this year is up to the usual high standard. The Commencement sermon will be preached by Dr. George P. Eckman, of the New York Christian Advocate; the Alumni address will be given by Dr. C. C. Woods, of St. Louis, and the Annual Oration will be delivered by Rear Admiral Roht. E. Peary. We like Dr. Few's way of making his baccalaureate address on Sunday evening when he has ample time. These exercises will be held from the first to the fourth of June, inclusive.

Rev. W. W. Holmes, of Ruston, La., will preach the Commencement Sermon of Centenary College at the First Methodist Church in Shreveport on Sunday, June 8, in the morning, and Rev. E. K. Means will deliver the Y. M. C. A. sermon at the Noel Memorial Church at 8 p. m. the same day. Hon. Charles A. Holcombe, of Baton Rouge, will deliver the Alumni Address on Tuesday, June 10, at 9 p. m., his address being preceded by a debating contest between the Union and Franklin Literary societies of the College. Rev. Jasper K. Smith, of the First Presbyterian Church of Shreveport, will deliver the Graduating Address on June 11. Senior Class night on June 6, a declamation contest on June 9, and the Annual Meeting of the Board of Trustees on June 10 are other features of the Commencement week program.

In forwarding some subscriptions a few days since, Rev. J. W. Faulk referred to his work as follows: "The Sibley (La.) charge is doing well. We had our second quarterly conference on May 14. Most of the reports were encouraging; the finances were very well up. Something over \$50 had been raised and expended for parsonage furnishings. The new church that was begun at Taylor by Brother Porter and which was still unfinished was blown off its pillars and damaged in a storm some time ago. The little band there felt that they had already gone to the limit in their contributions, but they are bestirring themselves to raise the money necessary to repair and complete the structure. The Church Extension Board gave us \$100 which encourages us to press on. When finished, this will be the best house of worship on the circuit."

Rev. W. W. Williams, of Hugo, Oklahoma, in renewing his subscription takes time to say: "I have been a subscriber to the Advocate and one of its regular readers for more than forty years; and, in my judgment, it has never been a better paper than it is at present." We appreciate these generous words, though we are departing from our usual practice in letting them appear in print. The Advocate is so far below our ideal as to what a church paper ought to be that we are little disposed to claim much merit for it. We cannot even try to make it what we should like to see it, because of the necessary limitations under which we have to work. But these kindly expressions serve one good purpose: they tend to soften the wounds made by those who privately write unkind things to the Editor because he does not do precisely what they wish—often consisting of demands that would violate every regulation of the office. We have learned long since that things are pretty well evened up in life, anyway—that the sweet and bitter are never far apart.

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Sister CLEGG, wife of Brother C. M. Clegg, a beautiful Christian character, after a long and distressing illness, was called to her final home on the morning of May 8, 1913. At 2 p. m., May 9, we met a large company of relatives and friends at the Pine Hill Church, near Wantubbee, to hold the funeral service. Like Abel, she being dead yet speaketh. As a wife and mother, she left an impress for good on the home. Her memory in her church and community will be as ointment poured forth. May the God of all comfort keep to the end the sorrowing ones.

C. H. ELLIS.

Dr. S. M. WATSON of Pleasant Hill, Miss., passed away on the 6th inst. He had been ill for some time with Bright's disease, and had not done any practice since last October. He was 64 years and 6 months old. He was a good physician, a good man, and a loyal member of the Methodist Church. His remains were laid to rest in the Pleasant Hill cemetery the day following his death. After a short service had been held in the home by the Rev. T. H. Porter and his pastor, he was laid to rest by members of the Masonic fraternity. He leaves a wife and four boys to mourn his loss.

A. M. BENNETT.

On Saturday morning, April 26, the death angel visited the home of Brother ROBERT C. LISTON and bore his spirit back to God who gave it. It was not the writer's privilege to be acquainted with Brother Liston long. He was a man who was beloved by all who knew him. He was a soldier in the war of the sixties, having volunteered in April of 1862 and having remained faithful until the end. He joined the M. E. Church, South, a short time before he became a soldier, and remained a faithful member until death. He served the Church of his choice in an official capacity for a number of years. He was a kind and loving father, and a citizen who will be missed in his community. Weep not, dear children! So live that when your summons comes you may enter into that rest that remains for the people of God. His remains were interred in the Bethel Cemetery, after the funeral had been conducted by his pastor.—F. J. Oakes.

Mrs. LOUISA B. ELLIS was born in Mississippi, Sept. 28, 1843, and died at Harrisonburg, La., April 15, 1913. Sister Ellis had lived a devout Christian for more than forty years, and the grace of God, in sustaining and comforting power, was abundantly ministered unto her during the last days of weakness and suffering. Hers was a noble life, shining with purity, beaming with unselfishness and sympathy, and filled with the Spirit of God. Trials and painful experiences were powerless to crush her heart, for she "endured as seeing Him who is invisible." The peace and joy of the Holy Ghost were daily experiences with her, and when the summons came the future was bright with hope. She leaves two children to mourn her going away—Mr. F. O. Ellis, and Mrs. Essie Hobbs. Her marked characteristic was seeing the good, instead of the faults of others—she believed in being "tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

J. J. KELLY, P. C.

Many hearts were made sad by the news of the unexpected death of Mrs. FANNIE E. SMITH, which occurred Feb. 1, 1913. She was sick only five days, but her illness was most alarm-

ing from the beginning. She was ready when the summons came. She asked her husband to take care of the children and not let them forget their mother. She joined the Methodist Church early in life and was a good and true woman. She was a devoted wife, a loving mother, and a faithful friend who was always ready to help the sick and needy. During her illness all possible medical aid was given. Mrs. Smith was the daughter of Mr. and Mrs. J. W. Ellis, and was born in Yazoo County, Miss., Feb. 7, 1895. She was married fifteen years ago to Mr. Ira J. Smith. It was a happy marriage. He found in her a helpmeet in every place as wife and mother. She is survived by her husband, four sons, and one daughter. May the great Comforter abide with them, and the memory of her life linger in their lives and lead them heavenward.

J. W. ELLIS.

Mrs. OLIVE CURTISS COOK, an elect lady, died at Hazlehurst, Miss., on March 15, 1913, and was buried the next day at Vicksburg. Mrs. Cook was born at New Orleans in November, 1831, spending her girlhood there. She was converted and joined the Methodist Church at twelve years of age, being a consistent member until her death. She was married to Rev. Edwin G. Cook (known generally as Col. Cook), at Jackson, La., Dec. 23, 1856. In 1867 the family moved to Hazlehurst, where Col. Cook died in October, 1894. Mrs. Cook was a woman of great intellectual force and broad culture. Her early association with men of distinction and breadth, in Church and State, led to intimate acquaintance with matters of world-wide importance, in which she took deep interest. Her religious views were broad, without heresy, and her spirit was catholic, without loss of intense-ness. She was a close and apt student of the Bible and of the hymnology of the Church; her own religious experience was one of conscious salvation, and the attitude of her soul that of devout worship—her last audible words being, "Glory to God in the Highest!" Up to two or three days before her death her mental force was not abated, nor her vision of her Lord at all dimmed. She died, as she had lived, full of faith and of Christian joy.

WM. H. LAPRADE.

MEMORIAL RESOLUTIONS.

Whereas our Father, in his infinite wisdom, has called our sister and co-worker, Mrs. FOREST HORNE, to her heavenly home, be it therefore Resolved:

1. That we, the members of the Winifred Auxiliary, tender our sympathy to the bereaved family.
2. That we shall always cherish the memory of this good woman who endeared herself to all by her many deeds of kindness, but that we bow in submission to the will of God.
3. That a copy of these resolutions be sent to the bereaved family, to the Mississippi Messenger, and to the New Orleans Christian Advocate, and that a copy be spread upon the minutes of our Auxiliary. Signed:

Mrs. ALGI OLIVER,
Mrs. ALEX TROTTER,
Mrs. HENRY MAULDIN.

DR. W. W. CATCHINGS.

(Resolution adopted by the recent session of the Brookhaven District Conference at Georgetown.)

Whereas, this Conference has learned with great sorrow that Dr. W. W. Catchings, an official of the Georgetown Methodist church and an esteemed citizen of the town, has been taken from us by death, therefore be it

Resolved, That we extend to the family of Dr. Catchings our sincere and deep sympathy in their distress, and to the community our great regret that it has lost so valuable a citizen. Signed:

W. H. LAPRADE,
W. H. LEWIS.



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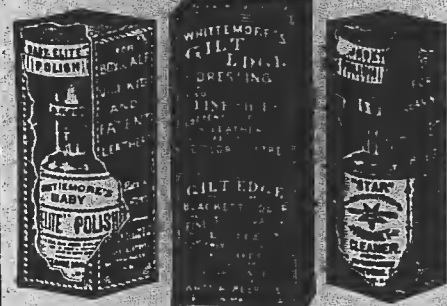
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Tidings From the Field

Logtown, Miss.

I have just closed some good meetings on Logtown charge. There were 13 valuable accessions to the Church. Brother Peebles, Conference evangelist, conducted the services and he gave eminent satisfaction to all. He is fine help and willing to go anywhere regardless of remuneration. I certainly appreciate his work on this charge.—H. Mellard, P. C.

Kilmichael, Miss.

The Kilmichael charge is progressing nicely. We are making progress. Brother T. J. Halfacre is doing some good preaching and is a "mover" when it comes to work. He succeeded in launching a movement to buy a home for the preacher. The committee bought a nice parsonage, and it is now a settled fact that the pastor of Kilmichael charge has a comfortable residence. Pray for us, that we may still keep on in this glorious fight.—A Member.

Ringgold, La.

We closed a meeting here in Ringgold a few days ago. There were about 60 conversions, 21 of whom joined the Methodist Church, quite a number, also, going to the Baptist Church. Brother A. C. Holder, of Shreveport, did the preaching with great power and success. I have two or three other meetings yet to hold on this charge, and ask that the Advocate readers remember us in our work and meetings in prayer before the throne of grace.—D. L. Griffin, P. C.

Mississippi City, Miss.

Just a word to let you know something of how our work is progressing. We have just closed a meeting at the Wesley House in Biloxi. Brother Crook, from the Terry charge, came to us on the 27th of April and labored faithfully until the night of May 8. The people fell in love with him and wished for him to remain a week or two longer with us. Ideal weather favored the meeting, and every night we had a full house. Some few services we did not have room inside the building for all who came. Seven were added to the Church, and all of us were blessed. I feel that Brother Crook's coming was providential. Our meeting in Mississippi City is set for the 6th of next month and Brother John Paul of Meridian is to help us. Brother Lloyd Decei is to conduct the meeting in Handsboro, beginning on July 4. We are to have two other meetings outside of the regular work on the charge sometime during the year, but the time has not been definitely set as yet. Brother Breehan and Brother Fayard are to help in these. We are working and praying for a great revival on this work this year. Pray for us. The prospects are all good.—Paul F. Daniel, P. C.

Boonville, Miss.

Dear Brother Meek: We had Brother E. S. Lewis to preach the High School Commencement Sermon here last Sunday, and it is needless to say that it was a helpful message. The school closed a great session. Four girls and five boys were graduated. We hope to recruit Grenada and Millsaps with these fine girls and boys. Our church here maintains its usual high standard of excellence. We have added twelve by letter this year and four on profession of faith. Rev. T. H. Dorsey will be with us in a meeting beginning the third Sunday in June. We expect a great meeting.

Our faithful Board of Stewards had paid both of our Missionary assessments before the second quarterly conference (April 27). Of course, they feel good over it. Those of us here who read the Advocate hope you will conclude that it is best to continue your connection with the paper. Brother Mitchell tells me conditions throughout the district are better than last year. No man could be more faithful than he is in the discharge of his duties. I hope that we may see you at Sherman during the District Conference.—S. A. Brown.

West Monroe, La.

I am sending you a brief synopsis of things done on West Monroe charge since Conference. Our greatest achievement is the building of a seven room parsonage, complete throughout. It is a modern bungalow, a model of convenience, and a thing of beauty. The plans were furnished by a fine architect, and the material and work first class. The Woman's Home Mission Society has placed new furniture in it. Our church has been re-covered, re-papered, repainted. We have also purchased a new piano that my predecessor had in the church on trial. The Colony has likewise re-covered its church. The charge has been made smaller since Conference—Brother Barr is now filling Desaird. West Monroe takes three-fourths time. The salary for the pastor was placed at more than twice what was paid last year. What is not paid is mostly subscribed. Soon after our arrival here we were the recipients of the usual refreshing shower (large). The breeze began blowing again last Friday at 8 p. m. It struck us anew in a way long to be remembered with groceries, linen, and silver. These achievements have come by gifts from a small membership, none of whom are men of means. Our P. E., Brother Schuhle, is very much loved by all. Brother Miller is making a hit at Monroe.—H. W. Ledbetter, P. C.

RESOLUTIONS OF APPRECIATION.

Whereas God, who doeth all things well, has called our friend and co-worker, Mrs. A. D. ELDER, from this land of suffering to a realm of bliss, be it Resolved:

First, That the Coldwater Home Mission Society has lost one of its most useful members, one who always had its interest at heart and who responded to every call.

Second, That we deeply deplore her death and shall miss her sadly, but that we rejoice in having known one who by her self-sacrificing nature and consistent Christian character endeared herself to all who knew her.

Third, That we extend to the bereaved husband, children, brothers, and sisters our sincere sympathy, and invoke for them the consolation that can only come from God.

Fourth, That a copy of these resolutions be sent to the New Orleans Christian Advocate for publication, and that our secretary be instructed to place the same upon the minutes of the society. Signed:

Mrs. J. D. TURLEY,
Mrs. F. F. VEAZEY,
Mrs. C. L. GRAHAM.

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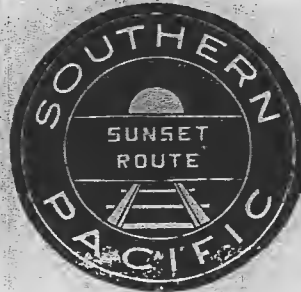
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Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price \$1.00, retail.

A NOTE OF APPRECIATION

Dear Dr. Meek: Allow me space for a few lines. Tears of joy were made to flow as I read the resolution unanimously adopted at the recent session of the Brookhaven District Conference at Georgetown, Miss., relative to my absence and the illness of my wife, and I take this method of informing the brethren of said conference of our heartfelt thanks for their sympathy and prayers. It was so good and thoughtful of the brethren to remember us at this time. At this writing (May 13) the doctor thinks my wife has passed the crisis and that she will be convalescent in a few more weeks. May the Lord bless the members of said District conference and all others who have aided us in any way during these days of affliction, according to Numbers 6:24-26. J. A. WELLS.

DISTRICT LEAGUE MEETING.

Dear Brother: The first session of the Hattiesburg District Epworth League Conference met with the Broad Street League on the 7th and 8th of May. W. B. Alsworth, the District President, had arranged a program covering each of the departments of the work. The papers and discussions were as good as any I have ever heard at the larger League meetings. During the sessions inspiring and instructive papers were read by Rev. L. E. Alford, Rev. J. C. Chambers, and Mr. August Campbell. Almost every one present entered into the discussion of these papers. Rev. M. L. White and Rev. C. W. Crisler rendered valuable assistance by their presence and counsel in each of the sessions. The officers of last year were all re-elected.

The most important business was the adoption of a resolution asking that the Leagues of the Mississippi Conference take the support of a single missionary in the Cuban Conference. This resolution will be acted on at the League Conference meeting in Laurel in the early part of June.

The time and place of the next meeting were left for the executive committee to decide. J. L. NEILL.

BATON ROUGE DISTRICT CONFERENCE.

The Baton Rouge District Conference will convene in Wilson, La., on June 5 and continue to June 8. The opening sermon will be preached by Rev. J. D. Harper at 8 p. m., on Thursday, June 5. The program arranged includes an address by the presiding officer to the pastors and laymen present, addresses by Rev. W. W. Drake, and W. S. Holmes, and Judge R. R. Reid, and sermons by Rev. H. W. Bowman and others. The reports from pastors and laymen will be heard on Saturday, June 7, and Sunday will be entirely devoted to worship and gospel preaching.

Bishop Candler has been invited to preside, but an answer has not yet been received from him. The presiding elder desires to meet every pastor and lay delegate at the conference. Be sure to send your name to Rev. F. N. Sweeney, Wilson, La., telling him when you will arrive. Let all come praying for a conference of

great inspirational and spiritual power. Yours with brotherly love,
W. H. COLEMAN, P. E.

ON THE DEATH OF REV. C. McDONALD.

(Adopted by the Newton District Conference in its recent session at Lake, Miss.)

Whereas our Heavenly Father has, in his infinite wisdom, seen fit to remove from us our beloved brother, Claiborne McDonald, and whereas Brother McDonald has been for many years an honored member of our Conference and an influential citizen of our State; therefore be it

Resolved, That while we bow in humble submission to the will of Him who doeth all things well, we feel sorely bereaved in the death of Brother McDonald; that we miss his genial presence and wise counsel in our Conference sessions; that the Mississippi Conference has lost one of its most loyal members; and that the State has lost one of its best citizens. Resolved, further, That we extend to the bereaved family our heartfelt sympathy.

Resolved, lastly, That we request our secretary to send a copy of these resolutions to the bereaved family; that they be spread on the minutes of our Conference, and a copy be forwarded to the New Orleans Christian Advocate for publication.

Signed: J. H. BASSETT,
T. J. O'NEIL,
J. T. ABNEY.

CABBAGE SNAKES.

Some years ago a Tennessee doctor, who "didn't mind getting his name in the papers," lost a patient. He discovered that the unfortunate man had eaten some cabbage the day before and "Sherlock Holmes" like, the doctor proceeded to his garden to examine his cabbage patch. After a patient search he found on a head of cabbage a long slender worm which he did not remember ever having seen before. Aha! cried the scientist, I am hot on the trail of a great discovery! In order to verify his theory he invaded the cabbage patches of his neighbors, and there too he found the unfamiliar worm. About that time he heard of another man who had died in a neighboring county and he decided to "investigate" the case. He found that this man also was fond of cabbage and had therefore, in all probability partaken of the succulent leaf.

By this time the innocent worm, familiar to every student of zoology, had assumed the dignified title of a "cabbage snake" and the doctor was ready for the newspaper reporters. Obliging publishers in all parts of the country copied the reports and the people read and shuddered. The bottom dropped out of the cabbage market and train loads of perfectly good cabbage rotted on the railroad side-tracks. And then they all woke up.

It was the same way with the terrible tales about Coca-Cola. Some one started a report that it was an alcoholic and intoxicating drink and as a result Coca-Cola was barred from the army post exchanges. The manufacturer appealed to the War Department; the chemists of the Bureau of Chemistry of the Agricultural Department analyzed the product and lo! and behold there wasn't any alcohol in it. And then they all woke up.

Then some one else started the rumor that Coca-Cola contained cocaine, the deadly, habit-forming drug. Some people believed the report and obligingly passed it on to their friends and neighbors. Even state legislatures got excited and took up the matter of

prohibiting its sale. Then they had the chemists analyze it, and found that it didn't contain any cocaine at all. And then they all woke up.

RESOLUTIONS OF RESPECT.

We, the committee appointed by the quarterly conference of this (the Oloh, Miss.) charge to draw up resolutions concerning Brother M. M. CRUSE, whom God has seen fit to remove from our midst, offer the following:

Resolved, 1. That we have lost a most accomplished leader of the choir, an effective Sunday school superintendent, and a faithful and devoted member of our Church.

2. That we are grieved at such a heavy loss to our local church, and do determine, by God's help, to exemplify his life as he did the life of Jesus Christ.

3. That a copy of these resolutions be sent to the bereaved family, a copy sent to the New Orleans Christian Advocate for publication, and a copy spread upon our minutes.

A. H. STEELE,
L. M. HOWELL,
Committee.

TEXAS WOMAN NEAR DEATH.

Wills Point, Tex.—In a letter from Wills Point, Mrs. Victoria Stallings says: "I was afflicted with womanly troubles, had a dreadful cough, and suffered awful pains. I certainly would have died, if I had not been relieved by taking Cardui. Now I am stronger, and in better health than I ever was in my life. I can't say half enough for this great medicine." Do you need relief? Try Cardui for your womanly troubles. Its long record of successful use is your guarantee. Thousands of ladies have been helped to health and happiness by Cardui. It will surely help you. Try a bottle today.

REPORT ON EDUCATION.

(Report of the Committee on Education adopted by the Brookhaven District Conference of the Mississippi Annual Conference of the Methodist Episcopal Church, South, in session at Georgetown, Miss., May 8, 1913, and ordered published in the Advocate.)

Dear Brethren: Your Committee charged with the duty of preparing a report on the subject of Education offers the following:

The pastors' reports indicate that some have preached on the subject of Christian Education as the Discipline requires and that others propose doing so in the near future.

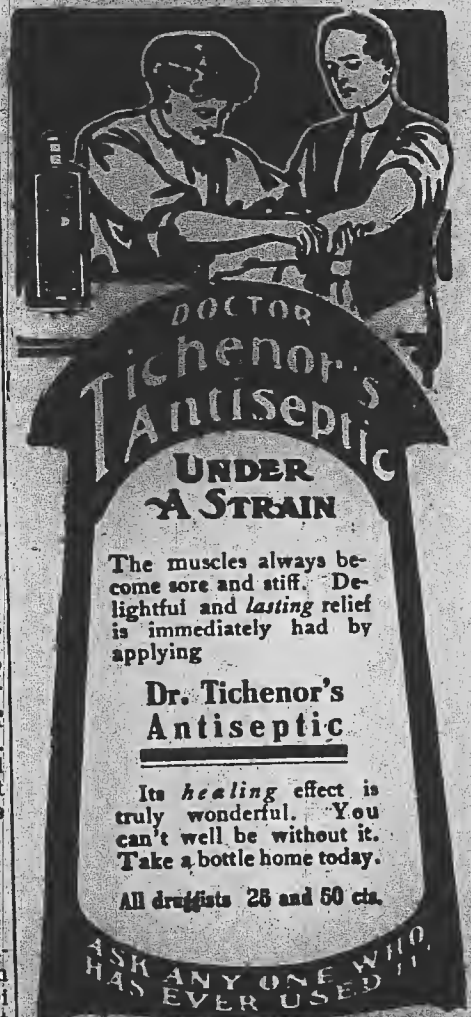
Your Committee would call the very careful attention of our pastors, officials, and people in general to the importance of rallying enthusiastically to the support of our own educational institutions. We are well wishers in our attitude towards private, State, and church schools of other denominations; but it is our conviction that we must provide, and provide well, for the education of our sons and daughters in our own schools if we would contribute a generation of well equipped young men and young women to the strengthening of the Church among the people called Methodists. We need not expect the schools of the other Churches or undenominational schools to develop the best type of Methodists. We must have our own schools and support them with our means and with our patronage.

We especially urge our pastors to recommend to their people Millsaps College for the education of their boys and Whitworth College for the education of their girls. We are gratified to note with reference to this latter institution that the campus has been much improved and beautified by the recent erection of the Mary Jane Lampton

Auditorium, made possible by the generosity of the Lampton brothers, and by the erection of the President's home, the gift of Dr. Cooper.

We would respectfully urge the pastors of the District to give attention to the claims of worthy young men struggling to acquire an education with a view to entering the ministry or some other useful calling; that they remind their men of means of the Loan Fund provided for by the last General Conference to assist young men preparing to enter the ministry, and where practicable to secure contributions to the fund.

Signed: J. A. MOORE,
for the Committee.



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Catarrh and Blood Disease—Doctors Failed to Cure.

Miss Mabel F. Dawkins, 1214 Lafayette St., Fort Wayne, Ind., writes: "For three years I was troubled with catarrh and blood disease. I tried several doctors and a dozen different remedies, but none of them did me any good. A friend told me of Hood's Sarsaparilla. I took two bottles of this medicine and was as well and strong as ever. I feel like a different person and recommend Hood's to any one suffering from catarrh."

Get it today in usual liquid form or chocolate tablets called **Sarsatabs**.

OUR CALENDAR.

District Conferences.

Corinth, Sherman, Miss., June 12-15.
Shreveport, Pleasant Hill, La., June 19-25.
Alexandria, Columbia, La., June 12-15.
Meridian, Quitman, Miss., May 27.
Monroe, Bastrop, La., June 3.
Baton Rouge, Willson, La., June 5-8.
Holly Springs, Tula, Miss., June 17-19.
Aberdeen, Verona, Miss., June 18-19.
Ruston District, Athens, La., July 22-25.

General Missionary Conference,
Southern Assembly Grounds, Waynesville, N. C., June 25-29.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Second Round.
Brookhaven May 28,
Meadville, at Bethel May 31, June 1
Hazelhurst June 4,
Pleasant Grove, at Tilton June 7, 8
Crystal Springs June 11,
Barlow, at June 14, 15
Bayou Pierre, at June 15, 16
Gallman, at June 21, 22
ROBT SELBY, P. E.

Hattiesburg Dist.—Second Round.
Vossburg & H., at Saundersville May 25, 26
Richton May 28,
GEO. H. THOMPSON, P. E.

Jackson Dist.—Second Round.
Edwards, at Clinton May 25, 26
Jackson, at Rankin Street May 28,
Sharon, at Thornton's Chapel May 31, June 1
Canton June 1, 2
Bolton, at Raymond June 4,
Jackson, at First Church June 8,
Jackson, at Cap. Street, 8 p. m. June 8,
Mendenhall, at Bethany June 14, 15
Harriessville, at Baxton June 20,
Florence, at Wesleyana June 21, 22
PAUL D. HARDIN, P. E.

Meridian Dist.—Second Round.
Matherville, at Liberty May 24, 25
Buckatunna, at Chicora May 31, June 1
Daleville June 7, 8
Waynesboro Ct., at Clara June 14, 15
Waynesboro June 15, 16
Meridian, 7th Ave. June 18,
De Kalb, at New Hope June 20,
Moscow, at Hopewell June 21, 22
J. T. LEGGETT, P. E.

Newton Dist.—Second Round.
Neshoba, at Mars Hill May 24,
Philadelphia May 25,
McDonald May 26,
Lake June 1, 2
Morton and Pelahatchie, at Pelahatchie June 4,
Hickory June 8, 9
Meehan June 14, 15
Newton and Montrose June 18,
Homewood, at High Hill June 21, 22
H. WALTER FEATHERSTUN, P. E.

Port Gibson Dist.—Second Round.
Utica May 24, 25
Natchez, Pearl Street May 28,
Fayette June 1, 2
Rocky Springs June 4,
Oak Ridge June 7, 8
Hamburg June 10,
Woodville Ct. June 12,
Rolling Fork, at Grace June 15, 16
Anguilla June 18,
Mayersville June 21, 22
T. W. ADAMS, P. E.
Lorman, Miss.

Seashore Dist.—Second Round.
Derby, at Byrd's Chapel May 24, 25
Coalville, at Fayard's Chap'l May 28
Escatawba, at Orange Grove, Saturday before June 1
Logtown June 4
Americus, at Big Point June 7, 8
Wolf River, at Whittington June 13
Mississippi City and Hand-boro, at Mississippi City June 14, 15
W. H. HUNTLEY, P. E.

NORTH MISSISSIPPI CONFERENCE.

Aberdeen Dist.—Second Round.
Buena Vista, at Boone Ch. May 24, 25
Fulton, at Friendship May 31, June 1
JNO. W. BELL, P. E.

Columbus District.—Second Round.
Columbus Circuit May 24, 25
Greenwood Spgs., at G. S. June 4
Smithville, at Smithville June 6,
Tremont, at Mt. Olive June 7, 8
J. E. THOMAS, P. E.
Corinth Dist.—Second Round.

Wheelers, at Hoges Chapel May 24, 25
Corinth, at Marvin's Chapel May 31, June 1
Corinth, South Side June 1, 2
Ripley, at Blackjack June 7, 8
Chalebeate, at Walnut June 8, 9
Belmont Ct. June 20
Tishomingo Ct. June 21, 22
J. H. MITCHELL, P. E.

Columbus Dist.—Third Round.
Mashulaville, at Macedonia May 30,
Macon Circuit, at Soule's Chapel May 31, June 1
Shuqualak, at Cooksville June 7, 8
West Point June 14, 15
Artesia and Sessums, at Artesia June 15, 16
Columbus, First Church June 22, 23
Columbus, Second Church June 22, 24
Long View, at Steel's Chapel July 5, 6
Crawford, at Trinity July 12, 13
Mayhew, at Lebanon July 19, 20
Cedar Bluff, at Siloam July 25,
Mathiston, at Providence July 26,
Sturgis, at Big Creek Aug. 2, 3
Starkville Aug. 3, 4
Cochrane Aug. 9, 10
Macon Aug. 15,
Brooksville, at new Bethel Aug. 16, 17
Columbus Circuit Aug. 23, 24
J. E. THOMAS, P. E.

Greenville District.—Second Round.
Jonestown and Belen, at Belen June 1, 2
Rosedale and Hillhouse, at Hillhouse June 8, 9
Glen Allan June 9, 10
H. S. SPRAGINS, P. E.

Holly Springs Dist.—Second Round.
Ashland, at Shawnee May 24, 25
Toccopola, at Salem May 31, June 1
Randolph, at Washington June 2,
R. A. TUCKER, P. E.

Sardis District.—Third Round.
Sardis May 31, June 1
Como June 1, 2
Oakland at Tillatoba June 7, 8
Charleston June 14, 15
Batesville June 21, 22
Pleasant Hill June 28, 29
Olive Branch July 5, 6

Crenshaw July 12, 13
Senatobia July 19, 20
Coldwater July 26, 27
Sardis Circuit Aug. 2, 3
Eureka Circuit Aug. 9, 10
Arkabutla Aug. 11,
Cockrum Aug. 16, 17
Wall Hill Aug. 23, 24
Longtown Aug. 25,
Courtland Aug. 29,
Tyro Aug. 30, 31
Lake Cormorant and Hines Sept. 5,
Hernando Sept. 6, 7
J. W. DORMAN.

Winona Dist.—Second Round.
Winona Ct., at Bluff Spgs. May 24,
Carrollton Ct., at North Carrollton May 25, 26
Tutwiler Ct., at Cherry Hill, (a.m.) June 1,
Webb Ct., at Glendora (p.m.) June 1,
Mars' Hill, at M. H. June 5,
Kilmichael Ct., at Stewart June 7, 8
Lambert Ct., at Marks June 14, 15
BEN P. JACO, P. E.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Second Round.
Denham Spgs., at Palmetto May 24, 25
Mt. Hermon, at May 31,
Franklinton, at June 1, 2
Pastors' and Laymen's Institute, at Franklinton June 2,
Wm. H. COLEMAN, P. E.

Alexandria District.—Second Round.
Columbia, at Grayson May 24, 25
Opelousas May 28
Oakdale May 30
Bon Ami and Carson May 31, June 1
Harrisonburg June 7, 8
H. W. MAY, P. E.

Baton Rouge Dist.—Third Round.
District Conference in Willson June 5, 8
Wilson, at Wilson, 4 p.m. June 7,
St. Francisville, at New Hope June 14,
Clinton and Jackson, at Concord June 21,
General Missionary Conference, at Southern Assembly, Waynesville, N. C. June 25, 29
Seashore Divinity School, Seashore Camp Ground, June 25 to July 3
Plaquemine, at Cottonwood July 5, 7
Baton Rouge, First Church, 8 p. m. July 7,
Zachary, at Slaughter July 13, 14
Port Vincent July 19, 20
Baton Rouge, Second Church July 20, 21
Baker, at Bethel July 26,
Denham Springs July 27, 28
WM. H. COLEMAN, P. E.

Lafayette Dist.—Second Round.
Lake Arthur May 24, 25
Evangeline Ct. May 26, 27
Vermilion Ct. May 28, 29
Acadia Ct. May 31, June 1
Bell City Ct. June 7, 8
Tennings June 14, 15
R. H. WYNN, P. E.

Monroe Dist.—Second Round.
Mer Rouge and Oak Ridge, at Mer Rouge, a. m. May 25,
Bastrop, at Collinston, p.m. May 25,

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Oak Grove, at Oak Grove May 28,
Lake Providence May 29,
Brooklyn June 1,
WM. SCHUHLE, P. E.

Ruston District.—Second Round.
Simsboro, at Antioch May 24, 25
Cotton Valley, at Spring Hill May 30
Arcadia May 31, June 1
Minden June 7, 8
BRISCOE CARTER, P. E.

Shreveport Dist.—Second Round.
Wesley, at Davis Springs May 24, 25
Coushatta, at Coushatta May 25, 26
South Mansfield, at Kingstontown June 1, 2
Ida June 8,
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o Relieve the Pain of a Burn Instantly
nd take out all Inflammation in One Day, apply
ne wonderful, old reliable DR. PORTER'S
NTISEPTIC HEALING OIL. It Relieves
ain and Heals at the same time. 25c, 50c, \$1.00.

MARRIED.

Feb. 16, 1913, at the home of the bride's parents, in Lyman, Miss., by Rev. Waldo W. Moore, Mr. J. R. MORRIS, of Bond, Miss., and Miss O. Z. MAY.

JUST HALF IN BED.

Clyde, Ky.—Mrs. I. A. Decker, writes from Clyde: "I recommend Cardui, the woman's tonic, to any woman in need of a remedy. For five years, I was unable to do my own work. Half my time was spent in bed. At last I tried Cardui. Now I am well and happy, and can do my own work." Don't suffer pain, headache, backache, and other womanly miseries, when your own druggist has on his shelf a remedy for such troubles—Cardui. Get a bottle for your shelf. As a general tonic, for weak women, nothing has been found for 50 years that would take its place. Try it. It will help you.

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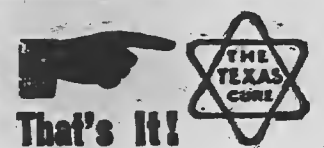
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A warranted remedy. 25c and 50c sizes at dealers or direct. Trial bottle 10c. The Johnson's Chill and Fever Tonic Co., Savannah, Ga.



Woman's Missionary Work

Edited by Mrs. R. F. Harrell, Centerville, Miss.

Conference Press Superintendents:

Louisiana Mrs. A. C. McKinney, Ruston, La.
Mississippi Mrs. J. L. Neill, Hattiesburg, Miss.
North Mississippi Mrs. A. C. Yeager, Water Valley, Miss.

All communications for this department should be sent to the Editor at the address given above.

"Other sheep I have, which are not of this fold: them also, I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."—John 10:16.

Travel in China.

Perhaps no country in the world embraces so many modes of travel as China. Suddenly shoved upon the modern stage she has hastily donned a fringe of steam lines along the borders, while over the country as a whole, traditional modes of travel are in vogue, going back as far as Adam. A review of these various modes would be the history of transportation in pantomime. I shall attempt an enumeration of them with some comments and a few illustrations:

1. Of course, such a commentary begins with the feet. Foot-travel is the most popular and cheapest form of locomotion. One is amazed first, at the number of people who travel afoot; second, at the distance they go; and third, at the immense disproportion of this form over every other form of travel with the masses. Scientific Chinese terminology denotes the animal kingdom as "moving things," and the vegetable as "planted things." The former might as well denote the males of the human species, and the latter largely describes the females, especially those whose feet are bound.

2. Next in popularity and cheapness comes the boat, which provides shelter by the way and can utilize the natural power of wind and current. Incidentally it provides a home free of rent for its owner, and thousands of families have no other habitation than their boat. Waterways abound in China—rivers, lakes, and uncounted canals—which serve as highways for immense populations.

3. Perhaps third in popularity is man-power transportation, which occurs in three forms:

(a) The wheelbarrow, having a flat top, or else a high wheel in the center. These are slow and cheap and often a continuous squeak is provided without extra charge. (b) The sedan chair, carried by two men on their shoulders. It can be used over any sort of ground; is found either closed or open, and, in remote mountain districts, consists simply of two narrow planks suspended from two poles, one plank to sit on and the other to rest one's feet. (c) The jinricksha. This is a by-product of missions, having been invented by a missionary in Japan as a baby carriage for his gardener to pull. It is very common in the port cities and its use in the interior is growing rapidly.

4. Next comes beast-power travel. China having been for so long a non-military nation, horses are scarce and the breed poor, but they are somewhat used for pleasant rides. Donkeys, and, in North China, camels, are ridden as in Palestine. In many places is used the springless Peking mule-cart which is luxury spelled backward. Other places use the "shen-tze," a sedan chair with stiff poles supported on the back of two mules and calculated to put one in a frenzy. It is not so bad when the mules keep step on level ground, but when they don't

5. Last, and most useful, as everywhere, comes steam-power travel. Hundreds of steam launches ply up and down the canals, harbingers of civilization and progress. Hundreds of miles of railroad have been constructed, and many important lines are now projected all over the Republic's vast area. Dr. Sun Yat Sen is now giving his time to the promotion of railroads, and there is no service

more important that he could render his country at this juncture. It need only be added that bicycles, automobiles, motor launches, and electric cars are quite in vogue in the port cities, and the government is now beginning to use aviation for military progress.—Rev. W. H. Stuart, in Missionary Survey.

Social Service Items by Fourth Vice-President, Louisiana Conference.

Mrs. E. R. Kennedy of Lafayette, La., says the following: "I am sure you will be glad to have a few 'news-items' from Lafayette. Our missionary society has grown from thirty members to a membership of sixty-seven. I shall not attempt to estimate the growth in spiritual life and missionary activity of these women. We meet on the first Monday in each month for a business session. On the second Monday we have our mission study class and a social meeting. We have divided the membership into four circles with a leader for each circle. These leaders are requested to raise \$100 (\$25 each, aside from dues) for our pledge in the Home and Foreign Departments this year. Our women are preparing a box of clothing for the little ones in the Orphanage at Ruston; and they have also expended this quarter about \$86 on the local parsonage.

"Committees have been appointed from the Civic League to visit the jail, the colored schools, and to better the conditions in every way possible in our home town. We feel encouraged at the outlook of the temperance cause in Louisiana, and even in Lafayette, which is one of the strongholds of the liquor traffic. Mrs. Armour's visit did much to create sentiment against the sale of intoxicants and there is much interest and enthusiasm in our local union, not only against the licensed saloon, but against its twin evil, gambling. We have forty-eight members with a wide awake president and a fine corps of officers. May God speed the day when State-wide prohibition shall sound the death knell of the liquor traffic, not only in our own Louisiana, but throughout the United States of America!

"Another great work in Lafayette is the 'Atheian Club' organized for Bible study. This movement grew out of the Home Department of the Sunday school, and the studies in the Home Department quarterlies form the basis of the Bible class work. This club is interdenominational and is a great uplifting influence in the community. It is now planning to create a local fund to secure a room in the sanitarium for the needy sick. We find that Bible study is the foundation of all social service and we are hoping to extend this work until other communities may fall in line and know for themselves the value of the systematic study of God's Word."

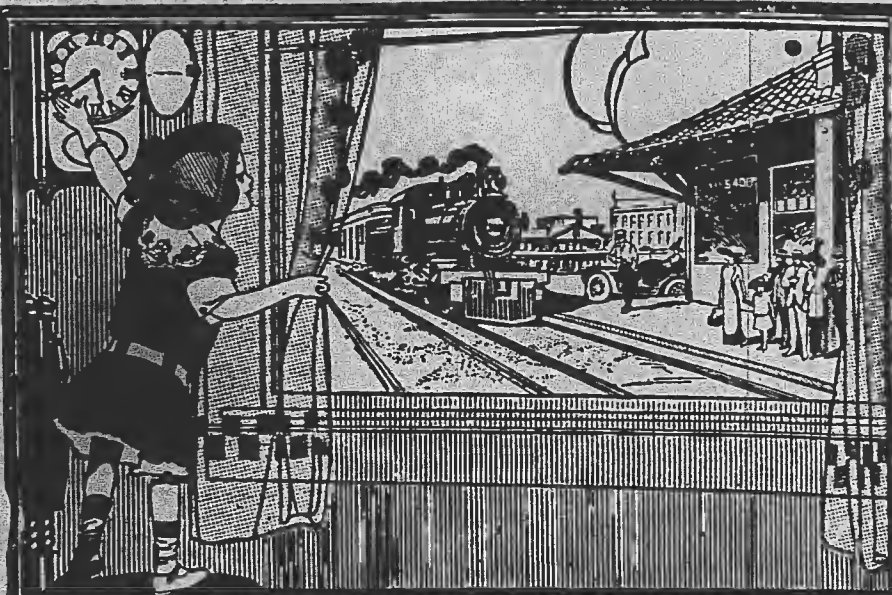
THINKS THE EDITOR IS RIGHT.

Dear Brother Meek: "Anent Amateur Theatricals" has just been read. From the sacred precincts of our home is borne to you the truest expression of commendation and endorsement. We have indeed fallen upon perilous times. May a great and good God save our children and homes from the teachings that pander to or indirectly endorse the theater hall or the theatrical tendency! With prayer that continuous health and spiritual boldness and directness may be given you as our Advocate Editor,

I am your friend and Brother,
L. P. BROWN.
Meridian, Miss.

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FOR KIDNEYS AND BLADDER
RICH IN CURATIVE QUALITIES—NO HABIT FORMING DRUGS



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The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

A member of the Central Texas Conference explains the phenomenal Sunday school growth within its bounds in recent years by the fact that Bishop Atkins has held several Conferences there in succession, and at each session inquired carefully into the life and growth of the Sunday schools and urged the pastors to put emphasis upon its work, claiming that the only way to save the world is to save its childhood, and that the Sunday school of to-day will be the Church of tomorrow. Thus does this Bishop, who was formerly the Sunday school Editor of our Church, every where he holds an Annual Conference.

Mr. A. S. Matthews, the superintendent of our Grace Sunday School in Dallas, and the author of the system of Sunday school records bearing his school's name, believes the keeping of Sunday school records should be done by the best office men to be found, and relates that he called on a lumberman of means who had not been to Sunday school for twenty years to become his Sunday school's secretary. He accepted and kept model records without missing Sunday school for four years, once riding in an automobile forty miles to be present. Brother Matthews holds that the explanation of this brother's faithfulness is found in the interest that grew out of the responsibility imposed on him in a work that he considered worth while. No man or boy is willing to give his time to something that seems to be trifling, but if a work is given him that he considers "a man's job" he is glad, as a rule, to do it, and this applies to keeping Sunday school records as well as to other things.

At the recent annual meeting of our General Sunday School Board in Dallas our former Standard of Excellence was changed to the following Standard of Efficiency:

1. Cradle Roll.
2. Home Department.
3. Wesley Bible Classes.
4. Teacher Training or Students.
5. Our church helps, graded or ungraded, with graded organization.
6. Missionary instruction with offering.
7. Temperance instruction.
8. Definite decision for Christ urged.
9. Annual observance of Children's Day, with offering as required by our Discipline.
10. Workers' conference regularly held and session of school every Sunday.

Thus it will be seen that a "workers' conference" and a "graded organization" are added to the former list of requirements for a standard Sunday school in our Church, and all should take notice and build their organization accordingly.

This refreshing card came from Rev. W. D. Kleinschmidt, our pastor at Jena, on Monday after the fourth Sunday in April: "Our Children's Day was a glorious success. Best Sunday school attendance in the history of the church; fine program effectively rendered; collection passed expectation; raised \$30. Our two Adult Bible classes each gave \$10. Boost Children's Day. Collection in 1911, \$4; in 1912, \$10; in 1913, \$30; that will please Holloman." Now that sounds like progress, which it is; but it didn't come by chance. Brother Kleinschmidt personally saw that the program was well prepared and that the people understood the need for the offering, and then furnished each member of his Sunday school with an envelope for his offering, a week before the collection was taken. To follow this plan and gather together the school's offering and then the congregation's is the method used by some, and it always bears fruit. If our own church Sunday school enterprises are worth fostering at all they

are worth supporting, and we commend this contribution from the Jena Sunday school as an example to provoke others to good works. If the First churches of New Orleans and Shreveport make a contribution of proportionate liberality on the basis of preachers' salary last year (Jena having paid \$587), they will each give about \$250 to this fund. The other churches would come below that, but very few churches would give less than the amount contributed at Jena. Then would the Sunday School Board have funds like other Boards of the church to carry forward and enlarge its work.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

John Wannamaker says: "If I had my life to live over, I would not devote less time to Sunday school work, but twice as much if I could."

Beautiful Mothers' Day services were celebrated in many of our schools and classes and no more beautiful or uplifting special day is in our Red-Letter-Day calendar.

Rev. J. A. Poe has a nice new church at Saltillo and has organized a Methodist Sunday school there. The people are much interested and great progress is expected in their community.

Rev. A. W. Langley, Verona, writes very interesting things of the Plantersville Sunday school. Every child in the town is in Sunday school, and the older people are taking more interest than usual.

The key-note of Sunday school activity is loyalty to Christ, and that loyalty, to which is added the same strong feeling for fellowmen, embraces all the mottoes, organizations, songs, and social service of modern Sunday school life.

Mr. C. S. Youngblood reports good work, enthusiasm, and interest in his progressive Sunday school at Glen Allen. This school gives generous and loyal support to the Sunday School Board, observes special days, and in the meanwhile keeps growing.

Rev. Thos. Mills recently had a splendid Children's Day at Kossuth. He will observe this helpful service at all of his churches and at one mission appointment that he has lately established. His Kossuth Sunday school contributes one Sunday's collection each month to missions.

Marvin Church, on Corinth Circuit, had a delightful Children's Day service on May 4. The church was beautifully decorated, the program was good in every way, and the children were well trained. The Field Secretary enjoyed speaking to the large and attentive audience at 11 o'clock. Mr. Northington, the busy pastor, is preparing for a similar service at Box's Chapel the first Sunday in June.

Seasonable plans should be made for class outings. Just now when it is so alluring out-of-doors, picnics, campfires, hikes, fish-fries, and a worthwhile walk are delightful, and an outing with an object adds much to such an occasion. A purposeless frolic does not bring half the satisfaction at the hour of sunset, as the good out-of-doors hours with an objective, however, simple.

BROTHER LOWREY ENDORSED.

Dear Brother Meek: I have read with deep interest Rev. P. O. Lowrey's article on the Louisiana Sunday School Convention recently held in Alexandria, and I heartily agree with him in saying that "while we shall ever be ready to co-operate with other denominations in co-operative and fraternal work of a practical sort, we are persuaded that we are doing more than our share in this, and that we should begin to look after the needs

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Falling Hair

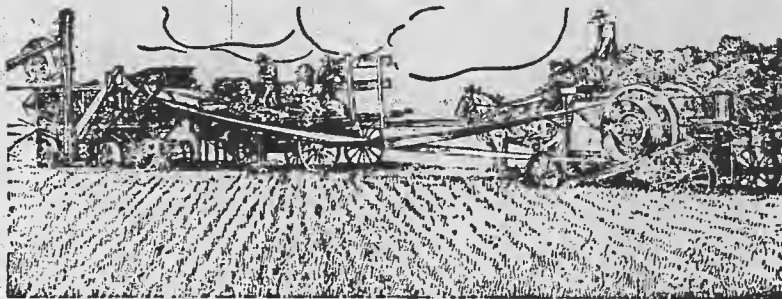
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of our own people and conserve their gifts and their efforts to better advantage for our own Church."

It seems to me that some do not wish to co-operate with us. A certain Baptist church recently elected two members to represent their Sunday school at a Parish Convention to be held the following week in a Methodist church. One of the delegates, a young lady who desires to be a missionary to Africa from her Church, arose and asked that she be excused from acting as a delegate for she did not believe in the Methodist doctrines, and did not wish to act as a delegate to a convention that would be held in a Methodist church. She must have failed to catch a vision of a lost world, and that "all must be at it and always at it" trying to snatch sinners as "brands from the burning." May we not go empty handed to the Master when there is plenty of work for all to do? A SUBSCRIBER.

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MARRIED.

At the home of the bride's mother in Itta Bena, Miss., May 12, 1913, by Rev. S. L. Poole, Dr. BYRON B. HARPER and Miss BESSIE HALEY. Dr. and Mrs. Harper are at home in Isola, Miss.

Dec. 8, 1912, at the home of the bride's mother in McHenry, Miss., by Rev. Waldo W. Moore, Mr. LONNIE NORMAN, of Lyman, Miss., and Miss EDDA DICKSON.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

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NEWTON DISTRICT MISSIONARY INSTITUTE.

The Institute convened at 8:30 a.m., in Lake, Miss. Dr. Featherstun announced Hymn No. 653. Rev. C. C. Evans led in prayer, and J. F. McClellan was requested to act as secretary. The roll was called and 17 travelling preachers, 4 local preachers, a number of lay delegates to the District Conference and a large congregation were present. Rev. Robt. Selby, P. E. of the Brookhaven District, was introduced, and by request of the Institute spoke in the interest of the educational work of the Church.

The question, "Is this District meeting its obligation in the matter of Missions?" was discussed with much interest. Nearly all the preachers spoke on the subject. P. L. Blackwell, C. M. Davis, and W. D. Croft wanted to know how we are to determine as to when we have met our obligation in the matter of missions. They claimed to have met their obligation in this matter when the assessment for missions had been paid. It was the general conclusion that the District is not meeting its obligation in missionary work.

Dr. J. M. Weems was called home to attend a funeral, and Dr. H. Walter Featherstun was requested to preach at 11 o'clock a. m. We were sorry to see Dr. Weems go; but few could have preached a more thrilling sermon than Dr. Featherstun did. He preached from Romans 1:14, during which and after the gleam of joy with tears of gladness was on the faces of many. It seemed that everybody in the church shook hands with Dr. Featherstun pledging themselves to a forward movement in the work.

The evening session was under the direction of Rev. M. M. Black. Rev. M. R. Jones led in prayer. Brother Black emphasized the fact that our Conference is far behind many of the Conferences in its contributions to Missions. After Brother Black's address, the preachers and laymen pledged themselves to pray everyday for Missions.

At 8 p. m. the Institute convened. After singing, Rev. M. M. Black led in prayer and read a lesson from the 42nd Chapter of Isaiah. Dr. A. F. Watkins was introduced and by request of the Institute addressed the audience in the interest of Millsaps College. It was no trouble to listen to him. We think he is the right man at the right place.

Brother T. B. Winstead, District Lay Leader, delivered an interesting address urging the laymen and preachers to push the work of the Laymen's Missionary Movement. Mrs. H. W. Featherstun read an interesting paper on Woman's work for Missions. Dr. Featherstun pointed out the fact that the 22 women's societies with their 400 members in the District lacked

about \$700 of paying as much last year for missions as the 10,000 members of the District paid.

J. F. McCLELLAN,
Secretary.

NEW CHURCH OPENED.

On May 11, the beautiful new building of the Fifth Avenue Methodist Episcopal Church, South, was opened for service, and the congregation with their friends filled the large auditorium to its capacity at both the morning and evening services. The completion of the structure was gratifying to all, but it was an especial occasion of thanksgiving to Dr. J. M. Weems, the veteran pastor, whose long work in the Master's cause this worthy building will fittingly crown. Dr. Weems has been instrumental in guiding in the erection of a number of beautiful churches for his denomination in Mississippi, but none have been so beautiful, convenient and creditable as is this one which has just been completed here. The Building Committee, who gave unsparingly of their time and their thought in the work, consisted of Messrs. S. M. Jones, chairman, J. B. Bridges, B. V. Wright, W. P. Davis, Dr. P. H. Saunders, and the pastor.

It was fitting that the first service should have been conducted by Dr. Weems, who delivered a sermon having especial reference to the occasion, the text being "The House of God," from Matt. 21:13. The choir, consisting of Miss Olivia Sharborough, soprano; Mrs. J. B. Williams, alto; C. H. Kirkland, bass; R. W. Fitzpatrick, tenor, and Miss Rose Carter, organist, had arranged most beautiful and appropriate music.

The evening service was given over to the celebration of the anniversary of the Independent Order of Odd Fellows, and was conducted by Rev. John C. Chambers, of Collins, who preached upon the friendship of David and Jonathan one of the incidents upon which this organization has founded its principles. "Nearer my God to Thee," was most beautifully sung by Miss Olivia Sharborough.—The Laurel Daily Argus.

INTERCOLLEGIATE GAMES AT MILLSAPS COLLEGE.

The following resolutions were passed with but one dissenting vote at the recent session of the Newton District Conference:

Whereas, It is the sense of this District Conference that Intercollegiate Games in Millsaps College are not conducive to the moral or intellectual development of the student body; and whereas, certain press reports from a recent game of ball between Mississippi College and Millsaps College reflect upon both Colleges; therefore be it Resolved:

1. That we deeply deplore the very unbecoming conduct of the student bodies of these institutions after a game of ball in which the Millsaps team was defeated.

2. That we the members of the Newton District Conference now in session at Lake, Miss., do hereby enter our protest against intercollegiate games at Millsaps.

3. That a copy of these resolutions be forwarded by the Secretary to the Faculty and Trustees of Millsaps College, and a copy furnished the New Orleans Christian Advocate for publication.

Signed: W. J. FERGUSON,
J. E. WILLIAMS,
A. M. BROADFOOT.

AVAILABLE FOR WORK.

Rev. H. B. Gilmore, a local deacon in our Church, tells me that he is ready to assist any pastor who may need him in revival meetings during the summer. I have been his pastor for three years, and can heartily recommend him for such work. He was ordained a deacon at our last Conference at Hazlehurst. Address him at Hattiesburg, Miss. Sincerely,
J. L. NEILL.

A GREAT MEETING AT FOREST, MISS.

We have been greatly revived and strengthened again at Forest, and if we do not "hold out" it will not be because the preaching was not strong, practical, and spiritual. Of the men who have aided me in meetings in a ministry of eight years I recall none whose preaching I like better than Brother Norsworthy's. It was strong, sane and effective, and the proof was seen when the people responded liberally in raising a large purse for the evangelist. Our revival began April 30 and closed May 11. It was in many respects a great meeting. The Church received a spiritual uplift, and nine new members were added. We feel sure that the large congregations that heard the preacher were not only entertained but wonderfully helped by the sermons that were filled with truths gleaned from the word of God, which word the preacher himself believed to be inspired. Rev. T. J. Norsworthy, whose permanent address is Yazoo City, Miss., was my helper, and did all the preaching. He not only possesses rare preaching gifts, but knows how to be a real help to a pastor. He strengthens the people's loyalty to the Church, and binds pastor and members closer together. He is so unselfish that you can't help but love him when you come to know him. I recommend him to any church or pastor seeking a real revival.
A. M. BROADFOOT.

EDITOR OF THE ADVOCATE COM- MENDED.

(Resolution adopted by the Brookhaven District Conference of the Mississippi Annual Conference of the Methodist Episcopal Church, South, relative to Dr. R. A. Meek and the New Orleans Christian Advocate.)

Whereas, Dr. R. A. Meek, editor of our Conference Organ, the New Orleans Christian Advocate, has announced through the Advocate and from the platform of our Annual Conference his determination to retire from the editorship of the paper; and

Whereas, it is the sense of this Conference that Dr. Meek has ably edited our Advocate, that he is watchful and zealous for the Church, assailing erroneous and strange doctrines and making a strong plea for righteous-

ness in both public and private life; Therefore he it resolved, by the District Conference for the Brookhaven District of the Methodist Episcopal Church, South, in session at Georgetown, Miss., May 7, 1913,

That we urge Dr. Meek to reconsider the matter and give his consent to continue in the important position which he now occupies.

Signed: J. A. MOORE,
B. F. LEWIS.

NORTH MISSISSIPPI LEAGUE MEETING.

To the Pastors, Leaguers and Friends of North Mississippi Conference.

The two Epworth Leagues of Pontotoc are delighted to have the honor of having the North Mississippi Epworth League Conference meet with them June 10, 11, and 12, and extend a big, hearty welcome to all. Send your names to Rev. W. D. Wendel, Pontotoc, Miss., and your best interest will be looked after. Please send names ahead of time so that we may be better prepared to make you feel at home from the beginning.

Those in attendance upon the meeting may well anticipate a spiritual feast in every sense of the word. The program will be out in a few days. The Pontotoc Leaguers will do all they can to make things pleasant for all, and assure the delegates that they will be gladly entertained in the different homes. Let's make this a great Conference.

EPWORTH LEAGUES AND SUNDAY SCHOOLS.

The Mississippi Epworth League Conference will be held at Laurel from June 9 to 12, inclusive, at which time delegates from all League Chapters, both Senior and Junior, within the Conference are requested and urged to be present. All organized Sunday school classes are requested to send delegates to this Conference, especially the classes in those churches which have no Leagues. The Secretary of the Laurel Leagues, Mr. John Kittrell, requests that the names of all delegates be sent in as early as possible to him for obvious reasons. Drs. Parker and Winton will constitute the visiting "team" from Nashville.
C. F. AMES,
Pres. Miss. Con. Epworth League.

Seashore Campground

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June 25 — DIVINITY SCHOOL — to July 3

The Seashore Divinity School offers expert training to the undergraduates of the Alabama, Mississippi, and Louisiana Conferences in the Conference courses of study. Examinations passed here are approved by the Conferences of the above States. Bishop Candier and Dr. Cope are the leading speakers for this year. Write to Rev. Robt. Selby, Brookhaven, Miss., for particulars.

July 9 — THE CAMP MEETING — to July 16.

Ministers will be furnished free entertainment. Let the preachers rally and bring some of their best people to this year's meeting. Good preaching and singing. Speakers will be announced later. Write R. G. Price, Biloxi, Miss., for particulars.

KINDERGARTEN SCHOOL.

For the benefit of patrons spending the summer on the ground, Miss Ethel Kirkwood, a kindergarten expert, will conduct a school during the summer. Write Miss Ethel Kirkwood, New Orleans, for terms.

SEASHORE CAMPGROUND SCHOOL

opens its second session Sept. 10. Visit the commodious building on the grounds, and interview President H. W. Van Hook while there this summer.

ACCOMMODATIONS.

Board and lodging on the grounds at from \$7 to \$10 per week. Excellent facilities for bathing, boating, sailing, fishing, scenic car riding, and other amusements at hand. Special rates on railroads.

For further particulars, write R. G. PRICE, Biloxi, Miss.

NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 60—No. 22.

"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2988.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, MAY 29, 1913.

CHAS. O. CHALMERS, Publisher.

SOME EVIDENCES OF MORAL PROGRESS.

(An extract from an address recently delivered before the Union League of Chicago, Ill., by Hon. W. J. Bryan, Secretary of State of the United States Government.)

The world is making progress in morals as well as in intelligence. And if I had to decide the question I would be compelled to say that at the present time the evidence of a world-wide moral awakening is even more abundant than the evidence of the world's intellectual advance. And here, too, I am embarrassed by the very abundance of the evidence.

Some fourteen years ago the great Frenchman, Dumas, wrote a remarkable letter. He said he thought he saw the signs of a coming new era which he described as the era of brotherhood. He said that man was about to love his fellow man with a passion that he had never known before. Two years after this letter was written Tolstoi read it and he declared that he, too, saw the signs of the coming of this era of brotherhood, and before either one of these had spoken, England's great commoner, in one of his remarkable speeches, had declared that there was visible throughout the world a profound and mysterious movement that was bringing mankind nearer together. These men were like men upon a mountain top who catch the first glimpse of the rising sun while darkness still fills the valley. But the sun has now risen so high that all the world is flooded with light. And I venture to say that this era of brotherhood foreseen and foretold is not merely coming, but that it is here. There is a better understanding of the doctrine of brotherhood than there ever has been before. There is more of a sense of kinship among men. There is more altruism on this globe than the globe has previously known, and more in the United States than in any other country in the world. Yes, with all our worship of the almighty dollar there is more altruism in this country to-day than any other nation can boast of, and our nation is to-day showing more unselfish and altruistic interest in all the people of the world than any other nation now existing or that has ever been known to history.

Let me call your attention to a few of the organized efforts that are being made to raise the moral standards of the world. Let us begin in this country. Within the last ten years more than a million men have been brought together in men's clubs and Bible classes in the various Churches. Ten years ago there were not many of these comparatively. To-day there is scarcely a church of any size of any denomination that has not a men's club or Bible class. I have had occasion to visit some of these Bible classes taught by prominent men in the community; Bible classes that within the last three or four years have sprung from nothing to a membership of several hundred. After these individual clubs had been organized, they were brought together in national brotherhoods.

The Church with which I am connected organ-

ized its national brotherhood some six years ago, and now nearly every important denomination has a national brotherhood, and these in turn have been federated under interdenominational committees. We have great societies, some within single churches and some inter-church. Take the Christian Endeavor Society, for instance. It is a brotherhood of four million and a half; more than a third of that brotherhood has been added within the last four years. The Young Men's Christian Association has a brotherhood of over a million; more than half of that membership is in the United States. The Christian Endeavor Society was born in this country and the idea was exported. The Y. M. C. A. was born in Great Britain and the idea was imported, and if you will let me digress for a moment I will take the opportunity to say that I am glad that there are things as valuable as ideas that can be imported without having to go through a custom house.

You may not know how large an amount of money is spent through these various organizations that are to-day charged with the task of elevating the moral standards. Take this one organization. Do you know how the expenditures of the Y. M. C. A. compare with the expenditures on national politics? Do you know that we spend more than twice as much to-day every year on the Y. M. C. A. as we spend in a national campaign? Outside of this country people complain of the expensiveness of our national campaigns, and yet if you will take the expenditures of the parties in the last national campaign you will find that they were not altogether equal to one-half as much as we spend annually on the Y. M. C. A. And when you remember that we only have one presidential campaign in four years you will see that in order to understand the proportion you must multiply the two by four and that gives you eight times as much spent on this one organization working among men as in national politics. Isn't that a good showing? But it is even better than that, for with publicity we are likely to spend less in national politics, while the Y. M. C. A. work goes on increasing every day so that it will not be long now before the ratio of eight to one increases to sixteen to one. And then who will object to 16 to 1? This is one, only one organization.

We have the Young Women's Christian Association, a companion organization. * * * In every church, in every denomination, everywhere you will find these organizations working for the moral development of men. Not only that, but outside of the churches you find organizations ethical in character, like the Hull House, that is known now all over the world, established in this city by Jane Addams some twenty-three years ago, and now nearly 600 organizations of that character have sprung up in the United States. Outside of these are the fraternities, growing in number and in membership, and every one of them preaching the doctrine of brotherhood.

Go outside of the United States and you will find that the same is true. There is not a nation with any degree of civilization in which you will

not find an awakened conscience addressing itself to some ethical question. In China, for instance, it has been the opium question. They have made a tremendous fight against opium, and now at a tremendous sacrifice of national revenue they have about won their fight. And before waiting for it to be entirely finished they commenced on China's second vice, the vice of gambling. In most of the countries of Europe you will find that the liquor question is the moral question of paramount importance. I was in northern Ireland some two years and a half ago and met the man who organized what is known as the 'Catch-Me-Pal' Total Abstinence Society. It began with a meeting on the street between a minister and five drunken men, and one of them asked the minister to get the other four to sign the pledge. He invited them to come to his house when they were sober and to sign, and they came, and when the five had signed they went out and got five more, each man bringing back his pal, and five more signed, and then the ten went out and got ten more, and they organized this society, which, when I was there, had reached a membership of 120,000 and had changed the lives and habits of whole communities. And a Belfast lady told me a story that was the outgrowth of the work done by this society. She said that many drunkards had been reformed, and that a minister, speaking to the wife of one of these reformed men, said: 'Your home life must be more pleasant now, since your husband has quit drinking,' and she said: 'Oh, yes, he is more like a friend now than a husband.' And such a change can be accomplished and can take place under favorable circumstances.

France, one of the greatest wine producing countries in the world, has decided to teach in the schools the effect of alcoholism on the system. But the most startling piece of news comes from Germany. Some two years ago the Emperor, speaking to the naval cadets at Vevey, dared to attack what he described as the traditional beer-drinking habits of his people, and told these young men that in any contests that might arise the country must depend upon them, and that it could not do so unless their brains were clear and their nerves steady, and then he warned them that alcohol would rob their brains of clearness and their nerves of steadiness and in the name of the Fatherland he appealed to them to join total abstinence societies, and held up for their own example the total abstinence societies of the British navy. And when I read this appeal of Germany's Emperor to the young men of that country to be strong for war I asked myself: "May we not appeal to the young men of this country to abstain from the use of alcohol, that their brains may be clear and their nerves steady for the battles of peace and progress that lie before us?"

Dr. Jessie Bowman Young, for forty years a leading minister of the Northern Methodist Church and at one time Editor of the Central Christian Advocate, took a superannuate relation recently. He will make his future home in Chicago.

THE CHURCH VERSUS THE THEATER.

By Bishop W. A. Candler, D. D.

Text (Acts xix. 29-31): "And the whole city was filled with confusion; and having caught Galus and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theater. And when Paul would have entered in unto the people, the disciples suffered him not. And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theater."

The present seems to be a favorable time to give some of the reasons why the Methodist Church forbids her members attending the theater. By a general rule peculiar to her own organization, and by an ancient vow which, in common with several other large and influential denominations, she requires of every one who seeks admission to her communion, the Methodist Church denounces the theater as a diversion which "cannot be used in the name of the Lord Jesus," and reckons it as a part of "the vain pomp and glory of the world," which must be renounced on the very threshold of a religious life. This rule has existed from the very beginning of the Church's history, and from the days of Mr. Wesley until now has been uniformly held by the authorities, whose duty it has been to interpret it, as decisive against the theater. No member of the Church can plead any valid reason for misunderstanding at this point. The vow renouncing "the vain pomp and glory of the world" is still more ancient. We can find it historically recorded within three centuries of Christ. It was used by the Primitive Church, and has been adopted by the Catholic Church, the Episcopal Church, the Lutheran Church, and by the Methodist Church. There have been slight modifications of it by the several Churches which have adopted it, but its meaning has been left unmistakable; and among those things which have been held as incompatible with it theater-going has always been reckoned from the beginning until this day. Let us suppose, now, a candidate for membership stands at the altar of the Church, and when this vow is propounded responds negatively; what would be the duty of the minister in such a case? The service would certainly have to be arrested and the candidate denied admission until he yielded to the demands of the Church. Suppose, after such person has been admitted to membership, he persists in violating this solemn obligation. Can he be retained in the Church upon a lower platform than that upon which he was required to stand to obtain membership? Is the gate more strait than the way is narrow?

The text of this discourse was not selected because it contains any prohibition of the theater; it does not. It was chosen because it shows the theater is an old institution, the character of which, by this time, may be fairly regarded as defined. It has existed for centuries, with a uniform history and a definite character, with the exception that it has grown worse perhaps in these latter days. Some contend that Christianity has purified the theater. I do not wish to talk sharply, but he who affirms this proposition is certainly ignorant or inattentive to the facts of the case. Recently I have gone over many of the plays of the Greeks and the Latins, and in their whole literature I do not find as much filth as may be found in one or two modern popular plays. All the writings of Sophocles do not contain as much indecency as may be seen in the "Black Crook" or the "School for Scandal." Where in the dramatic writings of the ancients will you find as much that is vicious as has in the last few weeks been presented in the play "As in a Looking-glass"—a dramatization of a scrofulous English novel which has been applauded by the largest audiences in one of the most fashionable theaters in New York?

Others would put aside this whole question by saying, "It is a small matter. Why make an ado over a mere amusement?" Diversion is a subject of real importance. During the period of recreation the moral system is relaxed, and when

the system is relaxed, physically or morally, the pores are open to take in whatever poison may be about in the surrounding atmosphere. And a man must absorb some of the spirit of his fellow-men about him. Another thing, it is exceedingly capable of abuse for this reason: If you go to recreate you can't stop to study whether you will get any benefit from it or not. It would not be recreation then. If you don't study its character before you get into it you won't do so afterward. More people lose their religion right here than backslide by absolute immorality. Sins of worldliness are really more dangerous than graver faults because they are least liable to be repented of.

Many say we preach more against theater-going and dancing than we do against stealing. That is true. What is the use of preaching against stealing when no one in the congregation is going to steal? You begin at the border when you are backsliding. When you are backslidden you may get to stealing. You will have to break down at the border first, however. Suppose the United States became involved in war with another country. Do you suppose we would begin our fortifications on the Blue Ridge Mountains? No. We would put them at Savannah or elsewhere on the coast. The British would not care for a fortification in the Blue Ridge Mountains, but they would probably attack the border at New Orleans, where Jackson once had some trouble with them. We must fortify the border, where the world comes in contact with the Church. The Church is in the world, but the world must be kept out of the Church. As Mr. Moody has said, "The Church in the world is well, but the world in the Church is perilous, as a boat in the water is a convenience, but water in a boat is a danger."

The need of recreation is founded in our nature; the need of religion is founded in our nature; and what is unfriendly to religion is unfriendly to the uses of recreation. The natural instincts of our nature run parallel, and what is unfriendly to religion will be a bad recreation. Going to the theater is not a recreation at all. Recreation brings you rest. If any thing makes an appeal to passion it produces weariness, and the theater makes its appeal to the passions—the comic and the tragic elements.

The Methodist Church is against the theater, because the latter is detrimental to religion, as it plays only upon the comic and tragic emotions, to neither of which Christian principles can be subjected. It undertakes to make amusement out of the most solemn and serious passions of the soul. The most common element in the theater is the passion of love, which lies under our social system and family life, the foundation stone of our civilization; and yet at the theater this affection is presented in a tragic or comic form for the sake of amusement. The theater takes the element of hate and uses it in a like manner. Lord Macaulay has said the Puritans opposed bear-baiting, not because it hurt the bear, but because it amused the by-standers. I think they put it on the right ground, unless we regard the pain of the bear as more important than the morals of the spectators. When we get to seeking our amusement by practicing cruelty to animals, it is time to call a halt; and yet an amusement is made of that passion which lies under our very social system, under our family life, and in doing so we strike at the very taproot of civilization. You will see coming out of such diversions men who will make a jest of vice or virtue. The reporters in our papers frequently head accounts of serious occasions with jesting words—as "From Hemp to Heaven"—which may mark the earthly conclusion of an immortal life. They have learned in the school where the great passions are held up in the most picturesque way for the sake of amusement. Do you say there is no harm done where virtue is thus tarnished and the moral perceptions of the people are thus blunted? This is horrible sport; we are making amusement out of the wrong thing.

A step further. The theater treats sacred things profanely. Here a woman comes along and prays on the stage, making prayers for amusement; and the Christian people go there and pay to have

that woman get down and make a mock of praying to their great God. I have seen that. I have heard quips and turns made upon the Scriptures. Even Shakespeare, with all his genius, could not hold the drama back from this offense. It now and then crops out even in his noble writings. From highest to lowest stage plays seem to exist under a law of degeneration. Honest theatergoers will admit that their own experience confirms these allegations.

Again, the theater is an unchaste place. Its plays, the double meanings attaching to its phrases, and the witticisms that grow out of those double meanings, all make out the charge I bring. Who go to the theaters? It would not hurt my little boy to go; he is too young to understand it. Old men and old women are not there generally; they are too old to be hurt by it and too old to desire it. But the majority of the people who go there are between fifteen and thirty years old. Can a place such as I have described, with its patronage such as it is, fail to damage its patrons? It is inevitable; the very nature of the case prevents its being otherwise. A vast deal of the wit that passes for wit in the theater is feathered from unclean birds. The newspapers tell of an actor in England that committed fifteen thousand murders on the stage and was divorced three thousand times. That was using the things that break up the sweetness of life, that shadow the home and disgrace the parties, that turn out little children unfathered and paupers upon the world; that was using these things for the sake of diversion!

Again, theater-going involves moral cannibalism. You would not like for your daughter to turn out an actress. No; you would be distressed at that. You would not like your son to be an actor; that would sorely grieve you. Do you propose to patronize the theater that keeps somebody else's son or daughter in a business that you feel is hurtful to them? It is moral cannibalism to be feeding upon the characters of men and women that go around the country in a business which inevitably damages them. It is feeding like cannibals upon people that are God-created and Christ-redeemed.

Let us have some authorities for these charges.

The old fathers were opposed to theaters. Tertullian said: "Stage plays are the pomps of the devil, against which we have renounced in baptism," and calls the play-house "the devil's church."

Cyril of Jerusalem said: "The devil's pomps, which we renounce in baptism, are those spectacles or plays in theaters and all other varieties of the kind from which the holy man of God, desiring to be freed, prays, 'Turn away mine eyes from beholding vanity.'"

Saivian says: "Thou hast once renounced the devil and his spectacles, and by this thou must needs know that thou dost return to the devil when thou dost unwittingly return to stage-plays."

St. Augustine calls theaters "cages of uncleanness and public schools of debauchery."

Archbishop Tillotson calls the theater "the devil's chapel, a nursery of licentiousness and vice."

Even pagan writers condemn the theater. The heathen Plato says, "Plays raise the passions and pervert the use of them, and the consequences are dangerous to morality," and for this reason he would banish them.

Livy tells us theaters were brought to Rome upon the score of religion to pacify the gods and remove a mortality, but that the remedy was worse than the disease and the atonement more infectious than the plague.

Livy's contemporary, Valerius Maximus, says: "It was devotion that built them. The State first blushed and then bled on account of their existence."

Seneca says: "Nothing is more destructive to good manners than to run idling to see sights, for there vice makes an insensible approach and steals upon us in the disguise of pleasure."

Tacitus tells us: "The German women were guarded against danger and kept their honor out of harm's way by having no play-houses among them."

Ovid advised the Emperor Augustus to suppress plays as the promoters of licentiousness and dissoluteness.

To the same purpose Plautus and Juno speak. Plutarch commends the Lacedaemonians because they would not endure plays under any form or regulations.

Tully tells us that his predecessors counted all plays discreditable and scandalous, insomuch that any Roman who turned actor was esteemed as degraded and was disfranchised by the censors.

The Theodosian Code reckoned actors as persons of blemished reputation, and did not permit their pictures to hang in any creditable place.

Plautus, Terence, Eschylus, Sophocles, Euripides are purer than the modern stage writers, and even Aristophanes, the worst of all, condemns himself for writing impurity.

Plutarch says the Greeks grew so insanely fond of the theater that it corrupted them into indolence, luxury, and effeminacy until they were prepared to bend to Philip's yoke.

More modern authorities also condemn the stage. Macaulay in modern times called the theater "the seminary of vice."

Allison said: "The corruption of the theater is inevitable."

Rousseau, resisting the introduction of the stage into Geneva, calls it "a monument of luxury and effeminacy."

In Cromwell's time theaters were suppressed. At the Restoration they returned, and a committee of the British Parliament said there was no way to reform them but to burn them down.

Wilberforce said: "Decorum, modesty, regularity retire, while riot and lewdness are invited."

Dr. Channing says: "The theater has nourished all intemperance and vice. It is an accumulation of immoral influences. Exhibitions of dancing are given fit only for brothels."

Lord Kames says: "In the play-house a young man loses his disgust of vice; and contempt of religion and a declared war upon the purity of the female sex are converted from being infamous vices into fashionable virtues."

Rollin, in his history of the Greeks, heads one of his sections thus: "Fondness for theatrical representations is one of the principal causes of the decline, degeneracy, and corruption of the Athenian State." He also says: "During the representation of a piece at Athens the news came of the defeat of the Greeks before Syracuse; and, although the theater was filled with the relatives of the fallen, scarce a spectator there that was not represented on the field by some bleeding or slain friend, the audience simply muffled their faces, and then commanded the play to go on." Have you ever seen any thing like that in this American country? I have known a mother to leave her child crying in the nursery in the hands of a hired nurse while she went away to "lead society" at the theater.

Prynne says: "Many are the laws which have been enacted; much the care that has been taken by sundry States and censors in all ages to lop off the enormities, allay the poison, purge out the filth and gross corruption of these stage-plays, and so to reduce them to a laudable and inoffensive use, but yet these Ethiopians still retain their black infernal hue, these vipers their soul-devouring poison still; these Augean stables are polluted—yea, more, defiled—now as ever before; no art, no age could ever yet abridge, much less reform, their exorbitant corruptions and enormities. Their hurt doth far transcend their good; their abuses far overpoise their use. They are so crooked and distorted in themselves that no art can make them straight; there is no other means left to reform them but to utterly abolish them."

The old Continental Congress said:

"Whereas true religion and good morals are the only solid foundation of public liberty and happiness;

"Resolved, That it be, and it is hereby, earnestly recommended to the several States to take the most effectual methods for the encouragement thereof, and the suppression of theatrical entertainments, horse-racing, gambling, and such other

diversions as are productive of idleness, dissipation, and a general depravity of principle and manners."

Even actors condemn the theater. Dumas, who wrote "Camille," said: "You do not take your daughter to see my play. You are right. Let me say, once for all, you must not take your daughter to the theater. It is not merely the work that is immoral—it is the place. The theater being the picture or satire of the passions, it must be immoral."

Edwin Booth, in a letter to the Christian Union, said: "I never permit my wife or daughter to attend the theater without previously ascertaining the character of the play."

Macready said: "None of my children shall ever, with my consent, or on any pretense, enter a theater, or have any visiting connection with actors or actresses."

Sheridan Knowles, upon becoming a Christian, renounced the theater as utterly evil.

Mrs. Siddons said it was "a business unworthy a woman."

Frances Kemble said in the Atlantic Monthly that acting was a business unworthy of man or woman, involving unhealthy excitement and a personal exhibition absolutely odious.

Montague Stanley called it "a most ungodly profession," and said of theater-goers: "They are leading others by their example to do as they are doing, and they are verily guilty of their brother's blood when he falls into the snare of ungodliness and is taken. They are upholding a system of enormous wickedness. It is useless for any person to say that the theater would go on whether he paid his money or not. It would not go on if it was deserted by the audience. Every individual who contributes a fraction at the door of a theater for admission is a partaker with all those sitting around him in the common sin of supporting a vast machinery of corruption."

But to all the argument I have offered and against all the authorities I have arrayed some will still demur.

One will say: "There are two sides to this question." This is true. So there is to the moral law. So there always will be where right and wrong exist together in the same world. There are two sides to this question—the side of the world and self-indulgence, and the side of the Church and a consecrated life. On the side I have espoused are found all the Churches as they have expressed themselves at the moments of their greatest purity and power. They are unfortunately not agreed about many things, but against the theater they have spoken with a marvelous unanimity. Is it quite safe, not to say in keeping with that charity which vaunteth not itself, for one to resist this consensus of the Christian world? Of such independence of indulgence Professor Austin Phelps has well said there is in it "a loss of wise Christian modesty. It is possible, but not probable, that the individual is right in his dissent from the instinct of the Christian Church. He may be inspired above his peers, but such is not the usual method of divine revelation. His self-conceit feeds on his modesty. If he believes himself thus exalted. There is a loss of fraternal affection also. It is a selfish thing in me to stand up against the current of Christian feeling for my right to attend a theater or a masquerade. My combative nature ought not to be roused against good men and praying women for a mask and a farce. They can afford it; but can I? Sooner or later I must come to myself and grieve over my irreparable loss."

Another contends that "it holds the mirror up to nature." But to what in nature? Are the natural phases of such passions as love and hate to be reflected in comic or tragic attitudes? Is that a wholesome representation of nature? It represents only that comic and tragic part which is manifested in silly laughter and hysterical tears. Is it all of nature to laugh and to cry? This is nature with the wrong thing exposed. It is a harm to exhibit some things in nature.

Some affirm that it is "a school of manners and morals." To this strained defense of the stage good old Jeremy Collier nervously and aptly answered, "It cures a pimple by giving the plague."

It cannot be a recreation and a school both, for people do not go to school to seek recreation. We do not go to school to seek fun, and if we did it would vitiate our education. The people who go may learn a quotation from Shakespeare, and then in nine cases out of ten they will get it wrong and think that it was written by one of the prophets. The revelry, suppers, and wine-parties after the play, not to mention worse things which follow, disprove the claim made for the stage as a school of morals. If it were such an excellent teacher of morals as some would have us believe, these evils should not follow so quickly upon its instruction; on the contrary, we should now and then, at least, find a conversion in the play-house. But do we find converts there? Do we look for converts there?

One who would shield his sin from attack by hiding it behind the great name of Shakespeare says: "It is as bad to read Shakespeare as it is to see his plays on the stage." If that were true, it is enough to answer: then it is as good to read them as to go to see them acted; so the next time you will do well to sit down and read Shakespeare at home, and save your \$1.50. Anybody knows that reading a play coldly, calmly, and quietly is not as dangerous as seeing the thing robbed of its sober truth and clothed in the sensual surroundings that generally belong to it on the stage. You would have to jab a man's eyes out to make this pretext a valid argument. There is no truth in it. The half-educated suppose the stage is the proper place for Shakespeare's plays, but the educated and the best critics of him do not allow this violence to them. A good many people should not read Shakespeare, particularly the people who go to the show. They would have to read history and philosophy to understand him, and show-going people do not generally take that much time for reading.

Some cry out: "Why do you not reform the stage instead of denouncing it?" True preachers have no time for such vain work. They are too busy trying to save the people. Many good people at one time or another have tried to reform the theater. The largest success they have ever accomplished has been financial failure by the effort. Divested of the things that make it vicious, the theater is bereft of the elements that make it popular. When an amusement is as far gone from "original righteousness" as is the theater, it is easier to throw it away and make a new one than it is to reform it. The stage is too rotten to save; the sound timbers in it are too few to make them worth recovering from the decay by which they are surrounded and affected.

There are some persons too intelligent to be ignorant of the truth about the theater, and too honest to deny it, but who wish some sort of justification for their continued patronage of it. Such a person, admitting all I charge, still says, "I attend good plays only; I am very careful about my attendance." To patronize any is to subsidize all, and to become a partner in the whole business. But as a matter of fact these persons are not as careful as they imagine. One such, talking with me, admitted that he always patronized "Camille," a play the immorality of which the author himself did not have the hardihood to defend. And yet my high-toned friend only witnessed pure plays! The plain truth is, the people witness the plays that it is fashionable to witness. The moral part of the question is not taken into account. The people go to see what they desire, and their desires depend upon one consideration and another, and do not run in the way of moral improvement when they go to the play-house.

If a people could understand that they are making history while they are making it, they would make a great deal better history. But we never know we are making it until we have made it. Suppose that the history of the United States should be written, viewed from the time of the secession, we would have to say, "In 1860 the nation elected to the Presidency a plain Western man for his hard sense and honest convictions. He was taken to the capital and was killed in the

theater. In 1867, when the South was groaning under a load that few people have been called upon to bear, and when the North was grief-stricken over the sons who went to the South never to return, the wealthy class of New York, who had grown rich off the misfortunes of the nation, spent \$3,000,000 on the theaters." That would be a fearful thing. How would it sound that the two richest nations on earth have, instead of sending out the two thousand young men who are ready to go through the gates opening into fields of usefulness as missionaries in foreign lands, have spent millions and tens of millions of dollars in seeing farces and tragedies based on such passions as love and hate? And yet such is the solemn fact with Great Britain and the United States. We give mites to Missions and waste millions on hurtful diversions.

Shall we ever succeed in arresting these evils? Yes. The Bible, in letter and spirit, is against the theater, and nothing shall stand against that Word. I believe that a millennium is coming when the power of Jesus Christ will be felt in every heart. But in that millennium the world will not listen to the rippling footfalls of the dancers or the tumultuous applause of play-goers. We shall go forward, not backward. I worship toward the rising sun. The theater-goers are in a losing cause. They will not succeed. The law of the survival of the fittest will not suffer them to succeed.

The Woman's Christian Temperance Union, the Woman's Missionary Societies, and other organizations are now spreading information that will broaden the horizon of the people, and cause them to regard such institutions with disgust and contempt.

If Methodism is going to compromise with these evils, its mission is to be renounced. It can no longer sincerely propose to "spread scriptural holiness over these lands." Then let us cure the schism which separated us from the English Church, and go back to that communion. We cannot go back! We must go forward. We must overcome these evils, coming out from the world and renouncing that conformity to its sinful customs which provokes the contempt of the sinners whom it courts, not to mention the indignation of the God it dishonors. May God help us to be faithful and true!

Church News

According to the terms of the will of the late Mrs. Dodd of Atlanta, Ga., Mercer University, of Macon, Ga., a Baptist institution, is to receive \$100,000 as a student loan fund.

The latest religious census of Germany shows the Protestant population to be 39,991,411, or 61.59 per cent of the entire population, and the Roman Catholic population to be 23,821,453, or 36.69 per cent.

The pastors of the ten churches of Little Rock, Ark., will conduct a union revival campaign throughout the entire month of June. They have chosen Rev. Forney Hutchinson, the presiding elder of the Little Rock District, to lead the campaign.

After a spirited debate led by Dr. T. M. Lowrey of Memphis, Tenn., in favor of the Southern Presbyterian Church withdrawing from the Federal Council of Churches in America, the Assembly of that Church in session at Atlanta, Ga., on May 22 voted against the proposed withdrawal.

Dr. F. M. Thomas, of Memphis, Tenn., has been announced to deliver the Commencement sermon of Emory College on June 8. Dr. J. F. Prettyman, of Washington, D. C., will deliver the Literary Address on June 10. The students and patrons of old Emory have good things in store for them.

According to the Texas Christian Advocate, Bishop Collins Denny met with a painful accident while attending the meeting of the College of

Bishops in Dallas recently. He slipped and fell while at the home of Rev. O. F. Sensabaugh, presiding elder of the Dallas District, and sustained a broken rib.

Dr. H. K. Boyer, D. D., Superintendent of the North Carolina Methodist Orphanage, was taken violently ill with appendicitis while attending the meetings of the General Boards in Dallas, Texas, recently and underwent an operation in a sanitarium there. We regret the illness of this worthy man, but are pleased to note that he is rapidly recovering.

An election was recently held in Guthrie, Okla., in order to allow the voters of the city to decide whether or not that commonwealth should give the grounds and buildings on Capitol Hill of that place to the Northern Methodists as a site for the Methodist University of Oklahoma. The election resulted favorably and that Church will soon receive a clear title to property valued at \$399,447.83.

Miss Eva Olive Dutcher, of New York City, was graduated from the Union Theological Seminary of Schenectady, N. Y., being the only woman in her class to receive the degree of B. D. She has announced her intention not to attempt to enter the pulpit, but to use her knowledge as a teacher of the Bible in schools for girls. Her chosen field of labor is a large one, and we predict that she will accomplish greater results there than she would should she take to the pulpit.

The Northern Methodist Church will hold a convention to be known as the National Convention of Methodist Men in Indianapolis, Ind., from Oct. 28 to 31. The delegates are to be nominated by pastors and district superintendents, but the number of delegates are to be limited to 3000, of which number 1500 must be laymen and 1000 regular pastors. Already there have been more than 12,000 nominations made, from which number the 3000 will be selected.

The Southern Sunday School and Epworth League Conference will be held at Lake Junaluska, near Waynesville, N. C., from August 6 to 17. An attractive program has been arranged which includes lectures and sermons by such tried and faithful leaders as Bishops Atkins, Kilgo, Candler, Denny, and McCoy, and Drs. O. E. Brown, C. M. Bishop, H. M. DuBose, W. D. Weatherford, H. M. Hamill, T. N. Ivey, E. B. Chappell, and C. B. Bulla, President H. N. Snyder, Senator W. R. Webb, and Professors Julius Magath and Edwin Mims.

The Southern Baptist Church, which closed its annual gathering in St. Louis last week, made three important changes: (1) It decided to withdraw from all federation with other Churches in the foreign field, and hereafter conduct its foreign work independently of all other denominations. (2) It completed the movement begun in part some time ago to establish a strictly denominational Sunday school literature, and hereafter it will not be represented on the Committee that prepares the International Uniform Lesson Series. (3) In view of the importance of having trained men in the pulpit it decided to assume the entire expense of giving every candidate for the ministry in that Church a course in one of its theological seminaries.

REPORT OF BROOKHAVEN DISTRICT CONFERENCE HOSPITAL COMMITTEE.

Dear Brethren: We, your Methodist Hospital Committee, submit the following report:

1. We desire to thank our Field Secretary for the impressive and deeply spiritual and practical message that he has brought to us, and in behalf of the Conference to pledge our hearty co-operation.

2. We recommend that the Brookhaven District accept its pro rata—which is \$8,000—of the

amount pledged to the Methodist Hospital by the Mississippi Conference.

3. We recommend that our presiding elder appoint a committee of one from each charge to raise the share of the several charges, the presiding elder to be Chairman of the committee and to make the apportionment of the \$8,000 to the charges.

4. We further recommend the Sunday school plan suggested by the Field Secretary for collecting the amount that is to go to the erection of the Children's Annex of the Methodist Hospital.

(Signed) D. P. BUTLER, M. D., Chairman.
W. B. HOGG,
J. L. SMITH, Secretary.

"PASTOR" RUSSELL.

The Western Methodist has had little or nothing to say about this "pastor." We have regarded him as a mountebank, with a keen eye for money. We did not wish to advertise him. Considering him unworthy of notice, we have not taken the pains to hunt up his record. But it happens that the Religious Telescope, the official organ of the United Brethren Church, has hunted up his record, and we give it here for the benefit of any of our readers who may be pestered with "Russellism." The Religious Telescope gives us the following:

"We have little to say now regarding Pastor Russell's life. For five years he contested his wife's suit for separate maintenance, who was rewarded by the Supreme Court of Pennsylvania with a decree in which these words were found: 'His course of conduct toward his wife evidences such insistent egotism and extravagant self-praise, that it would be manifest to the jury that his conduct toward her was one of continual arrogant domination that would necessarily render the life of any sensitive Christian woman a burden, and make her condition intolerable.'

"The Court of Common Pleas, to which Mrs. Russell appealed for alimony, denied Pastor Russell's plea that he was penniless. The Court heard evidence showing that he had transferred property worth \$317,000 to the Watch Tower Bible and Tract Society, of which he was the president. Referring to one transaction involving a sheriff's sale of property worth \$20,000 for less than \$200, the court said: 'The purpose of this whole transaction was to deprive the wife of her dower interest, and was a fraud on her.'

"In his trial the evidence produced against him in the alimony case was that he accumulated a fortune through stock speculation and donations from his followers, who were taught to believe that the millennium is due in October, 1914.

"Nor have we anything to say about the court testimony as to Pastor Russell's moral conduct, further than to reproduce a few words: 'I am like a jellyfish; I float around here and there; I touch this one and that one, and if she responds I take her to me, and if not, I float on to others.' These words appear as those of Pastor Russell to a stenographer, who confessed to his caresses and various other liberties which are not taken on proper moral grounds.

"But these things are most too suggestive to repeat. This is the man who arrogates to himself the privilege of explaining the Bible to us poor, unenlightened mortals. He it is who is telling men that they have other chances for heaven in the next world. He is the one who is preaching universal salvation, provided only men follow in the footsteps of his life and belief. There may be a reason for Pastor Russell's denying the existence of a hell. We do not want to buy wheat or the gospel at this counter."—Western Methodist.

WANTED—A position as trained nurse or matron in female college for the term 1913-1914. Ten years' experience, and four years in girls' school. Address Miss Alice Mellow, York, Ala.

EMPLOYMENT WANTED—A University student with teaching experience would like work for the summer—tutoring, or any kind of clerical work. Address, A. B., Care of New Orleans Christian Advocate.

Secular News and Comment

By Rev. A. J. Gearheard.

A packet of about 500 love letters written by Robert and Elizabeth Brownling was recently sold at public auction in London, England, and brought the sum of \$32,750. The first bid was \$3000, but the bids mounted up rapidly.

Congressman James Thomas Heflin of Alabama recently took a straw vote of the members of the House of Representatives and found that sentiment there is 5 to 1 against woman suffrage, and that sentiment in the Senate also is strongly anti.

In memory of her husband who died of a disease that eluded all medical skill, Mrs. George William Hooper of San Francisco has transferred to the University of California \$1,000,000 for the establishment of a department of medical research.

One of the results of the Panama Canal already manifest is an increased activity in the industry of ship building. The latest order for new ocean-going vessels was placed last week with an American concern by a Chilean corporation for six boats to run between New York and Valparaiso.

Mr. J. Jay Dugan, of Springfield, Ill., claims to have found records that show that John Wesley was made a Blue Lodge Mason on Oct. 13, 1788, by St. Patrick's Lodge No. 367, at Ponpatrick, Ireland. Mr. Dugan claims also that Charles Wesley was a member of the Masonic fraternity, but that he has been unable to learn just when or where he was made one.

On account of the wedding of Princess Louise, daughter of Emperor William of Germany, and Prince Ernest August of Cumberland on last Saturday, Berlin has been the scene of more royal visitors than has been on her streets at one time in many years. Among the monarchs of Europe present, besides the distinguished father, were the King of England and the Czar of Russia.

David Starr Jordan, President of Leland Stanford, Jr., University since 1891, resigned on May 19 in order to accept the office of Chancellor of the same institution, to which office he was elected on May 23, the office having been created on that date by the Board of Trust of the University for his special benefit. His salary will be the same as heretofore. Prof. John Caspar Branner will become the new President.

The citizens of West Virginia will celebrate the fiftieth anniversary of the admission of that State into the Union during the week of June 15-21. More than \$40,000 is to be spent by the State on the celebration, and it has been determined to make it distinctly educational and historical. Data concerning the growth of schools, agricultural and manufacturing industries, and transportation facilities is being gathered.

The Bureau of Social Hygiene of New York City, of which John D. Rockefeller, Jr., is President, made public a report last week in which it was stated that there are 15,000 scarlet women plying their nefarious trade in Greater New York. The report stated that the dance hall justifies all that has been said against it, and out of seventy-five dances investigated in high and low society, only five were found to be decent. Those five were not named, so the public has the social dance at the odds of 14 to 1 against it.

Secretary of War Garrison recently issued an order prohibiting the sale of liquors in the Panama Canal Zone. There were 35 saloons there which brought an annual revenue of \$43,800, but the Secretary considered the sobriety of the workmen on the Panama Canal of more importance than revenue. If no saloons are needed in Panama, where the government has large interests at stake, then are they needed at the doors

of the Methodists of Louisiana who have everything they have in the world, including their sons and daughters, at stake?

After having been urged by representatives from Washington not to do so, the California Legislature enacted into law the Webb Anti Alien Land bill, and it was later signed by Governor Johnson. The Japanese Government very naturally resented the passage of the bill, for it most directly affected immigrants from that country. Last week President Wilson cabled the Japanese Government that the action of California was by no means representative of the feelings of the American people, who, on the contrary, hold the yellow men of Nippon in high esteem.

Italy has at last undergone an awakening of conscience and has made illegal the lottery. For many years the lottery has flourished in that country, until the government's income from lottery licenses amounted to almost half her total revenues. With one stroke this immense income has been cut off, and the Italian government will stand. The argument that a government can not exist without the license money from outlawed businesses is wrong. If the United States should wipe out the liquor business as Italy has the lottery, and China the opium curse, this nation would suffer comparatively little from the loss of revenue.

The following item appeared recently in the Wesleyan Christian Advocate of Atlanta under the caption, "Hasn't Ruined Business Here":

"The prohibition law has not ruined business in Atlanta. In 1907 the building permits in the city were \$4,554,771, in 1912 they were \$9,978,444. In 1907 the property valuations amounted to \$91,440,350; in 1912, the figures had gone to \$154,827,487. In 1907 the arrests for drunkenness numbered 6,480; in 1912, 3,021. In 1907 the tax receipts were \$1,234,660; in 1912 they had reached the huge sum of \$2,059,787. Bank clearings also show a big gain. In 1907 these amounted to \$254,945,800; in 1912 they had reached to \$691,941,254. Two facts are demonstrated by these figures: (1) Prohibition does not increase drunkenness, and (2) prohibition does not ruin the business of even as big a city as is Atlanta."

A PERTINENT QUESTION.

Should a Baptist Wife Join the Church of a Methodist Husband, or a Methodist Wife Join the Church of a Baptist Husband?

The above question frequently arises and hence should be considered. Of course, it is known that each wife is at liberty to do as she chooses; but still another question arises and that one is, which wife by doing so will lose and which will gain? It is clear enough that a Baptist wife will most likely gain everything by joining the Church of her Methodist husband and the Methodist wife will most likely lose everything by joining the Church of her Baptist husband. If a Baptist wife joins the Methodist Church, she is recognized as coming from one branch of the Christian Church to another, and, too, her baptism is not changed. Hence, she does not lose her Church nor her baptism and, therefore, loses nothing. In the next place she gains; for she is allowed to eat the Lord's supper with all Christians; and again, that hustling doctrine is given her to keep hustling till she is in heaven. Thus, she will gain all the time, and finally when she reaches heaven will, as our Lord expresses it, "Inherit all things." (Rev. 21:7.)

Now what about the Methodist wife? It is this and nothing less: She will lose despite everything; and, if not very guarded, will lose heaven itself if she joins the Church of her Baptist husband. In the very act of joining the Baptist Church she not only loses inevitably her Church but her baptism also, even if she unfortunately has been immersed; for no one can immerse so satisfactorily to the Baptist Church as a Baptist preacher, and hence she must go under the water again however well satisfied she may be with the first immersion. She must believe that

the Baptist Church is the only true Church of God that exists or ever existed, although it was never in existence until the beginning of the seventeenth century, and, too, in the face of its own teachings that there was a Church of God at least in Christ's day and of Christ's own words, when he said of his Church, "The gates of hell shall not prevail against it." (Matt. 16:18.)

The next loss she sustains is that of not being allowed her Methodist liberty of eating with all of God's people, for she must eat only with Baptists and not with only a certain class of them—"Us and our crowd only." Now just think of a liberal Methodist getting down on such a low, selfish plane as that after having lived on a high Methodist plane of unselfishness! The next loss a Methodist wife sustains when she joins the Church of a Baptist husband is that of giving up that Scriptural doctrine that one can lose her religion and in order not to lose it she must live right, and, too, that of subscribing to the doctrine that one cannot lose her religion after once getting it, whether she does any good at all or even lives right or not. Two evangelists of that Church declare that if one is saved he is so safe that if he should shoot the life out of any human being and die the next minute he would go right straight to heaven and live with God forever. Now just think of a Methodist giving up a doctrine that if she believes it, and lives it, she cannot miss heaven, for a doctrine the Devil himself was the first to preach, and by Adam and Eve's believing it and practicing it all the ills and woes of this life are on us! The Devil said to them: "Ye shall not surely die" (Gen. 3:4), although God said they would die. It is a doctrine which is not only unscriptural but is the creation of old Satan, and is contradicted by every department of life's activities. It is a doctrine which if one believes and lives according to it she will surely and inevitably be lost forever.

Now what is the fair, unbiased and rational conclusion? It is this: a Methodist wife cannot join the Church of her Baptist husband without a loss, and without running a risk of losing heaven and everything; but a Baptist wife will gain by joining the Church of her Methodist husband. If she will live faithfully its doctrines to the close of her earthly life, she will be sure to gain heaven, and "all things." Not only is it true that a Methodist cannot join the Baptist Church without loss, but a Methodist cannot join any other branch of the Church of God without losing; and yet one of any other branch of his great Church will gain by joining the Methodist Church. If any one can show me that I am not correct I shall be quite thankful to him, for I would be untrue and dishonest to simply believe a thing because I was taught it, or because some one believed it that I am specially fond of, or believe it because I just simply like it and it suits me.

ISAAC LOCKHART PEEBLES.

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R. E. BOBBITT, Pres.

HOW TO HAVE A REVIVAL.

By Rev. John W. Ramsey.

II.

Now, having these three essentials of a revival—God, the source of power, the man through whom that power can be poured into the world, and the proper message—the next and only sensible thing to do is to meet the conditions of a revival. It may appear to some that I am excluding God, but I am going to say that I believe in the reign and sure operation of law in the realm of the spiritual as well as in the physical world. Dr. Drummond has indicated the projection and application of the laws of nature into the unseen world. Whether we accept or reject the teachings of Dr. Drummond, it is true that just as we meet physical conditions to produce physical results, so must we meet spiritual conditions to produce spiritual results—that is, a revival. But are there revival conditions? Yes, and ignoring these conditions, or refusing to search for them, is the reason that some ministers do not seem to know how to hold a revival. But who made these conditions, and where may they be found? God prescribed them, and they may be found in the Bible, the source of all authority for the minister of the gospel.

If you will refer to 2 Chron., 15th Chapter, you will find a large number of these divinely prescribed conditions, and if you will look deeper into the word of God, I am sure you will find more. The only way to learn how to have a revival is to study the conditions of a revival, for the same conditions—not methods, mark you—that produce one revival will, as sure as the operation of spiritual laws is certain, produce another. So, then, let us briefly study the conditions as we find them in the 15th Chapter of 2 Chron., keeping in mind the fact that we have here the account of one of the most remarkable revivals recorded in history. For lack of space, I can do but little more than point out the conditions as I find them recorded:

1. The casting out of idols. When King Asa heard the words of Oded, the prophet, "He took courage, and put away the abominable idols." Remembering that any thing we love more than we love God is an idol, you will understand that we, too, must put away the idols; for are there not a thousand things that we love more than God? Take, for instance, the item of dress. But let me walk "softly" here. No, that will not do, for too many of us who are preachers have walked "softly" too long already. Dress, dress, dress! Many men and women stay away from the house of God because they can not array themselves in "fine linen" as others do. I have known women to remain away from church on Easter Sunday because they did not have a new spring hat. There is a rule in our Book of Discipline which admonishes Methodist people against "the putting on of gold and costly apparel." The idol of dress, and all else that we love more than God must go, if we are to expect a general revival.

2. Paying God what we owe. Read 2 Chron. 15:11. The Jews gave one-tenth into the treasury of the Church and Christians can not afford to do less. Indeed, we ought to do more than the Jew, but one-tenth is the minimum. The Methodist Church has become a Church of great wealth; if we would pay God what we owe we could not only endow our institutions and maintain our present mission work, but we could enlarge all the present enterprises of the Church and start new ones. The trouble is we are withholding from God that which belongs to him, and while we do so we need not expect the revival for which we have been praying. This kind of talk may have a metallic sound to some ears; but if we really want the revival of which we have been talking so long, we might as well go to the root of the matter and find out why we have not already had it. If we believe the Bible to be the word of God—I am now getting down to bed-rock—read Malachi 3:10. Our withholding from God is one of the fundamental reasons that the Church is to-day suffering from a spiritual drought, and

if we are not going to pay God what we owe him we might as well quit talking about having a revival.

3. Consecration. This is an essential of a true revival of religion too well known for me to enlarge upon it.

4. There must be a covenant among us to seek God. When King Asa had succeeded in arousing the people of his kingdom to a realization of their condition, they came together and "they entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul." The record says, "And he was found of them." So shall he be found of us, when we seek him as they sought him—with the whole heart.

5. There must be personal work. I find no record of God's having saved any one except through human agency. The Bible is full of examples of men who allowed God to use them in saving others. One of the apostles brought his brother to Jesus. Four men brought a man sick of the palsy, and when they found the press about the door too much for them, they climbed up outside, tore up the roof, and let him down at the feet of Jesus. But why multiply instances? Has not our own experience taught us that personal evangelism is one of the greatest forces in the world for bringing men into the kingdom of God?

6. Burden of soul. The attitude of the minds of men toward sin has undergone a change and sin is regarded as a mistake which may gradually be eliminated by a process of culture and education. Men no longer realize the awfulness of sin. The thought of Christians has been influenced by this modern attitude toward sin, and so they are no longer burdened for the lost. Even Christian parents look with complacency on their children if they live morally and keep out of trouble—just so they are decent and respectable. They forget that they are lost without God. We need to feel the burden of souls. This was the burden on St. Paul's heart when he said, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Moses felt this burden when he fell on his face before God and cried, "Oh, this people have sinned a great sin! Yet now, if thou wilt forgive their sin;—and if not, blot me, I pray thee, out of thy book." The whole Church needs to be burdened for the lost, if she would rejoice over the birth of new-born souls at her altars. "When Zion travaileth, she bringeth forth sons and daughters."

7. As we study this revival recorded in 2 Chron., 15th Chapter, we find the statement that "all Judah rejoiced." Here is an indication that one condition of a revival is the free play of the emotions. The cold, stately, intellectualism of the present day has crushed out the emotional side of our natures which is the best part of us. It has come to pass that men are ashamed to cry and women look out of the church window to hide their falling tears; and no longer is the shout of victory heard in the camp of Israel. Sometime since, I saw the statement that the purpose of "The Men and Religion Movement" was to make its appeal to the intellects of men rather than to their emotions. If that statement was true, that movement is foredoomed to failure as a revival factor. A logical appeal to the reason may convince the intellect, but if the will of man is to be moved to action in the acceptance of Jesus Christ, the appeal must, at last, be made to his emotions. Deny it who may, this is a fundamental law of psychology. The way of approach to men is through the open door of their emotions—miss that, and you lose the way. Call it "excitement" or "emotionalism, if you will, but here is the open portal through which God passes into the realm of man's inner life. To this door of entrance through man's emotional nature, our Lord referred when he said: "Behold, I stand at the door and knock."

Now, of course, there are other conditions, such as prayer, repentance, faith in God, etc., which must be met, if we would have a revival. I have pointed out a few which, perhaps, have been to

some extent overlooked. The point upon which I want to place the emphasis is the fact that we must meet conditions as God has laid them down in his Word, if we would have a revival. I know this plan may and will cost us something—it will cost some men much—; but, if we are not willing to pay the cost, God will not send the revival, for he is a God of conditions. We hear much of revival "methods," but I have said nothing here of methods because there are no methods—nothing but conditions. The Lord help the Church and the ministry to meet the divinely prescribed conditions, so that it may happen unto us as it happened to King Asa when the revival swept over his kingdom: "They fell to him out of Israel in abundance, when they saw that the Lord his God was with him."

THE GREAT MISSIONARY CONFERENCE.

I desire at this time to call the attention of the preachers and laymen of the Louisiana Conference to the great Missionary Conference to be held at the Southern Assembly Grounds near Waynesville, N. C., June 25 to 29. Many will remember that the great conference held in New Orleans twelve years ago marked a new era in the missionary work of our Church, and led the way to the projecting of new enterprises and the inspiring of a new missionary spirit in the Church. With remarkable unanimity our Board of Missions, our Bishops, and the leaders of the laymen's movement have agreed that the time has come for a similar gathering which shall register the high water mark of our missionary zeal, and combine the forces generated by the New Orleans Conference and the great Laymen's Conference at Chattanooga. To this end, a great program has been prepared and every condition and preparation is being provided for an event that will undoubtedly awaken our Church to a new vision of the tremendous possibilities of the present missionary situation and of our responsibilities as a Church. I am anxious that our own Conference shall share to the fullest measure in the blessings of this great Conference, and therefore take the liberty of urging a large attendance from Louisiana. Many of our people take summer trips, and there is no more inviting place to spend a part of the hot season than the Assembly Grounds, where this Conference is to be held. Certainly it will be an inspiration to any preacher or layman to take advantage of this unusual opportunity. The entire trip can be made from New Orleans or any part of Louisiana for \$40 or \$50, including board. Fraternally,

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"When every little hand
Helps sow the Gospel seed,
And every little heart
Doth pray for those in need,
When every little life
Such fair, bright record shows,
Then shall the desert bud
And blossom as the rose."
(Southern Churchman.)

WHAT THE SIGN MEANT TO BENNY.

Benny is a little lame boy, the only son of his mother, and she a poor widow. He had never been out of the city, and his knowledge of grass was limited to the fine lawns with their sign. "Keep off the grass." One morning last June his mother took him for the first time to the great park on the outskirts of the city.

The wide stretch of meadow, with the signs "Common" on its border, caught his eye at once, and, clutching his mother's gown, and bobbing on as fast as he could, he cried: "O, hurry, hurry, mamma! It don't say, 'Keep off the grass!' here; it says, 'Come on!'"—Exchange.

TICKETY TOCK.

Once on a time there was a clock that stood upon the mantel piece in the dining-room of a little boy's home, ticking merrily night and day, "Tickety, tickety, tock."

It told the little boy's father when to go to work, and it told the little boy's mother when to get the dinner, and sometimes talked to the little boy himself. "Go to bed, sleepy head," that is what it seemed to say at bedtime.

The little boy's mother always knew just what it meant by its tickety-tock, and, late one afternoon, when he was playing with his toys, she said:

"Listen, dear, the clock has something to tell you:

"Tickety, tickety, tock," it is saying:
Tickety, tock, it is time to stop playing,
Somebody's coming, so loving and dear,
You must be ready to welcome him here."

Then the little boy jumped up in a hurry and put his hobby-horse in the corner, and his bricks in the cupboard, and his tin soldiers in a straight row on the shelf.

"Now I'm ready," he said, "but—"

"Tickety, tickety, tock,
Time to tidy yourself," said the clock.

"Oh!" said the little boy, when his mother told him this; but he stood very still while she washed his hands and his rosy face and brushed his curls till they were smooth and shining.

"Now I'm ready," he said; and—do you believe it?—the very next minute the door opened and in walked the little boy's father.

"I knew you were coming," said the little boy, "and so did mother. The little clock told us."—Selected.

THE NICEST PLACE IN THE WORLD.

The sun was shining down through the trees on Little Brother Rabbit and Grandma Badger. She was telling him a story; it was all about the Nicest Place in the World. Pretty soon Grandma Badger's head began to nod, and it nodded and nodded and nodded until it nodded itself right into Sleepy Land. Then Little Brother Rabbit got up and stretched himself; then he hopped off, looking very busy. Pretty soon, whom should he meet but Friend 'Possum, who said to him: "Where are you going, Little Brother Rabbit?"

"I'm going to look for the Nicest Place in the World," said he.

"Isn't that a long way off?" said Friend 'Possum.

"I don't care," said Little Brother Rabbit.
"Well, then, neither do I," said Friend 'Possum;
"I'm going, too."

So they hopped along and they ran along until they met Neighbor Bluebird, who said: "Where are you going, Friend 'Possum?"

"I'm going with Little Brother Rabbit."

"Where are you going, Little Brother Rabbit?"

"I'm going to find the Nicest Place in the World."

"Isn't that a long way off?" said Neighbor Bluebird.

"I don't care," said Little Brother Rabbit.

"Nor I," said Friend 'Possum.

"Well, then neither do I," said Neighbor Bluebird; "I'm going, too."

So they hopped along and they ran along and they flew along until they came to the great big black cave where Grandpa Bear lives. He was sitting outside, enjoying the warm sun and the smell of the pine trees.

"Where are you going, children?" said Grandpa Bear in his kindly way.

"I'm going with Friend 'Possum," said Neighbor Bluebird.

"Where are you going, Friend 'Possum?"

"I'm going with Little Brother Rabbit."

"Where are you going, little Brother Rabbit?"

"I'm going to find the Nicest Place in the World," said Little Brother Rabbit. "They say it is very far off. Do you know where it is?"

Grandpa Bear looked at the sky and saw that the sun was setting. Then he looked at the ground and saw that the shadows were growing longer. Then he sniffed the air and smelled the night coming along, so he said: "Indeed I do, and it isn't far at all. You must walk to the big oak tree on the edge of the pond. Then walk to the little pine tree at the beginning of the road. Then walk to the middle-sized maple tree at the foot of the hill, turn to your right, and you'll walk directly into the Nicest Place in the World."

So they hopped along and they ran along and they flew along until they came to the big oak tree. And they hopped along and they ran along and they flew along until they came to the little pine tree. And they hopped along and they ran along and they flew along until they came to the middle-sized maple tree. Then they turned to the right, and where do you think they were? Right in front of their own house.

Then Neighbor Bluebird looked at Friend 'Possum and laughed, and Friend 'Possum looked at Little Brother Rabbit and laughed, and Little Brother Rabbit looked at them both and laughed. Then he said: "Didn't Grandpa Bear know, though? Home is the nicest place in the world."
—Katharine L. Edgerly, in St. Nicholas.

GOD IS LOVE.

The apostle in 1 John 4:8 says, "He that loveth not, knoweth not God; for God is love." And in the 16th verse he says, "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God and God in him." When we have "the love of God shed abroad in our hearts by the Holy Ghost which is given unto us," we not only love God but we love everybody, and while we hate sin, we love the sinner and have no ill will toward any one; for when God gives us love, he also gives us compassion and a kindly spirit for the erring. Mr. Moody said in his sermon on "The Love of God surpassing knowledge:" "We built a Church in Chicago some years ago; and were very anxious to teach the people the love of God. We thought if we could not preach it into their hearts, we would try and burn it in; so we put right over the pulpit in gas jets, these words, 'God is Love.' A man going along the street one night glanced through the door and saw the text. He was a poor prodigal. As he passed on, he thought to himself, 'God is Love! No! He does not love me, for I am a poor miserable sinner.' He tried to get rid of the text, but it seemed to stand out right before him in letters of fire. He went on a little, then turned around, went back and went into the meeting. He did not hear the sermon, but the words of that short text had got deeply lodged in his heart and that was enough." He went away rejoicing.

Men often get the idea that God hates them because they have sinned and wandered away

from him. God hates sin, but loves the sinner. If the prodigal son had not known that his father still loved him, he would never have returned to him. It is when the sinner learns something of the love of God for him as it is revealed in Christ, that his heart is all broken up and he is able to "repent and believe the gospel." The nearer the Christian gets to the end of his journey in this life, the more does he realize that God is love. Hence we have the testimony of dying Christians who exclaimed with their latest breath, "God is Love." The sainted John Fletcher, when about to pass away, said, addressing his wife: "O Polly, my dear Polly, God is Love!" John Wesley, just before he breathed his last, said, "The best of all is, God is with us." He then gave instructions that his sermon on "The Love of God to fallen men" be scattered abroad and given to everybody.

"Beyond this vale of tears
There is a life above,
Unmeasured by the flight of years,
And all that life is love."

E. B. PARTIN, M. D.

CHURCH EXTENSION MAPS.

By Rev. George C. Rankin, D. D., Editor Texas Christian Advocate.

The Board of Church Extension has a series of maps indicating the extent of its work and it will send these to any pastor for the asking. They ought to be hanging up in every church in full view of all our people. It will astonish them to see at a glance the results of Church Extension operations throughout the Connection. We often turn to ours and gaze upon its figures with astonishment and admiration. Then, let all our pastors accentuate the importance of our Church Extension Board and its work when they stand before their several congregations. It will add fifty-fold to the enlargement and efficiency of this wonderful branch of church enterprise.

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Christian Advocate.

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North Mississippi Conference—Rev. W. W. Woolard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial.

THE MYSTERY OF GODLINESS.

There is one thing that always interests every one, and that is a mystery. The thing we can't understand often grips us and makes us slaves to its hidden secret. There is an element of mystery about all religions, and to some there is nothing but mystery. A man will not worship a thing that he fully understands, nor hold an act as divine which is within the possibility of human strength. The heathen clings to his idol, not because he has faith in it, but because he has a superstitious fear that it possesses some strange power to harm him if he does not worship it. There is an element of mystery about Christianity. You may call it superstition if you please, but there are few of us who have not some fear that if we do not obey the teachings of Christianity we will be sufferers. Paul says, "Without controversy, great is the mystery of godliness." We have some superstitions—every one of us; but if our religious life is prompted by our fears we are resting our hopes on an uncertain basis.

There are some things about Christianity that we may know: (1) We may know that our sins have been forgiven. (2) We may be certain that we are living righteous lives, for God has given us a thermometer called conscience, which, when properly taught, is a perfect balance that rightly weighs truth against error. (3) We must know the instability of this world, for indeed, it is evident that nothing in this world is permanent. Knowledge vanishes away; tongues cease; life itself is held by a tiny thread that may be snapped any minute; mountains tremble; cities are swallowed up; nations rise but to fall again, and we look with fear to the point where time shall cease and this world shall pass away. (4) We may know that God is with us in sufficient power for every difficulty; for we have his promises, and those of us who have tested them know that he is able to perform that which he has promised to do.

What then is the mystery of godliness? It is not in some magic effect upon us while receiving the sacraments. It is not in the the priestly powers of the clergy, for there is but one mediator between God and man—Jesus Christ—and we know whatever the powers of the clergy may be they can not stand between us and God. It is not in church government, although men have almost fought over questions of polity. It is not in creed, for the minds of men are ever learning and then unlearning so-called important truths concerning Christianity.

What then is the mystery of godliness? There are two important things that we are taught about Christ that we cannot fully understand. We may have theories and be satisfied with them, but we can not say that we actually know the mystery of these two things. First, we can not give a satisfactory explanation as to how Christ, who was with God before the foundation of the world, became the babe of Bethlehem. We talk about the immaculate conception, and some would-be wise critics tell us that there is not sufficient proof to warrant a belief in it; but it is one of

the plain teachings of the Christian religion; and while you and I can not comprehend this mystery, we are asked to believe it without understanding it.

The second mystery of Christianity is the resurrection. "Behold, I show you a mystery. We shall not all sleep, but we shall be changed." We are told that Christ rose from the dead. We believe it; but no man on earth can explain how he was raised up, or how he was able to leave this world for his heavenly throne. "If Christ be not risen from the dead, then is your faith in vain." Absolutely essential to the salvation of every soul is a firm faith in the Sonship of Jesus and in his resurrection from the dead. These two essentials of every creed are two of the most inexplicable points in Christian doctrine.

TREASURES.

What a magic word! The field is so suggestive. Think of the great fortunes put by through industry and thrift, through co-operation and accumulation, that give privileges unusual to those who are the recipients; they command the comforts, luxuries, and fineries that constitute material treasures; they give "purple and fine linen," gold and silver for use and to beautify, and jewels from earth's Golcondas to ornament and please. Think of the courts of rulers, even like those which were of the third Napoleon or of the English Elizabeth, where the grandees of earth gather in brilliant companies. Think of the estates with their palaces, like that of Fontainebleau where the kings of France were sheltered for eight centuries; its marble halls, its upholstered furnishings, its great rooms with tapestries and paintings, its grounds and gardens of flowers and shrubbery, of patterned walks with fountains and cataracts in between. There is such a world of treasures in the developments of commercial and economic affairs; business houses filled with things valuable, ships with their costly cargoes, banks with their millions of money. Thoughts of all these things held so dear rush through the mind when one thinks of treasures. They seem to shape largely the wishes and acts of people. The social gamut seems to depend so largely in its supposed awards upon the possession or non-possession of these treasures.

And he who built the heavens and set their jewels doubtlessly had a great purpose in the richness with which he adorned the earth. These treasures have their significance and worth. Purpose is written all over the face of creation. One can hardly despise the good things put here for man's use and pleasure. Yet their use is not to be perverted. Midas obtained his wish that everything he touched should turn to gold, but in the end it proved his discomforture. The food he ate hardened into gold in his mouth. It starved his physical being. This fabulous story tells a truth in that treasures may choke the life in its richest benefits.

These treasures are not in possession of all people, neither are their usages perverted by all who do possess them, but there are many who take them as the end of life, and even numbers who do not realize them in actual material matter, dream of their possessing them with the same detriment, or even worse, as actual possession often works. There comes to mind the story of the prince who selected from three sisters the youngest as a wife because she dressed poorly in comparison to the other two sisters and he thought her economical, but after the marriage he learned that she was the most extravagant of all and her former appearance had been necessarily poor because of deprivation.

"Lay up for yourselves treasures in heaven," are words uttered by Christ. The very perfection of the plan of God in the richness with which he has adorned earth would be perverted by some and used as the end of things within itself. It is often hard to believe that there is something greater than the greatness of temporal affairs. The dazzling glory of earth is taken to be the end to be sought. Men become so engrossed; business is business, life is life, reality is here and now;

the past is soon forgotten and the future is out of mind. But it is not all of life to live, neither is it all of death to die. One must force themselves, wrench loose the tentacles of the mind, from earthly treasures long enough to view the treasures of another world. Then the trouble should be over. If the material treasures of the ephemeral present are so valuable, what a wealth untold must be the treasures beyond.

These temporal treasures are not worth the price of life and death. Let one not be so blind as to value their lives by the possession of these perishing things. Are men born in pain and misery and woe merely for a day of temporal success, then die and never be heard of more? Such is the doctrine, practically, of the materialist. But what a world is indicated beyond all these things. There are the real treasures. This heaven where one is advised to lay up his treasures is spoken of in a concrete way over against the earth with its earthly treasures. But when Christ said, "For where your treasure is, there will your heart be also," he brought heaven into a definite and continued existence, as well, within the hearts of men. The outward treasures are but stepping stones for the attainment of the inward treasures everlasting.

Goodness, positive righteousness, holiness, set in the truth of Christ's teachings, to be borne by his messengers to all men, are treasures excelling. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." And it is through the spiritual ends of creation that one is able to appreciate the plans and purposes of God. Otherwise, even the earthly treasures turn to leaves. All cannot have earthly treasures, but they can lay up treasures in heaven. Lazarus was far richer than Dives. In the face of the day of reckoning, it is hard to see the sanity of living in the mere enjoyment of earthly treasures. Gold will melt, diamonds will return to the dust of carbon, mansions will decay, ships will rot, but treasures in heaven are intact and eternal.

So much depends upon how this life is lived. It should be a preparation, a laying up of treasures, for the life to come. The ultimate satisfaction will be realized when one hears the words: "Thou hast been faithful over a few things, I will make thee ruler over many." It is the end in view that characterizes the whole of life. It is according to where the treasures are laid up. So often one hears the cry that people are put in this natural world to be natural, to enjoy life, to live while they live. These are fine words, but they must not be taken as a license for investing all one has in just temporal treasures. One of the great facts about the laying up of spiritual treasures is that it enhances the value of the treasures of earth. It builds character, creates strength, makes conquerors, in the realm of the practical. The stronger the men, and the greater, the more valuable even will their temporal treasures be in that they are used properly. It will take more than pearly gates and streets of gold to build a heaven. There must be that ineffable spirit world where heaven actually exists in eternal treasures of righteous and holy characters.

The greatest treasures even on earth, then, are beyond the temporal and perishable. The end of all things is a preparation for a life to come. In this fulfilment one finds the proper relation with earthly treasures. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." C. A. B.

PERSONAL AND OTHER NOTES.

Rev. A. G. Shankle delivered the Commencement Sermon for the Minden (La.) High School in our church at that place, of which he is the pastor. There were eleven graduates, and, according to the press dispatches from there, Brother Shankle delivered an able sermon.

The Lafayette District Conference closed a most profitable session at New Iberia last week. The lay delegates elected to the Annual Conference were Messrs. V. Mitchelltree of Jennings, J. H.

Williams of Henry, Joseph Morgan of Indian Bayou, and A. P. Holt of Crowley.

We acknowledge the receipt of an attractive invitation to attend the Commencement exercises of the Mansfield Female College at Mansfield, La., on June 3.

Rev. J. D. Simpson is engaged in revival services at Pickets, Miss. He is being assisted by Dr. H. G. Henderson of Lexington, and a good meeting is expected.

Dr. A. F. Watkins, President of Millsaps College, delivered the Commencement address at the closing exercises of the Mount Olive (Miss.) High School last Monday.

An account of the Winona District Conference, written by Mr. J. R. Bingham, appears in another column of this issue of the Advocate. This makes thirteen years in succession that Brother Bingham has acted as Secretary of the Winona District.

The New Orleans District Sunday School Association, which has not accomplished all that it had been desired that it should accomplish, was reorganized last week. Rev. C. A. Battle was elected President, and Rev. W. L. Doss, Vice President.

Rev. J. E. Gault, our pastor at Calhoun City, Miss., delivered the Commencement sermon for the Pittsboro High School last Sunday. Of his sermon, the Jackson Daily News says, "He interested and edified his audience with the subject, 'Placing the Affections High.'"

The revival meeting which was to have been held in the Algiers Church of New Orleans by Rev. D. A. Morris, has been postponed until later in the year. In the meantime the Algiers congregation will devote its energies toward the raising of funds for the building of a new church.

Rev. Mr. Klein, an evangelist of accredited ability, will begin a revival meeting at Como, Miss., next Sunday. The meeting will continue for two weeks, after which, on the third Sunday of June, he will assist Rev. R. H. B. Gladney, the pastor, in a revival at Sardis.

Rev. A. M. Bennett, of Pleasant Hill, Miss., sent in another list of renewals this week. He reports that he has secured the renewals of every old subscriber to the Advocate on his charge except two, and that there are prospects of securing these two, together with some other new ones, in the near future.

A donation party has been planned by the members of our church on the Hesterville (Miss.) charge to be given June 14 for the purpose of furnishing the parsonage at that place. The new parsonage is a handsome cottage, and the pastor, Rev. T. S. Houston, is to be congratulated on his success in bringing it to completion.

Rev. I. L. Peebles and Rev. O. C. Seevers, of Meridian, are assisting Rev. L. E. Whit in a revival meeting at Leakesville, Miss. According to the Leakesville paper, large crowds are in attendance and both Brother Peebles and Brother Seevers are giving eminent satisfaction in presenting the gospel in sermon and in song.

With the opening of the immigrant station in New Orleans, our Church faces a new task—that of aiding in caring for the thousands of foreigners who will annually pass through this port in search of homes. Dr. J. M. Henry has appointed Rev. A. J. Gearheard to take charge of this work temporarily, and to arrange for a Methodist Desk in the station.

Rev. Wiley Ferguson is conducting a revival meeting at Philadelphia, Miss., where he is the popular pastor. He is being assisted by Rev. W. B. Hogg, of Fernwood. On last Sunday Brother Ferguson filled the pulpit at Fernwood, and, according to a press dispatch from that place to the Picayune, delivered a practical and spiritual sermon.

"We are moving along very well on the Dumas (Miss.) charge; our Sunday schools are doing good work, and we are praying and working for great revival meetings this year." Thus writes Rev. J. D. Boggs, the earnest pastor of the Dumas Circuit. Brother Boggs also enclosed a subscription to the Advocate and said some nice things about the paper, all of which we appreciate.

We received a letter containing an interesting account of a revival meeting which was held at Kentwood, La., recently, written by Rev. R. S. Waiton, the pastor. The letter was followed up at once by a nice list of subscriptions to the Advocate. A successful revival meeting invariably results in an increase in the number taking the Advocate, if that cause is properly presented.

Rev. Ira B. Robertson of McNair, Miss., an honored superannuate of the Mississippi Conference, was a caller at this office this week. He is in New Orleans visiting his daughter, Mrs. E. A. Bladwin. While at this office Brother Robertson was accompanied by his granddaughter, Mrs. J. A. Davilla, and his great grandson, Master John Edward Davilla, both of whom live in this city.

Rev. P. H. Howse, the pastor, recently held a successful meeting at one of his appointments on the Seminary Circuit, Mississippi Conference, in

which he had the assistance of Rev. G. W. Huff. There were seven accessions to the Church and the congregation was greatly uplifted. Brother Howse reports that during this fine weather everything is moving along smoothly at every point on the Seminary charge.

Rev. W. A. Terry, our pastor at Madison, Miss., reports that his people are taking good care of him and that his church is making progress along all lines. We are not surprised. Brother Terry has a way of doing the work of a pastor in such a manner as to merit being well cared for. His letter contained the names of eight new subscribers and two renewals for our subscription files, for which we are thankful.

Rev. P. O. Lowrey, the Louisiana Conference Sunday School Missionary, was in New Orleans last Thursday to attend the meeting of the New Orleans District Sunday School Association which met at Felicity Street Church. He made the Advocate office an appreciated call on Friday morning before leaving the city, and reported that the Conference Sunday school interests are in better shape now than they have been for many months.

Rev. A. I. Townsley, the active pastor of the Rayville (La.) charge, was a welcome visitor at our sanctum last Saturday. He was returning home from Baton Rouge, where he had been engaged in a revival meeting at Second Church. Brother Townsley reports that Methodism is looking up in his section of the State, and in spite of floods and other calamities, the interests of the Church are not being neglected.

We are in receipt of a handsome announcement of the marriage on last Thursday in Winona, Miss., of Dr. Marcus Lafayette Berry and Miss Annie McGilvary Bradley. Miss Bradley is the charming daughter of Rev. and Mrs. Ralph Bradley, who live at Winona. The Advocate extends heartiest congratulations, and wishes for the happy couple a long and prosperous life. May their pathway be strewn with many blessings and perfumed with many good deeds done.

A series of Sunday school Institutes are to be held in the Mississippi Conference under the auspices of the Conference Sunday School Board, of which Rev. B. F. Lewis is the efficient President. The Institutes will be held in Bond, Shubuta, Montrose, Prentiss, Crystal Springs, and Canton, and the program arranged for each place includes addresses by Mr. E. E. French of Nashville, Mr. R. A. Maddox, Mrs. G. D. Cameron, Miss Daisy Magee, and Rev. B. F. Lewis.

The reports from Brookhaven, Miss., are all favorable concerning the Commencement exercises of Whitworth College. The sermon on Sunday, May 17, by Dr. H. M. DuBose, of Atlanta, Ga., was especially commended. The Lincoln County Times, in commenting on Dr. DuBose's sermon, says: "Dr. DuBose held his great audience spell-bound with his skillful word painting, rich in imagery, illustration, and eloquence, and filled, withal, with spiritual earnestness."

Brother D. V. Portis of Wahalak, Miss., has never been quite convinced that the Advocate is a \$1.50 paper, so he insists on sending \$2 with which to pay his subscription. We have in hand a letter from him remitting the above amount for his renewal and also heartily commending the attitude of this paper on worldly amusements and standard Methodist doctrines. Brother Portis is an old-time Methodist—the kind that never needs straightening out in theology or practices.

"The work is moving on smoothly here, congregations are good, and we have the best Sunday school in the history of this church," writes Rev. G. A. Guice of Poplarville, Miss. But his letter was not merely an encouraging report of his work: it contained evidence that his report was a correct one, for there was inclosed a check to pay for a handsome list of subscribers. There is nothing that is quite so convincing to the Publisher that a work is prospering as a big list of subscribers.

We are in receipt of a letter from Mr. George L. Harrell, of Millsaps College, requesting us to announce that the Alumni of Millsaps College will give their annual banquet in the Royal Hotel in Jackson on Monday, June 9, at 10 o'clock p.m. Mr. Harrell is specially anxious that all the alumni of Millsaps be present, if possible. A delightful program has been arranged for the evening hour of June 9, and every arrangement has been completed to arouse a deeper interest among former students in their alma mater.

Rev. E. L. Whiddon has just closed a ten-day meeting at Coral, Miss., where he helped the pastor, Rev. L. E. Alford. The results of the meeting were several conversions and accessions to the Church and the raising of sufficient funds to assure the erection of a new church building at once. Brother Whiddon also preached the Commencement sermon at Sumrall for the Sumrall High School. He has a large tent and is specially anxious to hold meetings in places where new churches are needed, or where there are no church buildings.

According to a report in the Lexington (Miss.)

Advertiser, Dr. R. G. Henderson preached an effective sermon in his pulpit at that place last Sunday on the subject, "The Reward of Devotional Giving." Immediately after the sermon a collection was taken amounting to more than \$2000 for the purpose of improving the church property. Dr. Henderson is following up the Sunday's collection with a personal campaign with the hope of increasing the amount to \$2500. We have not been apprised of the nature of the improvements that are planned to be made.

Rev. W. D. Bass of Corinth, Miss., recently returned from Fulton, Ky., where he assisted the pastor, Rev. A. J. Meaders, in a revival meeting. The results of the meeting were a large number of conversions, both young people and heads of families; 44 additions to the Church, and 13 infants baptized. Brother Meaders has been for the past 19 years the Secretary of his Conference. Brother Bass reports that he has some spare time which he would most gladly give to the brethren desiring his assistance in revival meetings.

According to reports from Baton Rouge, Dr. F. N. Parker, who is now a professor in Trinity College, Durham, N.C., will return to this State for the summer. The Louisiana Conference has not a man in it who is more popular than Dr. Frank, and the general feeling is that the home Conference is being the loser every day that he spends outside the State. While there is no doubt that North Carolina appreciates an able Bible teacher, and would gladly keep Dr. Parker indefinitely, there is some prospect, according to reports, of Louisiana retaining his services at home in the future.

In a personal letter from Rev. J. B. Andrews from Meridian, Miss., where he is aiding Rev. J. R. Jones in a revival meeting at Central Church, he says: "Our work here is prospering. There were about 20 at the altar last night, and we had an old fashioned shout in the camp." The letter was dated, May 20. Brother Andrews is from Siloam Springs, Ark., and is considered one of the most effective evangelists in our Church. His position on the essential doctrines of Methodism is strictly in harmony with the old-time Wesleyan Standards, and he is satisfied with the Methodist way of doing things.

The second quarterly conference of all the churches of New Orleans was held at one time last Monday evening in the First Methodist Church. After the regular questions were asked, the official members of the several charges resolved themselves into one body for the discussion of plans for the future interest of Methodism in the Crescent City. Sunday school problems were discussed; mention of this year being the centennial of Methodism in Louisiana was made, and steps were taken looking forward to the organizing of a City Church Extension Society. The consolidated quarterly conference was highly satisfactory to all present.

In a letter from Rev. W. V. Dodds we gather the following interesting news items concerning his charge—Houlka, Miss.: His work is moving forward along all lines; the people of Van Fleet, where our church building was completely destroyed by a storm some time since, are planning to rebuild; Mr. B. G. Wells, of Ecru, Miss., a house wrecker, for the consideration of \$110 put the church building in Houlka in practically perfect condition, in spite of the fact that it was so badly twisted by the recent storm that it was generally thought that it would be necessary to demolish it and rebuild from the foundation. Brother Dodds is delighted with the work done by Mr. Wells and recommends him to the brethren who may in the future need his services.

NOTICE.

The Board of Directors of the Mississippi Conference Orphans' Home will meet at the Home in Jackson, Miss., at 8:30 a. m., on Wednesday, June 11, 1913.
J. B. STREATER, Secretary.

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Obituaries.

Mrs. VIRGINIA H. VAIDEN died at her home six miles south of Pleasant Hill, Miss., on May 12. She was 78 years of age and had been ill for several weeks. Since quite a young woman she had been a member of the Christian Church and tried to live up to its highest standards of Christianity. A full consciousness of spirit-life filled her last hours. "Death is only a dream," she said, and asked that the song of that name be sung at her funeral. She leaves many children and grandchildren to mourn her death. She awaits them in the world eternal. Many of her descendants are helpful members of our Church.
 A. M. BENNETT.

Judge ALBERT G. NORRELL was born in Rankin County, Miss., Dec. 18, 1845, and departed this life May 2, 1913. Several years ago Judge Norrell had a stroke of paralysis and thinking that his health might be benefited by spending a while on the coast, he, a few weeks before his decease, went to Biloxi and entered a sanitarium, where he died. Judge Norrell served in the Civil War under General Forest, joining the army when a boy. After the war he became a lawyer and at different times represented Rankin and Yazoo Counties in the Legislature of Mississippi. He also served as a Commissioner for 16 years, and was the first Federal Judge in Utah. It was an inspiration and a pleasure to be associated with this man of God. He was faithful to his Church, attending her services when others would have found an excuse to remain away. We shall miss his shining face, his hearty amens and his earnest prayers. A great statesman, a good citizen, and a devout Christian has gone to his everlasting reward. May God comfort and richly bless all who are bereaved.
 R. E. RUTLEDGE.

N. L. BALL was born in Pike County, Miss., January 17, 1837, and during early manhood joined the M. E. Church, South, and remained a loyal member of the same up to his death. He served in the Civil war with honor and fidelity to his commonwealth. During his residence in Marion County he served sixteen years on the Board of Supervisors, being a valuable asset to that body. On Dec. 24, 1859, he was married to Miss Cynthia Bracy. To them were born eleven children, nine of whom and their mother survive him. March 24, 1913, at 5 a. m. he died at his home three miles south of Columbia after an illness of several weeks. All medical skill and attention of loved ones could not stay the command of our Heavenly Father. His spirit finally sought its eternal home surrounded by loving relatives and friends. Brother Ball was devoted to his family. As a citizen, his influence was valuable in maintaining a high standard of spiritual life under all circumstances. Interment was made in China Grove Cemetery, sixteen miles west of Columbia. Owing to the absence of the writer, Rev. M. B. Sharbrough, assisted by Rev. T. H. King, officiated. We pray that the faithful wife in her declining years may find consolation and peace in God, the Father.
 CHAS. E. DOWNER.

HENRY P. SCARBROUGH was born near Spring Cottage, Miss., October 15, 1841, and at the age of twenty identified himself with the Methodist Episcopal Church, South. For several years he rendered valuable service as a steward. On January 24, 1866, he was married to Miss Nancy P. Graham. To them were born eight children, six of whom, with their mother, survive him. Rev. Dan Scarbrough, a son, who for several years was a member of the Mississippi Conference and who transferred to the California Conference, was unable to be present at the funeral. "Uncle Henry" possessed a Christian character that one would make no mistake in emulating. As a husband and

father he was gentle and sympathetic, devoted to home and its interests. He left the greatest heritage possible to his loved ones, a life of unselfish service and an influence that will live indefinitely. On Sunday morning, March 30, 1913, he and his wife had reached Terry's Chapel Church where he became prostrated from an attack of his heart. He died at 9 p. m., in his home two miles north of Foxworth. His remains were laid to rest in Fortenberry Cemetery one mile west of Foxworth. Services were held by Rev. M. B. Sharbrough and Rev. Will Alsworth, as the writer was absent.
 CHAS. E. DOWNER.

With saddened hearts, and yet as those who gather to celebrate a great victory, we placed the mortal part of ELIZABETH ADELINE FULLILOVE on March 14, 1913, to rest until the crowning day. She was born in Monroe County, Alabama, January 14, 1832, and died at her home in Keatchie, La., March 13, 1913. She came to Louisiana with her parents when quite a child. She was married to William L. Fullilove, January 14, 1848. Of this union three children were born, two of whom survive her: Mrs. E. A. Schuler, of Keatchie, La., and Mr. Charles F. Fullilove, of Cheyenneville, La. She joined the M. E. Church, South, in the year of its beginning as a separate Church, and as a saint she from its altars has gone hence. She was an active worker and regular Church attendant up to the end, having attended services at the Church but a few days before her death. She was indeed ripe for the other world. No one was more loyal than she to what she conceived to be the Master's work. As a friend she was true; as a mother, self sacrificing; as grandmother and great-grandmother, always mindful; as a Church member, supremely loyal; as a follower of our Lord, faithful and true; as a child of our Father, filled with assurance, the highest product of faith; the truest type of Southern womanhood. She was, indeed, a polished stone fit to shine with the brightest in the everlasting diadem of glory that shall crown His glorious brow throughout the endless ages of eternity. She was more than worthy of all the love wherewith we loved her. May the grace of God, that enabled her to be lovable, great, and good, keep those whom she loved, and comfort their hearts.
 H. T. Y.

CORINTH DISTRICT CONFERENCE.

The Corinth District Conference will convene at Sherman June 12 at 8:30 a. m. Bishop W. B. Murrah will preside. The following are the Committees:

Liscense to Preach and Admission into Conference on Trial—L. M. Lipscomb, Eugene Johnston, B. P. Fullilove.

Deacons' and Elders' Orders—J. H. Felts, W. L. Graves, J. A. Poe.

Spiritual State of Church—G. W. Gordon, Thomas Mills, L. T. Carpenter.

Financial Systems—W. S. Selmon, J. B. Sanders, W. W. Moss.

Sunday Schools—B. R. Warriner, J. Y. Murray, J. A. Bonds.

Education—J. H. Felts, L. K. Carlton, Dr. F. T. Carmack.

Epworth Leagues—R. E. Duke, J. A. Baker, C. A. Northington.

Missions—S. A. Brown, F. E. Ray, J. D. Boggs.

Quarterly Conference Records—E. H. Cunningham, J. A. E. Pyle, D. C. Foust.

Church Extension—L. W. Worsham, R. C. Kennedy, J. H. Morgan.

Hospital—S. S. Finger, J. A. Goad, W. H. Brown.

Pastors will hand in reports and make verbal statements of their work. Recording Stewards will be called to hand in the quarterly conference records. Pastors will please see that the books are on hand.

Beginning at 3 p. m. Thursday the Sunday school will be considered. Saturday at 8 p. m. the Laymen's work will be discussed.

Local preachers will please be on

hand with written reports of their work. There will be preaching Wednesday at 8 p. m. by Rev. W. L. Graves. Preaching every day of the Conference at 11 a. m. and at 8 p. m., including Sunday the 15th.
 J. H. MITCHELL, P. E.

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Tidings From the Field

Mangham, La.

We held our Children's Day service at Union Church, where Brother C. M. Noble is the Sunday school Superintendent. It is the only Methodist Sunday school in our charge. It was a great success. These people came from all parts of the charge (Mangham) afoot, on horseback, in buggies, surreys, autos and gasoline launches. We had a happy crowd, which was large for our small work on the river. Our collection was commendable, being \$26 for the day, which, with \$4.50 from the other churches, makes \$30.50 for Children's Day on the charge. I have failed only twice since the institution of Children's Day to have the service. My work is doing well, especially in the support of its pastor, and I hope it will do well along all lines.—Robert Randle, P. C.

Sardis Circuit, N. Miss. Conf.

The first Children's Day in my work was observed yesterday, May 18, at Davis Chapel, four miles west of Sardis, and was a grand success in every way. To begin with, the weather was just suited to the occasion, the decorations were beautiful, and the program was carefully prepared. All the songs, exercises, and recitations were good and spiritual, beginning with "Safely through another week," and followed by a prayer by the pastor, in which he remembered the theme of the day and closed by leading the congregation in repeating the Lord's prayer in concert. The service lasted one hour. The offering talk was made by a sixteen year old boy, and the collection amounted to even \$10. We had a fine congregation and all pronounced the entire service a success. Mrs. G. G. Hay is the Superintendent of the Davis Chapel Sunday school.—J. B. Conner, P. C.

Wilkinson, Miss.

Dear Brother Editor: Reaching my work on the first day of February, I found myself face to face with the forces of evil, and began at once to call the hosts of the Lord together and to advance upon the foe. The people gave me a cordial reception all over my work, and, as a result of our united efforts as pastor and people, we have received one fine young man into our ranks and are expecting many others ere long. The Master is leading us to victory. We have organized four Sunday schools and all are doing good work. I have been very busy in an endeavor to visit my people, who make up six congregations very widely separated. The good people all over my charge are working faithfully and we are praying and working for a glorious revival in every congregation. We ask the prayers of all the Christian people, as we labor in this field already "white unto the harvest."—J. H. Belew, P. C.

DURANT DISTRICT CONFERENCE.

The Durant District Conference met at Sidon, Miss., on May 14, 1913, with Presiding Elder W. S. Shipman in the chair, and J. B. Streater, Secty. Sixteen of the nineteen charges were represented by their pastors and 14 laymen. The visitors present were G. W. Bachman, Colporter; T. H. Lipscomb, Conf. Secretary of Education; Miss Kilpatrick, Conf. Sunday School Field Secretary; Brother R. M. Weaver, representing the Sunday School Board; J. R. Countiss, President of Grenada College, and W. M. Williams, Manager of the Orphans' Home.

The preaching was done by Dr. H. G. Henderson, H. H. Williams, and V. C. Curtis. The following were elected delegates to the Annual Conference: C. A. Pitchford, Parham Williams, R.

P. Johnson, and F. A. Howell, with R. E. Willburn and J. B. Streater as reserves. Goodman was selected as the place for holding the next District Conference. The following resolutions were adopted by the conference:

1. Resolved, That we hereby express our sincere thanks to the good people of Sidon for their unbounded hospitality which has been extended to us.

2. Resolved, That we hereby express our appreciation of our presiding elder, Rev. W. S. Shipman, and we hereby request the presiding Bishop of our next Annual Conference to reappoint him to this District.

3. Resolved, That we hereby reaffirm our hearty sympathy and interest in the tri-State Methodist hospital movement, and that we are ready to lend all possible assistance to this work. That our charges are open to H. M. Ellis, the financial agent, or his representatives, and that we are ready to co-operate with him to the extent of our ability in raising the necessary funds to build and equip the said institution.

4. Resolved, That we hereby recommend that a monthly, or some systematic offering be made regularly to the Mississippi Methodist Orphans' Home, and we recommend, also, the observing of the annual work day.

5. Whereas, Dr. R. A. Meek is now closing his quadrennium as Editor of the New Orleans Christian Advocate, and whereas, The Advocate was never more ably edited, and whereas, in this age of theological criticism, doubt, and unrest, we need strong and safe men at the head of our church papers to give expression to the thought of the Church, therefore be it

Resolved, That we do hereby endorse the policy of Dr. Meek in his able editorship, and that we commend his stand for orthodoxy, conservatism, and truth in behalf of the Church, and we hereby ask the Publishing Committee to retain Dr. R. A. Meek as Editor of the New Orleans Christian Advocate.

6. Resolved, That we respectfully memorialize the next Annual Conference to appoint a committee to study, and report on the question of woman's laity rights in our Church.

7. Resolved, That the presiding elder is hereby requested to raise \$200 in the District for the maintenance of a young minister at Millsaps College.

I will close this report with an extract from the report of the committee on Moral and Social Reform:

"The time in which we live is so filled with complex problems that there is a call for a larger vision of Christian service, and greater activity on the part of the Church. We have much to encourage us in the moral uplift of the nation. There was never such a crusade against all forms of vice as is on to-day. The forces of darkness are formidable and well entrenched, but a better day is coming. It is too often a fact that those who are in league with, or are in sympathy with the lawless element are in possession of the municipal government, but better men are being demanded for the offices. Fines, sentences to terms in jails, prisons or reformatories are merely makeshifts as a cure for the great evil of lawlessness, until the Church through the light of the gospel of Christ shining out from the life shall show a more excellent way. The Church is strong enough in the land to accomplish anything, and when it is awakened to its mission, all moral, social, and political evils will be under control. Therefore, we should preach, teach, and pray, and the victory is ours. The day calls for a fearless, consecrated, Godly preacher with an evangelical sermon.

J. B. STREATER, Secretary.

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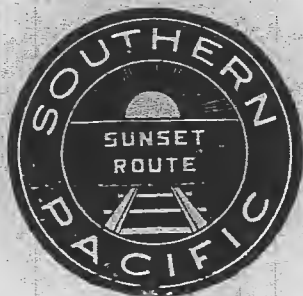
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Seashore Campground

Attractions for the Season 1913

June 25 — DIVINITY SCHOOL — to July 3

The Seashore Divinity School offers expert training to the undergraduates of the Alabama, Mississippi, and Louisiana Conferences in the Conference courses of study. Examinations passed here are approved by the Conferences of the above States. Bishop Candler and Dr. Cope are the leading speakers for this year. Write to Rev. Robt. Selby, Brookhaven, Miss., for particulars.

July 9 — THE CAMP MEETING — to July 16.

Ministers will be furnished free entertainment. Let the preachers rally and bring some of their best people to this year's meeting. Good preaching and singing. Speakers will be announced later. Write R. G. Price, Biloxi, Miss., for particulars.

KINDERGARTEN SCHOOL.

For the benefit of patrons spending the summer on the ground, Miss Ethel Kirkwood, a kindergarten expert, will conduct a school during the summer. Write Miss Ethel Kirkwood, New Orleans, for terms.

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The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

The following extract from Rev. C. D. Buila's annual report concerning the Wesley Adult Bible Department of the Church to the recent meeting of the Sunday School Board is suggestive as to the progress that is being made in this department of Sunday school work:

"More than eleven hundred classes have been enrolled during the year. There are now twenty-five hundred enrolled classes with a membership of eighty thousand. More than one hundred men and women are in the membership of the classes that enroll in the Wesley Bible Class Department daily. At no time in the history of the Church have men and women been brought into the Sunday school in such numbers as in this day. Those organized classes are links between the Church and the non-Church going people. We shall not venture a prophecy as to the outcome of this providential movement.

"At your meeting in May, 1912, you made provision for the organization of Wesley Intermediate and Wesley Senior Bible Classes. Boys and girls of the early and middle adolescent years seek companionship—Boys' clubs with boys and girls' clubs with girls. The Church must organize the boys and girls and guide the 'party' instinct toward the upbuilding of character. The athletic, the social, and the educational work of a number of organizations appeals to boys at a certain age. But it is not necessary to resort to all manner of organizations for boys when the organized Bible class may be made to meet their spiritual, as well as their physical, social and intellectual needs. They cannot be loyal to several organizations. They need only one and that should be in the Church. They will outgrow other organizations, but they will never outgrow the organized Bible class."

On the second Sunday in May the Field Secretary was guest of honor at an all-day rally of several Sunday schools of different denominations in a union Children's Day service at Mineral Campground near Sodus. The place is six miles inland from a railroad and takes its name from the splendid mineral springs that furnish ample water for such a gathering of several hundred people. The large tabernacle likewise furnished ample and comfortable seating room. The children rendered a well prepared program of song and recitation, and a choir from adjoining Sunday schools furnished special music. This, with a typical, sumptuous dinner of such "dinner on the ground" occasions, made a program that attracted people from far and near. This gave us a fine audience that needed teaching concerning better Sunday school work, and we had a fine opportunity to deliver ourselves in two regular addresses and to meet the workers in counsel about direct phases of Sunday school activity. Rev. W. R. Smith, the pastor of the Congregational Methodist Church at this place, together with "Father Ryan," an aged minister of the same Church, and whose saintly life has been a benediction in this section for many years, with their families, are exerting a fine religious influence among the people. The Wallace Agricultural High School—eight miles inland—is doing a fine work here, too, in developing educational and agricultural ideals among the youths of this section, and hence the growing demand for better Sunday schools and churches is natural. Wherever children are taught in day school by trained teachers, the Church must furnish a good grade of Sunday school teachers for them or else lose its influence over them.

Our Sunday School Board's Treasurer reports the following amounts as having been received from Children's Day collections up to May 12: Jena \$30; Rayville \$23; Haughton \$14; Lake Arthur \$14; Second Church, New Orleans, \$7.15. These all beat last

year's records, some of them magnificently, and if a like increase holds throughout the Conference our Board will be encouraged that its work is approved and appreciated. All amounts should be sent directly to the Treasurer, Mr. T. W. Hollomon, Alexandria.

SUNDAY SCHOOL NOTES.

By Miss Elizabeth Kilpatrick.

Chester Charge has good Sunday schools. There are 90 on the Antioch roll.

Hesterville Charge has 4 good schools. The one at Hesterville is really a model one.

There are 285 children in the Popular Creek Sunday school. Brother Oakes has 8 good schools in his work.

The Durant District is making good Sunday school progress and greater things are expected of these fine people.

The Beizoni Sunday school, under Superintendent Sorrell, is increasing rapidly and has a good corps of teachers.

Two out of the four Sunday schools on the Mars Hill charge are evergreen, and all will enter that good list next year.

Moorhead has 90 on the Sunday school register, and Mrs. Terry continues to do a splendid work with her Primary Department.

The new church at Ackerman has nine commodious new Sunday school rooms and immediate growth doubtlessly will be noticed.

Eupora has an average attendance of 125, and Mahan an average of 65. With such records one can readily judge the fine type of work done.

Lambert Sunday school has an enrollment of 70, and new work is being planned. These are some of the encouraging reports from the Winona District.

Louisville, in the Durant District, had 152 present the 1st Sunday in May—1-3 of the population of the town. Prof. Rundle still teaches the fine Wesley Class there.

Indianola has 91 in the Sunday school, with an average attendance of 50. They are expecting to do good work even during the heat of "the good old summer time."

There is a good and influential rural Sunday school at Marie—indeed the Winona District is making great strides along this helpful, beautiful, and corner-stone type of work.

The Lexington Sunday school has reached the high water mark. It observed Children's Day in a beautiful and appropriate manner on May 11, thus setting a fine example.

Kilmichael Circuit has five good schools and Dr. Wilburn, a busy physician, has an Adult Class there with 85 on the roll and an average attendance of 65. The teacher is invariably present.

The Sunday school at Acona, with Mr. R. P. Johnson, of our Sunday School Board, as superintendent, is making an excellent record along all lines; and there is also a good school at Black Hawk.

Bellevue Circuit has four live Sunday schools, with a really great school at Bellefontaine. Dr. Arnold, a busy but consecrated physician, has a Wesley Adult Bible Class with an average attendance of 50.

Rev. S. A. Brown writes that everything in connection with his Sunday school is prosperous. The regular attendance is 150, and Children's Day is scheduled for June 8. He adds that his teachers are faithful; that the Holy Spirit is certainly honoring the efforts of his children, and the whole school feels the uplift and inspiration.

Write these words of Martin Luther in your notebooks, all you adults who do not attend Sunday school: "Why is it that we, the elders, are spared to the world, except to train up and instruct the young? It is impossible that

the gay little folks should guide and teach themselves, and accordingly we must do it."

Inverness has an unusually good record, 40 church members and 100 in the Sunday school. But when the fact that they have a fine and interesting teachers' meeting is made known, the cause is obvious. At Isola there are 35 on the church roll and 50 in Sunday school, and these fine folk also have a good teachers' meeting.

Despite a large and growing congregation, Rev. T. H. Lipscomb, of Starkville, has gotten 20 teen age boys together and will soon organize them into a live Boy's Club or a company of Scouts. Such a class as that can transform a town and build citizens so well worth while that every Sunday school should realize its strategic importance and go and do likewise.

In every Children's Day program find something for every class in the Sunday school to do. The day should be one in which all the members, enthusiasm and talents of the entire school are utilized and should not let one class slip out of vital and working connection with its ideals.

MISSISSIPPI CONFERENCE

Sunday School Institutes, June 9-22.

The Sunday School Board of the Mississippi Conference has arranged a tour of Sunday School Institutes for the Conference, as follows: Canton, June 9, 10; Crystal Springs, June 11, 12; Prentiss, June 13, 14; Bond, June 16, 17; Montrose, June 18, 19; Shubuta, June 21, 22.

The speakers will be Mr. E. E. French, Superintendent of Supplies, of Nashville, Tenn.; Mr. R. A. Maddox, Field Secretary; Mrs. G. D. Cameron, Missionary Superintendent; Miss Daisy Magee, Elementary Superintendent, and B. F. Lewis, Chairman of the Board.

These Institutes will begin on the evening of the first day mentioned, and close with the evening service of the second day. Departmental Conferences will be held in connection with the Institute work, so that all questions can be discussed.

All Sunday school officers and teachers, and pastors and Sunday school sympathizers are invited to be present. Entertainment will be provided by the local church, if those attending will send their names to the pastor of the church in time. Come and let us make this a great time for our Sunday schools. B. F. LEWIS, Chairman of the Board.

NOTICE.

To the Pastors of the Mississippi Conference.

If you have a Junior League not listed in the last Conference minutes, please give me the name of the Junior Superintendent, as I am mailing report blanks and other special leaflets to all that I find in the minutes. Not knowing the names of all the Junior Superintendents, some of these packages will be sent to you and you will aid me greatly if you turn them over to the proper persons. I am anxious to get a correct list of all Junior Superintendents before our League Conference at Laurel from June 9 to 12. If your Junior League will be represented by a delegate, notify me and

also send name to Mr. John Kittrell, Laurel, Miss.

MRS. T. B. CLIFFORD,
Jun. Supt. Miss. Conf.

MARRIED.

At the residence of the bride's father, Mr. Delaware Wilkins, near Winchester, Miss., on Jan. 29, 1913, by Hilary Westbrook, Mr. J. W. DYESS and Miss HATTIE WILKINS.

At the residence of the bride's father, Mr. J. P. Evans, on Route 3 near Big Rock Church, on April 8, 1913, by Hilary Westbrook, Mr. LA-FAYETTE UTSEY and Miss MAGGIE EVANS.

On April 23, 1913, at the residence of the bride, on Route 2, near Fedora Church, by Hilary Westbrook, Mr. THOMAS F. SUMRALL and Mrs. MAY E. NAULDIN SINGLEY.



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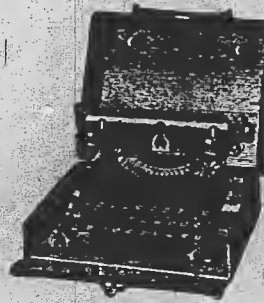
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OUR CALENDAR.

District Conferences.

Corinth, Sherman, Miss., June 12-15.
Shreveport, Pleasant Hill, La., June 19-25.
Alexandria, Columbia, La., June 12-15.
Meridian, Quitman, Miss., May 27.
Monroe, Bastrop, La., June 3.
Baton Rouge, Wilson, La., June 5-8.
Holly Springs, Tula, Miss., June 17-19.
Aberdeen, Verona, Miss., June 18-19.
Ruston District, Athens, La., July 22-25.

General Missionary Conference,
Southern Assembly Grounds, Waynesville, N. C., June 25-29.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Second Round.

Brookhaven May 28,
Meadville, at Bethel ... May 31, June 1
Hazelhurst June 4,
Pleasant Grove, at Tilton... June 7, 8
Crystal Springs June 11,
Barlow, at June 14, 15
Bayou Pierre, at June 15, 16
Gallman, at June 21, 22
ROBT SELBY, P. E.

Hattiesburg Dist.—Second Round.

Vossburg & H., at Saundersville May 25, 26
Richton May 28,
GEO. H. THOMPSON, P. E.

Jackson Dist.—Second Round.

Edwards, at Clinton..... May 25, 26
Jackson, at Rankin Street... May 28,
Sharon, at Thornton's Chapel May 31, June 1
Canton June 1, 2
Bolton, at Raymond June 4,
Jackson, at First Church... June 8,
Jackson, at Cap. Street, 8 p. m. June 8,
Mendenhall, at Bethany ... June 14, 15
Harriessville, at Baxton... June 20,
Florence, at Wesleyana... June 21, 22
PAUL D. HARDIN, P. E.

Meridian Dist.—Second Round.

Matherville, at Liberty..... May 24, 25
Buckatunna, at Chicora... May 31, June 1
Daleville June 7, 8
Waynesboro Ct., at Clara... June 14, 15
Waynesboro June 15, 16
Meridian, 7th Ave. June 18,
De Kalb, at New Hope June 20,
Moscow, at Hopewell June 21, 22
Meridian, Poplar Springs... June 25,
Porterville June 27,
Vimville, at Coker's Ch. June 28, 29
J. T. LEGGETT, P. E.

Newton Dist.—Second Round.

Neshoba, at Mars Hill..... May 24,
Philadelphia May 25,
McDonald May 26,
Lake June 1, 2
Morton and Pelahatchie, at Pelahatchie June 4,
Hickory June 8, 9
Meehan June 14, 15

Newton and Montrose June 18,
Homewood, at High Hill ... June 21, 22
Forest, at Contrelle June 28, 29
H. WALTER FEATHERSTUN, P. E.

Port Gibson Dist.—Second Round.

Utica May 24, 25
Natchez, Pearl Street May 28,
Fayette June 1, 2
Rocky Springs June 4,
Oak Ridge June 7, 8
Hamburg June 10,
Woodville Ct. June 12,
Rolling Fork, at Grace... June 15, 16
Anguilla June 18,
Mayersville June 21, 22
Silver City June 25,
T. W. ADAMS, P. E.
Lorman, Miss.

Seashore Dist., Second Round.

Derby, at Byrd's Chapel ... May 24, 25
Coalville, at Fayard's Chap'l May 28
Escatawba, at Orange Grove, Saturday before June 1
Logtown June 4
Americus, at Big Point ... June 7, 8
Wolf River, at Whittington June 13
Mississippi City and Handsboro, at Mississippi City... June 14, 15
Vanceleave, at Red Hill ... June 18
W. H. HUNTLEY, P. E.

NORTH MISSISSIPPI CONFERENCE.

Aberdeen Dist.—Second Round.

Buena Vista, at Boone Ch. May 24, 25
Fulton, at Friendship... May 31, June 1
JNO. W. BELL, P. E.

Columbus District—Second Round.

Columbus Circuit May 24, 25
Greenwood Spgs., at G. S. June 4
Smithville, at Smithville ... June 6,
Tremont, at Mt. Olive June 7, 8
J. E. THOMAS, P. E.

Corinth Dist.—Second Round.

Wheelers, at Huges Chapel... May 24, 25
Corinth, at Marvin's Chapel..... May 31, June 1
Corinth, South Side June 1, 2
Ripley, at Blackjack June 7, 8
Chalebeate, at Walnut June 8, 9
Belmont Ct. June 20
Tishomingo Ct. June 21, 22
J. H. MITCHELL, P. E.

Columbus Dist.—Third Round.

Mashulaville, at Macedonia... May 30,
Macon Circuit, at Soule's Chapel May 31, June 1
Shuqualak, at Cookville... June 7, 8
West Point June 14, 15
Artesia and Sessums, at Artesia June 15, 16
Columbus, First Church... June 22, 23
Columbus, Second Church... June 22, 24
Long View, at Steel's Chapel July 5, 6
Crawford, at Trinity July 12, 13
Mayhew, at Lebanon... July 19, 20
Cedar Bluff, at Siloam... July 25,
Mathiston, at Providence... July 26,
Sturgis, at Big Creek... Aug. 2, 3
Starkville Aug. 3, 4
Cochrane Aug. 9, 10
Macon Aug. 15,
Brooksville, at new Bethel... Aug. 16, 17
Columbus Circuit Aug. 23, 24
J. E. THOMAS, P. E.

Greenville District—Second Round.

Jonestown and Belen, at Belen June 1, 2
Rosedale and Hillhouse, at Hillhouse June 8, 9
Glen Allan June 9, 10
H. S. SPRAGINS, P. E.

Holly Springs Dist.—Second Round.

Ashland, at Shawnee May 24, 25
Toccapela, at Salem ... May 31, June 1
Randolph, at Washington... June 2,
R. A. TUCKER, P. E.

Sardis District—Third Round.

Sardis May 31, June 1

Como June 1, 2
Oakland at Tillatoba... June 7, 8
Charleston June 14, 15
Batesville June 21, 22
Pleasant Hill June 28, 29
Olive Branch July 5, 6
Crenshaw July 12, 13
Senatobia July 19, 20
Coldwater July 26, 27
Sardis Circuit Aug. 2, 3
Eureka Circuit Aug. 9, 10
Arkabutla Aug. 11,
Cockrum Aug. 16, 17
Wall Hill Aug. 23, 24
Longtown Aug. 25,
Courtland Aug. 29,
Tyro Aug. 30, 31
Lake Cormorant and Hines... Sept. 5,
Hernando Sept. 6, 7
J. W. DORMAN.

Winona Dist.—Second Round.

Winona Ct., at Bluff Spgs... May 24,
Carrollton Ct., at North Carrollton May 25, 26
Tutwiler Ct., at Cherry Hill., (a.m.) June 1,
Webb Ct., at Glendora (p.m.) June 1,
Mars' Hill, at M. H. June 5,
Kilmichael Ct., at Stewart... June 7, 8
Lambert Ct., at Marks June 14, 15
BEN P. JACO, P. E.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Second Round.

Denham Spgs., at Palmetto... May 24, 25
Mt. Hermon, at May 31,
Franklinton, at June 1, 2
Pastors' and Laymen's Institute, at Franklinton... June 2,
WM. H. COLEMAN, P. E.

Alexandria District—Second Round.

Columbia, at Grayson May 24, 25
Opelousas May 28
Oakdale May 30
Bon Ami and Carson... May 31, June 1
Harrisonburg June 7, 8
H. W. MAY, P. E.

Baton Rouge Dist.—Third Round.

District Conference in Wilson June 5, 8
Wilson, at Wilson, 4 p.m. June 7,
St. Francisville, at New Hope June 14,
Clinton and Jackson, at Concord June 21,
General Missionary Conference, at Southern Assembly, Waynesville, N. C. ... June 25, 29
Seashore Divinity School, Seashore Camp Ground, June 25 to July 3
Plaquemine, at Cottonwood... July 5, 7
Baton Rouge, First Church, 8 p. m. July 7,
Zachary, at Slaughter... July 13, 14
Port Vincent July 19, 20
Baton Rouge, Second Church July 20, 21
Baker, at Bethel..... July 26,
Denham Springs July 27, 28
WM. H. COLEMAN, P. E.

Lafayette Dist.—Second Round.

Lake Arthur May 24, 25
Evangeline Ct May 26, 27
Vermillion Ct May 28, 29
Acadia Ct May 31, June 1
Bell City Ct. June 7, 8
Jennings June 14, 15
R. H. WYNN, P. E.

Monroe Dist.—Second Round.

Mer Rouge and Oak Ridge, at Mer Rouge, a. m. May 25,
Bastrop, at Collinston, p.m. May 25,
Oak Grove, at Oak Grove... May 28,
Lake Providence May 29,
Brooklyn June 1,
WM. SCHUHLE, P. E.

Ruston District—Second Round.

Simsboro, at Antioch May 24, 25
Cotton Valley, at Spring Hill May 30

Arcadia May 31, June 1
Minden June 7, 8
BRISCOE CARTER, P. E.

Shreveport Dist.—Second Round.

Wesley, at Davis Springs... May 24, 25
Coushatta, at Coushatta... May 25, 26
South Mansfield, at Kingston June 1, 2
Tula June 8,
PAUL M. BROWN, P. E.

HIGHLY IMPORTANT.

The Second General Missionary Conference of the Methodist Episcopal Church, South, will be held on the Southern Assembly Grounds, Lake Junaluska near Waynesville, N. C., June 25-29, 1913.

The indications are that the aggregate attendance will be quite large, covering a wide area of the Church.

NOW

As every one attending said Conference is expected to register in advance by sending name, address and \$1.00 registration fee, stating amount and character of entertainment desired to Rev. C. F. REED, Secty.,

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it is HIGHLY IMPORTANT

that such notice be given at once for two good reasons. First, that the most desirable accommodations may be secured in ample time. Second, to prevent unduly rushing the Entertainment Committee at the last moment.

May we, therefore, ask all who have any expectation of going to the Conference to sit right down before taking another meal and send in name and registration fee?

The brief moral is—DO IT NOW.

J. R. PEPPER, President.

Laymen's Missionary Movement
Methodist Episcopal Church, South.

Arrange for a two weeks' stay. Bible Conference follows directly after Missionary Conference. Railroad tickets are good until July 13th.

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Woman's Missionary Work

Edited by Mrs. R. F. Harrell, Centerville, Miss.
Conference Press Superintendents:
 Louisiana Mrs. A. C. McKinney, Ruston, La.
 Mississippi Mrs. J. L. Neill, Hattiesburg, Miss.
 North Mississippi Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

NOTICE.

At the recent Annual Meeting of the North Mississippi Conference Society, Mrs. A. C. Yeager resigned as Press Superintendent, and Mrs. Walter Campbell of Winona was elected to fill the vacancy. Please note the change, and send all of your missionary items to the new Superintendent.

MEETING OF THE NORTH MISSISSIPPI WOMAN'S MISSIONARY SOCIETY.

The first Annual Meeting of the North Mississippi Woman's Missionary Society, M. E. Church, South, was held at Grenada, Miss., May 3-7. All the officers and District Secretaries were present except the 3d Vice-President, who was detained by illness in her family. The large delegation present gave close attention to the program that had been so efficiently prepared by those who had it in charge.

We were indeed fortunate in having with us Mrs. A. L. Marshall, Editorial Secretary of the Woman's Missionary Council, from Nashville; Miss Womack, who is doing such a splendid work at Meridian as deaconess; our own Miss Knapp, deaconess, who has opened up for us a much needed work at Corinth, and Mrs. S. S. Harris, a returned missionary from China, who gave such realistic reports of the work, and the needs of China that new determination was awakened in the hearts of all to make the Home Base stand firm in its efforts to help this new Republic to begin on a firm Christian foundation. Local and visiting ministers showed deep interest in the sessions. The Secretaries of the Departments reported an increase in both members and money. The Foreign came nearer to raising its pledge of \$3000 than ever before, and the Home Department raised something like \$45 more than the \$1000 pledged. Out of the 105 auxiliaries reported by the Home Secretary and the 77 by the Foreign Secretary, 53 are united. The Treasurers' reports showed, aside from local work, \$11,855.56 raised by the two departments for missionary purposes, there being almost an equal amount raised by each department. It was with great regret that we learned that Mrs. W. W. Scales, Jr., wished to retire from the work. Mrs. Scales had served for two years, most efficiently, as President of the Home Mission Society. When the union was effected she was chosen as president of the United Society, and amidst all the confusion of reconstruction she has kept a cool head and has steered the work safely, so we feel that her position will be hard to fill, yet in the person of Mrs. Vic Thompson Hoyle, of Tupelo, we feel that the work has been placed in safe hands.

The new officers for the ensuing year are: President, Mrs. Vic Thompson Hoyle, Tupelo; 1st V. Pres., Mrs. S. M. Thames, Hernando; 2nd V. Pres., Miss Lillie Hartwell, Water Valley; 3rd V. Pres., Mrs. J. W. Conger, Vaden; 4th V. Pres., Mrs. Walter Trotter, Winona; Sec. For. Dept., Mrs. T. M. Clark, Verona; Sec. Home Dept., Miss Louise Dunstan, Winona; Treas. For. Dept., Mrs. G. C. Jones, Belen; Treas. Home Dept., Mrs. W. W. Willburn, Lexington; Rec. Sec., Miss Mamie Buckley, Winona; Supt. Supplies, Mrs. Susie Thomas, Starkville; Auditor, Mrs. C. B. Vance, Batesville; Supt. Hospital Memorial, Mrs. L. C. Short, Como, and Supt. Press and Literature, Mrs. Walter Campbell, Winona.

District Secretaries.

Aberdeen District, Mrs. Chas.

Roberts, Nettleton; Columbia District, Mrs. J. W. Woodward, Columbia; Corinth District, Miss Corinne Rogers, New Albany; Durant District, Mrs. Geo. Beall, Jr., Durant; Holly Springs District, Mrs. T. J. Binford, Water Valley; Greenville District, Mrs. Elizabeth Clark, Cleveland; Sardis District, Mrs. J. V. Sanford, Sardis; Winona District, Mrs. H. M. Bryan, Carrollton.

FROM OUR MISSISSIPPI PRESS SUPERINTENDENT.

In a personal letter from Mrs. Neill, our new Press Superintendent for the Mississippi Conference Society, she writes as follows: "I will send you items as often as I can, but unless the auxiliaries respond a great deal freer than they did when I had charge of this office about three years ago, I am afraid we will not come up to the standard set for us. Now please don't think I am a pessimist, I am just telling you this so you won't expect too much of us. We will do the best we can though, and pray that the work may bring forth much fruit for the Master." Let us give Mrs. Neill a pleasant surprise, by keeping her supplied with live missionary items. It won't take much effort on our part, and will mean so much to her.

Without the Fifth Commandment, and without the thirteenth chapter of Romans, respect for parents and for authority in general is more highly developed in heathen China than in Christian America. And without a knowledge of the Prince of Peace the Chinese have yet outstripped our Western nations in the art of keeping peace. What a vision, then, of the fulfillment of the prophecy, "Peace on earth, good will to men," is presented when we think of a Christian China and of her contribution to the development of the world's interpretation of Christianity!—R. D. Smart, Jr.

WANT SAILOR'S REST AT GULF-PORT CONTINUED.

At the recent annual meeting of the Mississippi Conference Society a resolution was introduced in regard to the Sailor's Rest at Gulfport, Miss. Rev. W. H. Huntley, presiding elder of the Sea Shore District, spoke in behalf of the work. The President and Secretary of the Board of Missions, and several visiting ministers took part in the discussion. Rev. W. T. Griffin, who has charge of the work, was present, and while he manifested much interest, he did not take much part in the discussion. It was the unanimous opinion of the Missionary Conference that the work should be continued.

DO ONE OR THE OTHER!

If you are troubled with boils, carbuncles, old sores, bruises, burns, festering wounds, ulcers, or some other painful skin ailment, or tumors, etc., either write Dr. W. F. Gray & Co., 806 Gray Building, Nashville, Tenn., for a free sample of Gray's Ointment, or get a 25c box from your druggist, or by mail from the manufacturer. This splendid preparation arrests all pain and prevents complications from these skin eruptions which so often prove disastrous, and is considered to-day, by eminent physicians the world over as a most effective remedy. You can always depend upon Gray's Ointment for speedy and permanent relief from any skin eruption or inflammation and as a preventive of blood poison. It is a friend that will never go back on you. Your medicine chest is incomplete without it. Write for free sample.

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Insure against cotton rust by side dressing of 200 lbs. Kainit
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REVIVAL AT KENTWOOD, LA.

On April 27 we began a revival at Kentwood, assisted by our presiding elder, Rev. W. H. Coleman. Brother Coleman presented the gospel in a very forcible and attractive way for four days. On the last night that he was with us, there was a spirit of deep conviction upon the people, and we felt assured that God was going to give us a victory at Kentwood.

According to our plans, Dr. C. K. Dickey, pastor of our church at Somerset, Ky., succeeded Brother Coleman on Friday, May 1. Dr. Dickey having been an old college friend of the pastor, we felt safe in turning over the meeting to him as a leader. It was agreed by the pastor and his assistant that we would set up an old-time altar, and that we would work and pray for old-time conversions. We had seen people converted at the altar in the old State of Kentucky, and we believe that God is no respecter of persons or places. Hence the altar was erected and the call made, but none came. We, therefore, saw that if God was to have a victory much praying would have to be done. We began a series of cottage prayer meetings in different parts of the town. One remarkable thing about some of these prayer meetings was that on two or three occasions the pastor found almost the entire congregation on the mourners' bench. The prayer meeting had been set to pray for conversions, and those who came, after an examination, confessed that they themselves needed conversion.

The first person who came to the altar was a man about 40 years of age. He had been a Christian, but had neglected his duty and consequently had backslidden. Dr. Dickey had him to bow in the presence of a large congregation. Prayer was made for him and he prayed aloud for himself. As he prayed he wept bitterly and in time the Lord saved him. He arose and testified that the Lord had received him again. This man's conversion and testimony, near the beginning of the services, convinced our people that we were expecting a complete surrender to God, and that we had not planned a mere "hand lifting" or "hand shaking" meeting.

As to results, eternity alone will be able to give a full and an accurate account, but as we see results at present they are as follows:

The entire corps of Sunday school teachers, the majority of the members of the Missionary Society, and some others from the congregation were thoroughly revived. Ten persons from fifteen to forty years old were converted or reclaimed at the altar. Nine persons were received into the Church by profession of faith and three by certificate. Nine subscriptions or renewals to the New Orleans Advocate were taken.

It was quite a pleasure to us to work with Dr. Dickey. Sixteen years had passed since we were together as students in the Kentucky Wesleyan College. We soon found that Brother Dickey had been growing in grace and also in knowledge. He is a man of strong faith. He lives very close to God at all times. His one purpose seems to be to magnify his Lord and Savior, and the Lord sets his approval upon his ministry. The people of Kentwood will not soon forget his strong sermons and his earnest efforts to lead them to Christ. We would consider any pastor fortunate to secure the assistance of Dr. Dickey in a revival.—R. S. Walton, P. C.

THE WINONA DISTRICT CONFERENCE.

Wise foresight and skillful planning by Rev. B. P. Jacob made the Winona District Conference a success from first to last. The sermon by John Ritchey Thursday evening set a high standard, which was closely followed. By setting aside the authorized version, Rev. T. H. Lipscomb preached a helpful and wholesome sermon from a text impossible to understand without the aid of learned critics. The ser-

mon by J. E. Cunningham was thoughtful, spiritual, and felicitous.

Reports by pastors showed a good degree of prosperity, and brought to view the need for great diligence in occupying new fields which are white unto harvest in our wonderful Delta. It is to be hoped that our next Annual Conference will arrange two Districts wholly within this Delta. Indeed, there is work there for three presiding elders, but we are too conservative and spend too much time tithing anise, mint, and cummin to do more than two-thirds of the needed going forward. If resolutions would bring in the kingdom the world would have been saved long ago. We need to work more and pass fewer resolutions. Therefore resolved that we resolve to go to work.

The educational interests were well represented by Dr. Watkins for Millsaps, Brother Countiss for Grenada, and Brother Lipscomb for the General Board. These beloved brethren greatly refreshed our spirits by their genial companionship and helpful ministrations. The Sunday School Board sent to us their very best in R. M. Weaver and Miss Kilpatrick, also beloved. The Conference gave formal expression to its pleasure and appreciation of their presence. H. A. Sorrels, R. Thayer, J. R. Bingham, and T. L. Wilburn were elected lay delegates to the Annual Conference, with N. C. Eudy and E. V. Hughston as reserve delegates. E. V. Hughston, of Greenwood, was elected District Lay Leader. The Conference telegraphed its love and sympathy to Rev. J. W. Raper, now in the Baptist Hospital of Memphis. If our numerous resolutions ever end in fruition we will have our own hospital for our own people and for others. By resolution we accepted "our part" of the apportionment. Will we pay it? When? Nothing is so easy as to pass resolutions, except to appoint a committee. We are experts at both.

The coming of Bishop Murrah on Saturday deepened and widened the interest of the first day. He is a masterful president. He preached on Saturday and Sunday with pith, point and power. The Church is reaping richly from his visits to the Far East. But we need him here. Therefore resolved that he be appointed to us next time. Our educational and other interests need his wise guidance. Ovid A. Clark and C. R. A. Brantley were recommended to the Annual Conference for admission on trial into the travelling connection.

This resolution was adopted: "Resolved that we as a District Conference sincerely regret the announced purpose of Rev. R. A. Meek to withdraw from the Advocate as its editor; that we urge him to reconsider his decision if possible, and leave the way open for his re-election by the Publishing Committee at the proper time, and that we most heartily commend and endorse his editorial utterances, and general management of our Advocate."

Rev. H. M. Ellis powerfully and persuasively presented the proposed Methodist Hospital, which we have built forty times in resolutions twice resolved. Rev. W. M. Williams captured everybody for the Orphans' Home, which long since passed the resolution stage. The conference resolved and appointed a committee to raise annually \$200 to be loaned without interest to students for the ministry attending Millsaps College. We have a fine young man ready for next session.

Everybody was delighted with Belzoni and her hospitable citizens, and will be only too glad when we can go there again. Friends of John T. Turner, J. M. Spencer, and Rev. T. J. Newell of blessed memory, so long and so helpfully identified with the Winona District, were greatly gratified to find their representatives so prominent and so useful in the affairs of that growing city and of our aggressive church. Being the first people there we built our house of worship near the river landing, at a time when there was no other landing. The town of that day has now become a city with two railways, as well as one

The Best Way? Go To Your Doctor

No sense in running from one doctor to another! Select the best one, then stand by him. No sense in trying this thing, that thing, for your cough. Carefully, deliberately select the best cough medicine, then take it. Stick to it. Ask your doctor about Ayer's Cherry Pectoral for throat and lung troubles.

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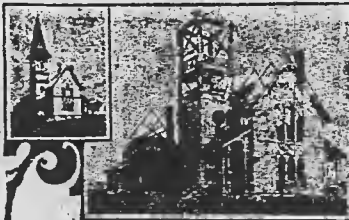
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river, and has grown up around the railway stations. Our people will secure a more eligible location and will build a modern Sunday school church of brick. When completed we will go again to rejoice with them. Meantime the conference resolved to go to Europa next time, where already we have one of the best and most attractive houses of worship in all this section. J. R. BINGHAM, Secretary.

VARICOSE VEINS.

"Varicose Veins" is the name that has been given to veins that have become permanently and pathologically dilated. Varicosities are not confined to any particular part of the body, but when referred to as "varicose veins" most commonly occur in the lower limbs. They manifest themselves as irregular protuberances on the surface, soft to the touch, and causing a bluish appearance in the surrounding skin. They become extremely painful, especially to those constantly on their feet. The cause is an obstructed circulation of the blood causing undue pressure on the walls of the veins, which give way and dilate. Unless relieved, obstinate ulcers are liable to form; and in some cases the veins and skin burst and serious hemorrhages occur.

The treatment of varicose veins is quite difficult. A prominent physician has said, "The difficulty of treating ordinary ulcers or varicose veins has always been the source of much irritation to the physician and surgeon, and especially so when the leg is the part involved." Absolute rest is demanded, in order to relieve the blood pressure, and the use of elastic bands or stockings to support the walls of the blood vessels.

In the last few years Absorbine, Jr., which is an analgesic, germicidal, stimulant liniment and discutient, has been found very efficient in the treatment of even vicious cases of varicose

veins of long standing. It relieves the pain, stimulates the circulation, and disperses the morbid matter which has accumulated. Being composed of vegetable extracts and essential oils non destructive of tissue, it may be applied without danger even if ulcers have formed; and because of its germicidal and healing properties, will prove beneficial.

Absorbine, Jr. is manufactured by W. F. Young, P. D. F., of 466 Temple Street, Springfield, Mass., who will on request send descriptive booklet and, if you enclose 10c in stamps, a liberal trial bottle.

Sold by leading druggists at \$1.00 for 4 oz. bottle and \$2.00 for 12 oz. bottle; or delivered to you by the manufacturer, all charges paid and safe delivery guaranteed, at these prices.

TERRIBLE PICTURE OF SUFFERING.

Clinton, Ky.—Mrs. M. G. McElroy, in a letter from Clinton, writes: "For six years, I was a sufferer from female troubles. I could not eat, and could not stand on my feet, without suffering great pain. Three of the best doctors in the State said I was in a critical condition, and going down hill. I lost hope. After using Cardui a week, I began to improve. Now I feel better than in six years." Fifty years of success, in actual practice, is positive proof that Cardui can always be relied on, for relieving female weakness and disease. Why not test it for yourself? Sold by all druggists.

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The worst cases, no matter how long standing, are cured by the wonderful, old reliable Dr. Porter's Antiseptic Healing Oil. It Relieves Pain and Heals at the same time. 25c, 50c, \$1.00.

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JACKSON DISTRICT CONFERENCE.

The Jackson District Conference convened at the Methodist Church at Flora, Miss., Wednesday morning, May 14, at 9 o'clock. The opening sermon had been preached the evening before by Rev. R. P. Fikes. After devotional exercises, led by the capable presiding elder, Rev. P. D. Hardin, C. N. Guice was elected secretary. The work of the Conference was done rapidly, yet sufficient time was given to everything, and no interest of the Church, nor work of the District Conference was neglected. The presiding elder was brotherly and considerate throughout.

We enjoyed the presence of Rev. I. B. Robertson, an honored superannuate of the Mississippi Conference. He was a blessing to us. Revs. A. M. Ellis, J. L. Green, W. M. Williams, R. Seiby, T. W. Adams, L. L. Roberts, and W. F. Long added to the interest and effectiveness of the Conference by their presence and addresses. Mr. R. A. Maddox, Mrs. Sam Ewing, and Mrs. G. D. Cameron represented the Sunday school and Missionary work of the Church.

After the presentation of the work of the Seashore Divinity School by Brother Seiby, a layman of the Conference introduced a resolution, which was unanimously adopted, urging every church in the District to raise the money and send the pastors to this session of the School. Of course the preachers all said Amen! and are hoping to hear from this action of the laymen.

Resolutions commending the Editor of the Advocate and Brother Maddox, the Field Secretary of the Mississippi Conference Sunday School Board, and one concerning the death of Brother A. G. Worrell, were passed by a rising vote, and the secretary was ordered to send them to the Advocate for publication. The preaching of the Conference was done by Revs. R. P. Fikes, H. M. Ellis, J. W. Ramsey, A. F. Smith, and N. B. Harmon. Rev. J. L. Green was elected to local deacon's orders.

Of course, it goes without saying, the hospitality of Flora abounded and Brother McKeown and his accomplished wife have the situation there well in hand.

J. M. Morse, G. P. McKeown, R. P. Fikes, and W. A. Terry were elected on the ad interim committee for licensing and recommendations to the Annual Conference.

Dr. J. M. Sullivan was elected lay-leader for the District. R. W. Millsaps, S. B. Watts, C. L. Roy and W. E. Harris were elected delegates to the Annual Conference, with J. M. Sullivan and R. A. Maddox alternates.

Revs. J. D. Ellis and R. Bradley, Chaplain and Assistant Chaplain of the State Farms, were present and told us of the work that is being done in a spiritual way for the convicts.

Taking it throughout, it was a delightful and profitable session. The reports of the preachers were encouraging, and the yearning of their hearts was for spiritual things. The report of gracious revival seasons from some

of the charges and the plans for them in the others, were indeed refreshing. The Conference adjourned sine die, Friday, May 16th, at noon.

C. N. GUICE,
Secretary.

REVIVAL AT LAUREL, MISS. (KINGSTON.)

Dear Doctor Meek: On Wednesday evening, May 21, we closed a 17 days' revival meeting at the Kingston (Laurel) Methodist Church which was undoubtedly one of the best meetings I ever attended. Fourteen persons united with our Church, eleven on profession of faith and three by letter; several new family altars were established; scores of church members, some of whom were without definite religious experience, were greatly blessed and led to make a new and thorough consecration, and nearly all the Christians of this portion of the city, irrespective of denomination, received a great spiritual uplift. Ten of the new members are heads of families. Several of the services were a veritable Pentecost, so sensibly was the Holy Spirit present, and there were a number of bright conversions of the old-time sort. The meeting was conducted by Rev. Dan Kelly, our Conference Evangelist, who is absolutely fearless in his denunciation of sin, but whose heart is aglow with love for the sinner. Brother Kelly preaches the Word with marvelous pathos and power, and never fails to captivate his hearers. Brother John Kelly was on hand with his cornet, and helped greatly in the music. During the latter part of the meeting we worshiped in the Kingston Baptist Church, which was kindly tendered us by our Baptist brethren, our own house of worship being inadequate to accommodate the large crowds in attendance.

One of the most gratifying features of the meeting was the fraternal spirit which was manifested by the pastors and people of the other churches of our city. As Brother Kelly was nearly a week late in arriving, Rev. Geo. D. Booth, pastor of the Presbyterian Church, Rev. J. H. Cranford, pastor of the Kingston Baptist Church, and Rev. E. Hall, of the Protestant Methodist Church, each preached once for us in the first week. We are very grateful to these brethren for the excellent service they rendered.

At the closing service of the meeting a collection, which amounted to \$58, was taken for the purpose of putting our house of worship in good repair. New pews of handsome pattern were ordered several weeks ago, and will be installed next month. Including those who joined during the recent meeting, forty new members have been received this year. Our Sunday school is larger and better, I am told, than it has ever been. Brother S. Freeman is the efficient superintendent. For these and other gratifying results we thank God and take courage.

Yours fraternally,
M. M. BLACK.
Laurel, Miss.

PLAN OF EPISCOPAL VISITATION.

1. Bishop A. W. Wilson—Louisville, Campbellsville, Ky., Sept. 24, 1913; South Carolina, Rock Hill, S. C., Nov. 26, 1913; Baltimore, March 25, 1914.
2. Bishop E. R. Hendrix—Illinois, Murphysboro, Ill., Aug. 28, 1913; Western Virginia, Huntington, W. Va., Sept. 3, 1913; Kentucky, Somerset, Ky., Sept. 17, 1913; Alabama, Montgomery, Ala., Dec. 3, 1913.
3. Bishop W. A. Candler—South Georgia, Macon, Ga., Nov. 26, 1913; Mississippi, Natchez, Miss., Dec. 3, 1913; Louisiana, Crowley, La., Dec. 10, 1913; Cuban Mission, Santa Clara, Cuba, Jan. 15, 1914.
4. Bishop H. C. Morrison—Florida, Tallahassee, Fla., Dec. 17, 1913; Mexican Border Mission, Feb. 12, 1914; Central Mexico Mission, Feb. 19, 1914; Northwest Mexican Mission, Feb. 26, 1914.
5. Bishop E. E. Hoss—Denver, Aztec, N. M., Aug. 23, 1913; Missouri, St. Charles, Mo., Sept. 3, 1913; Southwest Missouri, Nevada, Mo., Sept. 17, 1913; St. Louis, Jackson, Mo., Sept. 24, 1913.
6. Bishop James Atkins—New Mexico, Albuquerque, N. M., Oct. 15, 1913; West Texas, San Antonio, Tex., Oct. 22, 1913; Central Texas, Temple, Tex., Nov. 12, 1913; Northwest Texas, Vernon, Tex., Nov. 19, 1913; North Mississippi, Tupelo, Miss., Nov. 26, 1913.
7. Bishop Collins Denny—Holston, Cleveland, Tenn., Oct. 1, 1913; Tennessee, Cookeville, Tenn., Oct. 8, 1913; Virginia, Danville, Va., Nov. 12, 1913; North Georgia, Elberton, Ga., Nov. 19, 1913.
8. Bishop J. C. Kilgo—German Mission, Castelli, Tex., Oct. 16, 1913; Arkansas, Eureka Springs, Ark., Nov. 12, 1913; Little Rock, Pine Bluff, Ark., Nov. 19, 1913; White River, Clarendon, Ark., Dec. 3, 1913.
9. Bishop W. B. Murrah—Japan Mission, Arima, Japan, Aug. 22, 1913; Korean Mission, Seoul, Korea, Sept. 5, 1913; China Mission, Huchow, China, Oct. 16, 1913.
10. Bishop W. R. Lambuth—Brazil, Petropolis, Brazil, Aug. 7, 1913; South Brazil, Porto Alegre, Aug. 28, 1913; Africa.
11. Bishop R. G. Waterhouse—Montana, Stevensville, Mont., Aug. 13, 1913; East Columbia, Milton, Ore., Aug. 20, 1913; Columbia, Coquille, Ore., Aug. 27, 1913; Pacific, Hollister, Cal., Oct. 15, 1913; Los Angeles, Santa Ana, Cal., Oct. 22, 1913.
12. Bishop E. D. Mouzon—West Oklahoma, Norman, Ok., Nov. 5, 1913; East Oklahoma, Talequah, Ok., Nov. 12, 1913; Texas, Nacogdoches, Tex., Nov. 26, 1913; North Texas, Clarksville, Tex., Dec. 3, 1913.
13. Bishop J. H. McCoy—Memphis, Martin, Tenn., Nov. 5, 1913; North Alabama, Anniston, Ala., Nov. 12, 1913; West North Carolina, Charlotte, N. C., Nov. 26, 1913; North Carolina, Oxford, N. C., Dec. 3, 1913.

Fall meeting College of Bishops, St. Louis, Mo., Oct. 30, 1913.

COLUMBUS, MISS., SECOND CHURCH.

Dear Dr. Meek: We have just closed the greatest meeting in the history of Second Church. The services were conducted under a large tent and the preaching was done by Rev. A. C. Holder, of Shreveport, La. Dr. Holder is a strong, forceful preacher and a tireless worker. He leaves nothing undone to lead sinners to Christ. The singing was led by Prof. Price, of Chattanooga, Tenn., who impressed the people with the gospel by the power of song as, perhaps, they had never been before. Our membership was wonderfully revived, and scores were converted and gave their names for membership in the various churches. We all feel much better prepared for our work and we hope to see yet greater results from our great meeting. On Thursday, before the meeting began on Sunday, the members and friends of the church, led by the Women's Missionary Society, gave the pastor's family a most glorious pounding, which included almost every thing to eat. We certainly appreciate such deeds of kindness as this and the more so, when it is done by such people as the ones who pounded us here, and is done in the way they did it. We have some of the finest and most loyal people in this church that I ever served. We are expecting the Lord to do great things for us. As my meeting is now over I would like to help a few of the brethren in their revivals during July and August. I have had several years' experience in revival work with the best revivalists of the Church, and the Lord has blessed my work in the past in giving me some great meetings. Write me at 1402 Bell avenue, Columbus, Miss.—J. H. Bass, P. C.

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NEW ORLEANS CHRISTIAN ADVOCATE

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"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2989.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, JUNE 5, 1913

CHAS. O. CHALMERS, Publisher.

Editorial

FAITHFULNESS THE NOBLEST VIRTUE.

Men love the showy gifts, but they are by no means the best. The finest trait of character that any one can possess is fidelity, and this is within the reach of all. Not every one can be brilliant, or learned or eloquent, but there is none who cannot be true to his convictions—to the obligations of life. The noblest work of God is the dependable man—the man who is incapable of betraying a trust. Such a man would rather go down in defeat than to win by compromising principle. He had rather be right than to wear the world's proudest laurels. Who does not admire the Roman sentinel who died at duty's post and whose skeleton for seventeen hundred years stood guard in the buried city of Pompeii? Who does not honor the character of Robert E. Lee who, at the outbreak of the Civil War, turned away from the glittering prizes held up before him by the powerful and resourceful North, to cast his lot with the weak and poorly prepared South? Where is the man whose heart is not thrilled by the story of the noble six hundred who made that famous charge on the field of Balaklava?

"Theirs not to make reply,
Theirs not to reason why,
Theirs but to do and die."

But the greatest example of fidelity in the world's history is that of our Lord. The promise of all the kingdoms of the world and the glory of them, could not swerve him from duty's thorny path to the cross. He must be "about his Father's business." The infinite obligations of his mighty mission were ever present in his mind. "It is finished," he exclaimed amid the awful agonies of the crucifixion. St. John in his glorious vision of Christ, described in the 19th Chapter of Revelation, first tells us that he was "Faithful and True;" and then that "on his head were many crowns," and that he was the "King of kings and Lord of lords." Faithfulness to God is the only way to real nobility and the highest glory. "Thou hast been faithful over a few things, I will make thee ruler over many things." And not merely those who are conspicuous in their fidelity to the Master, but also those who are faithful to him in obscurity will hear this sweet plaudit. The Omniscient Eye will overlook none. But the true alone will find their way into the final Paradise.

"LAITY RIGHTS" IN THE NORTHERN CHURCH.

The Methodist Episcopal Church, North, has approximately 3,200,000 members, and its last General Conference was composed of 821 delegates. Of the delegates to the last General Conference of that Church only 24 were women, of whom 7 were from foreign Annual Conferences and 5 were from Negro Conferences in the United States. Twenty of the reserve delegates elected to the General Conference were women,

six of them being elected by Negro Conferences in the United States and three by Annual Conferences in foreign lands.

The number of women in the last General Conference, held in May, 1912, at Minneapolis, was smaller than the number in the General Conference, held in Baltimore in May, 1908, although the female delegates from Negro Conferences numbered about the same in both the Conferences of 1908 and 1912.

Such results seem hardly to justify the amount of agitation for "laity rights" by which that great Church was disturbed so long. In its white Conferences in the United States no female delegates were elected outside of the States of California, Ohio, Illinois, Washington, Michigan, Kansas, Indiana, New York, Massachusetts, and Wisconsin. One reserve female delegate was elected by their St. Louis Conference.

It seems that in our sister Church, although it occupies a section of country more radical than the South, very few women care for "laity rights." Perhaps most of their women are detained at home by the conditions and obligations involved in motherhood, so that they could not attend a General Conference if elected. Most of their women, if they are like the women in our Church, will not exercise their "laity rights" even in a Church Conference. But perhaps when the words "laity rights" are used only membership in the General Conference is meant. Very few want that, and the few are given place and power from which most of the mature women of the Church are barred by the sacred facts of maternity. Why discriminate against motherhood?

MR. CARNEGIE'S PROPOSED GIFT TO VANDERBILT.

The press dispatches report that Mr. Andrew Carnegie has conditionally offered to give \$1,000,000 to the Medical Department of Vanderbilt University, \$200,000 of which is to be given at once for the erection and equipment of buildings, while the interest on the other \$800,000 is to be paid annually for the maintenance of the school through the Carnegie Corporation. It is stated that Mr. Carnegie wants the management of this Department to be turned over to a small board of seven members, one of whom shall be Chancellor Kirkland and three others of whom shall be men eminent in medical and scientific work. The Executive Committee of the Board of Trust are said to have already agreed to the terms of the gift and to have signified their willingness to accept it.

This is a large donation, and if given in the right spirit and under proper conditions, it should have hearty commendation. But before we applaud the offered benefaction we must be more definitely informed as to the terms prescribed. It is well known that Mr. Carnegie is not a friend to church schools; his discrimination against them in the matter of pensioning teachers is the most damaging blow that was ever struck them. Chancellor Kirkland also has abundantly demonstrated that he cannot be trusted to take

care of the interests of the Southern Methodist Church. What we fear is that the requirements laid down by the great money magnate will necessitate a complete repudiation of the Church's influence in this Department of the University. We hope, however, that such is not the case, and that the proposed transaction is of a character to command the approval of loyal and high-minded Southern Methodists.

THE FEW.

Ideal conditions in the Church are to be hoped for, of course, for the future. When that day comes the citizenship of the State will be co-extensive and identified with the kingdom of heaven upon earth. But what we are concerned about in these remarks is the distribution of the work of carrying forward the kingdom. In that ideal day all men will labor, shoulder to shoulder, every one as he is able, to carry out the purposes of the Church as it represents the Kingdom. But until that day comes, the distribution of this labor will remain glaringly unequal. And it looks as though we will have a long time to wait.

Among church people one often hears the complaint that this person or that person is failing to do his duty. How the Church would move if only everybody would do what he ought to do! There are the collections. Say the Church has three hundred members. Suppose everybody would give as he should. How easily would all the obligations of the church be met and over-balanced! There is the Sunday school. Why does not every mother see that her children get up and start to Sunday school on time? The air is filled with wailings because others fail to do their duty.

Far be it from any Christian to encourage such neglect, or even to have people think he approved it. But one must certainly do his part and not wait for the other person to do his. One might wait forever. And many good causes have failed, not so much because some refused to do their duty as because those who were willing to do their part waited for others to do theirs. While one should not try to usurp the place and duties of others, it is well to go ahead and carry the burden alone if there is none willing to assist. The kingdom has moved forward in this way since the beginning. It is not ideal, but it has proven effective.

Somehow, there seems to be a concentrated power in the few. Two or three who move onward, smiling and happy, can remake a dead church. Through wise leadership interest may be aroused and the whole membership inspired to larger action. God uses the few in most of his great enterprises. Most individual churches are made possible through the faithfulness of the few. And while the church community moves on indifferently, enjoying the church life and its unparalleled benefits, and does not appreciate the burdens it places upon the shoulders of the few, that soul-born consciousness of sacred duty done and loving service rendered, a thousand times repays for the suffering and toil. Hear the words of the Master: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."—C. A. B.

HON. BIRD COLER CONDEMNS AMERICAN EDUCATION.

By Bishop W. A. Candler.

The interest of the American people in the matter of education is unprecedented in the history of nations. Beside the vast sums appropriated by States and municipalities for common schools and the legislative appropriations to State universities, immense gifts are made every year by private individuals to institutions of learning and boards of education. Such gifts are without precedent in ancient or modern times, and the volume of these gifts grows greater with each passing year. Let us note a few which have been made since the opening of the year 1913: Mrs. R. N. Carson has left by will \$6,000,000 for Carson College. Mr. Ferris Thompson has left \$3,000,000 to Princeton University. The will of the late Robert P. Doremus, a business man of New York City, was recently probated and it was found that his entire fortune of between \$3,000,000 and \$5,000,000 had been left to Washington and Lee University. Other gifts besides these have also been made; but these are sufficient to show how strongly the current of generosity upon the part of the rich among us sets toward educational institutions.

All of this is certainly creditable to our country. It shows that other motives than the motives of commercialism are operating in the hearts of at least some of our people of wealth. Evidently many of them believe that there is something better than money; something into which money can be turned and thereby its value be increased. By these great gifts the givers declare their faith in the truth that "man shall not live by bread alone."

But, while recognizing the generous purposes which inspire such gifts, it is not improper to ask, Are the givers doomed to disappointment in the fruit of their giving? Is much of the education given in the United States resulting in the good which it should accomplish? Many thoughtful men are answering flatly and positively, "No."

Here, for example, is the Honorable Bird S. Coler, a notable political leader in New York City, who in his recent book entitled "Two And Two Make Four," denies outright that our educational work is promoting the welfare of the nation. He says in one place in his book, "The public schools in this country are not making for righteousness. There is not an educator of any note in this country who has not admitted this. The metropolis of this country is thug-ridden. It has developed a new type of criminal, a conscienceless, fearless young brute who murders for hire, and recognizes no moral accountability and no social obligation." Mr. Coler attributes this result to the godlessness of American education, and he says, "The relationship of the godless school to the growing viciousness among our people did not come to me as a religious man but as a practical man, a public officer administering a municipal office."

Mr. Coler not only condemns the common schools because religious instruction is excluded from them; but he is even more emphatic in his condemnation of colleges and universities which exclude Christian teaching. He insists that morality can not exist if religion perish, and that no sort of ethical culture can take the place of positive faith; and he deprecates the creation of "a great fund for such colleges as shall abandon Christ after having been founded in his name."

However one may differ with some of the things which Mr. Coler puts into his book, his conclusion that irreligious education results in immorality can hardly be denied. In this view he is supported by both philosophy and history. Historians and philosophers, including even some skeptics, have reached the same conclusion. Thomas H. Huxley said, "There must be a moral substratum to a child's education to make it valuable, and there is no other source from which this can be obtained at all comparable with the Bible." Victor Cousin asserted, "Any system of school training which sharpens and strengthens the intellectual powers without, at the same time, affording a source of restraint and countercheck to their tendency to evil is a curse rather than a blessing." So Archibald Allison declares that the spread of

knowledge detached from religion depraves any people. He says, "The reason of its corrupting tendency in morals is evident—when so detached it multiplies the desires and passions of the heart without increasing its regulating principles; it augments the attacking forces without strengthening the resisting powers; and thence the disorder and license is spread through society. The invariable characteristic of a declining and corrupt state of society is a progressing increase in the force of power and a progressing decline in the influence of duty."

Certainly our civilization shows many marks of such a declining state of society. The increase of murder, divorces, and defalcations of every sort, points to tendencies of the most unrestrained passion. The sense of duty seems to have dropped out of the lives of many of our people; and this lack of the sense of moral responsibility is not observed in the uneducated classes alone, or chiefly. Those classes who claim the highest culture show many of the most serious departures from common morality. They are educated, but they neither fear God nor regard man. Some of them affect to lament the degradation of the slums, even while they are themselves practicing the vices which have led many thousands of fallen people into the slums.

It is evident that we are not deriving from education all the good which it should yield. When popular intelligence and popular immorality increase together, it is manifest that some element of a proper education is wanting. That element Mr. Coler thinks is religion; and he is right.

"Knowledge is power," but power may be good or bad; and it is clear that increase of knowledge with increased immorality is bad power. Impotent ignorance is better than insurgent intelligence.

But the American people are not going to be content to live in ignorance, or to have their children grow up without education. They are going to eat of the tree of knowledge, even though their eating results in despoiling their Paradise.

Wherefore it behooves all patriots to concern themselves to find some way of imparting the indispensable religious element in education which is now so conspicuously wanting. There seems to be no practical way of doing this except by magnifying and strengthening the schools of the Churches. Our rich men should lay down on these altars their offerings for education. Both their duty and their interests should impel them to this course. Secular education is begetting all sorts of godless aspirations and socialistic ambitions. Another twenty-five years of the kind of education which has prevailed during the last twenty-five years will menace the very life of our social system and our free institutions. The Honorable Bird Coler is no alarmist and no pessimist. Moreover, he has been in position to observe the effects of schools thoroughly secularized. He holdly proclaims the conclusions to which his observations have led him. Let any man study carefully the facts of the case, and doubtless he will reach similar conclusions.

Another thing needs to be said: Colleges which profess to be religious institutions must make good their profession. It is nothing less than educational simony for a school to feed upon the Church, and claim a religious character, in order to secure the support of the Church, and then do its work in a worldly and godless way. Religious colleges must answer to the public candidly and honestly the question, "What do ye more than others?" It were better to have schools downright irreligious than to have hypocritical establishments which deny or dishonor the cause for which they were founded.—From the Atlanta Journal.

CHRISTIANITY IN JAPAN.

(Among the missionaries who attended the meeting of the General Board of Missions in Dallas, Texas, recently, were Dr. and Mrs. T. H. Haden, of Kobe, Japan. Dr. Haden has been working among the Japanese for eighteen years, during fifteen of which he has been a member of the Faculty of the Kwansei Gakuin, our Methodist college in Kobe. The following excerpt

from an interview which Dr. Haden gave a reporter of the Dallas Morning News will doubtless be read with interest since it is news fresh from the field by one who is qualified to speak.)

How about the progress of Christianity in Japan? was a question propounded to Dr. Haden, and to which he promptly replied: "I will tell you first what I once heard the late lamented Col. A. E. Buck, United States Minister to Japan, say: 'Before going to Japan as United States Minister I was not a believer in foreign missions, and always declined to contribute to them. I made my contributions to home missions, while, to even up, Mrs. Buck made hers to foreign missions. After going to Japan I declined to be satisfied with what could be learned regarding Christian work on the trans-Pacific steamers and in the hotel lobbies, and, like honest men should do, I decided to make an investigation of the methods and value of the work of the missionaries. I reached the conclusion that foreign missionaries had done more for the real progress and welfare of Japan than all other agencies and influences from the West combined.'

"I would like to set this testimony over against the careless and irresponsible statements of certain globe trotters who write and speak wisely, but not knowingly, in regard to Christian work in Japan and other countries of the Orient, without having met a single missionary, having seen a single educational institution, or having investigated any department of Christian work.

"The progress that has been made by Christianity in Japan within the last thirty years has been surpassed by no other country in the world. For thirteen years—from 1859 to 1873—after the missionaries began their work in Japan, Christianity was an outlawed religion. No one could become a Christian without danger of losing his life. In February, 1873, those edicts against Christianity which had been in prominent places all over the empire for 200 years suddenly and quietly disappeared and have not been seen since, except as curios. In 1889, largely for the benefit of Christianity, when the Constitution was promulgated, it contained an article granting religious liberty to all Japanese subjects. At the present time all Japanese count this as one of the most precious of all their possessions. Early in 1912 the Japanese Government itself called the famous 'Three Religions' Conference. In this conference there were representatives from Buddhism, Shintoism, and Christianity, the late Bishop Honda of the Methodist Church being one of them. The meaning of this was:

"1. The Japanese Government admitted its failure to work out its moral problems independently of religion.

"2. It acknowledged Christianity as one of the great moral and religious forces of the Empire. "Nothing could show more conclusively the wonderful progress made by Christianity in the empire of Japan in the last forty years. The Bible is the 'best seller' in Japan, the textbooks excepted; whereas a few years ago book sellers did not dare to keep it on sale. Public sentiment has so changed, and the demand is so widespread that it can now be bought in almost any bookstore in the land. The secular publishers are eagerly seeking the contract for the publication of the revised version of the Japanese Scriptures now being prepared by the Revision Committee. The number of students in the Christian theological schools of Japan is more than double what it was ten years ago; and the number of boys in the church schools is more than double what it was ten years ago. The number of the members in our Southern Methodist Church is more than double what it was ten years ago. Christian work in Japan is not sensational nor spectacular, but is strong, normal and healthy. Japan will not become Christian in ten or twenty years, but if the Church at home will join a strong, sympathetic band with the Church in Japan, the Japanese Empire, by and by, will be counted among the Christian Nations of the world."

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EARLY TIMES OF METHODISM IN NORTH MISSISSIPPI.

It is matter of regret that much of the history of Methodism within the bounds of the North Mississippi Conference is unavailable, but there remain many fragments that may yet be conserved for the use of the present and future generations. It is due the memory of those who endured the hardships of pioneer life and toiled to plant what we enjoy in the way of religious and church blessings that something of their lives and deeds should go to permanent record. While these are all written in heaven they are needed also on earth, that we and our children in reading them may be awakened to a greater appreciation of the heritage which they, under God, have given to us. To these ends, we shall give to the readers of the Advocate some sketches of the preachers who labored here in those early days and of the churches they established, hoping that at least some may be interested in reading them.

About eighty-five years ago, white people began to form settlements in the territory then recently purchased from the Indians in North Mississippi, and with them came the ever alert itinerant Methodist preacher. Prior to 1840 the whole State of Mississippi was included in the Mississippi Conference, excepting the eastern tier of counties, which belonged to the Alabama Conference. In the year 1835, the Mississippi Conference was held at Woodville, beginning on November 20, by Bishop Soule. In the account of this Conference given in Jones' "History of Methodism in Mississippi," Vol. 2, page 360, we read: "The people had flocked into the Chickasaw Purchase so rapidly that it was thought best to form them into a district, which was called the Chickasaw Mission District, with Robert Alexander in charge. He had under his care three missionary circuits of very indefinite boundaries, called Tallahatchie, Chickasaw and Cold Water. Samuel W. Speer was on the first; Joseph T. Sneed on the second, and William Craig on the third."

Of Rev. S. W. Speer we wish to write in this article. He was born near Nashville, Tenn., August 9, 1815, and was admitted into the Tennessee Annual Conference in 1832, being seventeen years of age. From a narrative received from him in 1896 and filed with our historical papers, I copy in part his own account of his coming to Mississippi and his work on the Tallahatchie Mission.

He says: "In November, 1835, the Tennessee Conference was held in Florence, Ala., with Bishop Soule presiding. I asked for a transfer to the Alabama Conference. Conference closed early Tuesday morning and the Bishop left that afternoon for the Mississippi Conference to be held at Woodville, Miss. I was told that night that the Bishop was going alone through the Indian country and that I ought to go forward and join him—that he was twenty miles in advance of me, and that by an early start I could overtake him by the next night. By early dawn the next morning I was on the road; travelled all day; stopped for the night; was on the way early next morning and soon came up with the Bishop, after sixty miles of steady travel. I told him my errand and he received me kindly. When breakfast was over, we departed southward. He told me of the immense crowds of people that had stopped in and about the hotel the previous night—a company of showmen and hundreds going to the land sales at Pontotoc.

"At sunset we reached Columbus and were kindly cared for in the family of Col. Bibb. Rev. W. Alexander was the stationed preacher. We were on the Military road—a road to New Orleans, by which Jackson marched his army to meet the British. At night we reached Dewitt's, an Indian tavern which was kept in good style.

"The next day we made it to Lee Floris' by sunset; this was near Pearl River, and the next day we reached Madisonville and were entertained most kindly by Collins Pearce, the prince of tavernkeepers. His brother, Levi Pearce, afterward

became a preacher in the Mississippi Conference. During the day as we were crossing Pearl River a negro trader with a hundred well dressed negroes came up on their way to the Southern market at Natchez."

Further details are omitted from the narrative of their journeyings through Jackson, Clinton, and other places to Natchez, where the Bishop preached on Sunday—thence to the seat of the Conference. Mr. Speer writes: "On arriving at Woodville ten of us were sent to the palatial home of Hon. Edward McGehee, about two miles in the country, where we received every comfort and attention that we could ask. At the close of the Conference I was read out for the Coffeeville (Tallahatchie) Circuit—Yallobusha County, three hundred miles away. I had company for half the distance.

"I arrived at Coffeeville, the central point in my work, early in December and found a pleasant rest in the home of Col. Thos. B. Ives, near the town. My first business was to take in the situation and adjust myself to my new field of labor. The circuit was in Yallobusha County. The Yallobusha River was on the south; Yockany River, on the north; 'the great swamp,' on the west; and Turkey Creek on the east, with Tillatoba Creek running west through the center. Coffeeville was the chief point, it being the county seat. Other appointments were Henderson, four miles south; Alfred Turner's, three miles west; Porter's, six miles further west; Tillatoba, on the edge of the swamp; Pharsalia, six miles north of this; Col. Wm. Fly's, six miles up the Yockany, and Moore's, below the Yockany bridge. On the circuit there were substantial men and women, true to the cause of Christ and to the Methodist Church. Col. Thos. B. Ives was from North Carolina, a man of means and willing to use them for the Church. Dr. Thos. Baily had been a travelling preacher; Pleasant Baily was a local preacher; Alfred Turner and his wife were from North Carolina. They would stand by you in trouble or prosperity, true as steel.

"The Porter family were from Giles County, Tenn. Rev. Elias R. Porter was a man of prominence; his sister Martha married Dr. Austin of New Orleans. Col. Wm. Fly, the father of Rev. A. T. M. Fly, was a man of means and influence. The country was new, and but recently settled by people from different States. The greater part of them were moral and many of them were consistent church members. They were eager to attend preaching, and were well behaved and attentive. There was employment for all; there were no loafers to hold up the corners of the saloons; and the saloons had but little patronage.

"At Coffeeville we had a log church of moderate size; at other points we preached in private houses. The northern part of the circuit was in the Chickasaw nation; the southern part in the Choctaw. The latter had gone West; the former were yet here, and their lands were being sold at Pontotoc.

"We had a hard beginning, but by patient labor and trust in God, as the days advanced things grew brighter. With the opening spring the work began to revive and everything steadily grew better and more encouraging. At our last quarterly meeting in Coffeeville we had a season of unusual power. The presiding elder preached with unusual unction and force, and the church was awake and in the Spirit. There were about thirty conversions, clear and well defined, and as many accessions to the Church. The finances of the circuit went far beyond the most sanguine expectations, and with all my losses in three horses, amounting to \$150, I went to Conference with more money than I knew how to use—the only time in my long ministry that I had more money than I had need of."

Brother Speer continued a member of the Mississippi Conference a number of years, filling important stations and serving five sessions as Secretary. He was one of the delegates from that Conference to the Louisville Convention in 1845 which formed the Methodist Episcopal Church, South. He died near Nicholasville, Ky., on Octo-

ber 5, 1901—a member of the Kentucky Conference, having been superannuated five or six years.

In this article the correct spelling of his name as given according to his own signature—not Spear as it appears in some records.
Winona, Miss. G. W. BACHMAN.

AN OPEN LETTER TO THE MINISTRY OF LOUISIANA.

Dear Brethren: We are planning some aggressive work for the Louisiana Anti-Saloon League and in order that we may succeed we need your co-operation.

In Rev. E. O. Ware, Editor of the Baptist Chronicle, we have a State President who is a fearless, uncompromising fighter. Our Executive Committee and Board of Trustees are composed of vigorous and far-seeing men, successful at the bar, in commerce, and the ministry. We are mobilizing our forces for the purpose of securing some needed legislation at the next session of the Legislature.

Among the measures we advocate are:

A law against the sale of "near-beer" or other subterfuges in "dry" territory.

A State law corresponding with, and supplementary to the Web law prohibiting shipment of liquor from "wet" into "dry" territory.

The enactment of a bill increasing penalties for the violation of prohibition laws.

The passing of an act authorizing special elections on the liquor question in Congressional Districts.

We plan to win the remaining "wet" parishes to the "dry" column as rapidly as possible, these steps all leading up to the time when the entire State shall be ready for a state-wide law prohibiting the making and selling of the world's greatest brain poison.

By securing a hearing for our representative you will render valuable help. The enemy is organized and has plenty of brains and money; but we have the people if we are allowed to get to them. Write to us offering suggestions and speak to your legislators about assisting us in securing needed legislation.

A. W. TURNER,
Superintendent (La.) Anti-Saloon League.

SOME MATTERS OF IMPORTANCE.

All Mississippi pastors who wish the Anti-Saloon League Year Book, 1913, please send name to this office. I should be glad to have you enclose five cents postage, if you wish. If not, will send it anyway. If anyone will agree to hand a copy of "Destroying the Destroyer" to his city or county officials, or both, we will gladly mail them the copies for this free. This should be done. If you care to enclose two cents each for postage, it will help us that much.

The prize essays on "The Effects of Alcohol on the Human Body," and also those on "The Effect of Alcohol on Character" are beginning to come in. The time has been extended to July 1, in order to give all who have entered ample time to compete. Literature bearing on these questions will be furnished if requested. There are many contestants. We want all to enter who will.

Friends of the League are requested to be on the look out for travelling whiskey drummers who take orders for liquor shipments. Some one should give a couple of orders and then let the officers do the rest. The drummers so far caught now wish they hadn't been. More liquor criminals are being convicted at present than ever before. The people are after them in great shape. Let's stop all violations of the law.

G. W. EICHELBERGER,
Supt. Mississippi Anti-Saloon League.

Always buy your large or small
orders for Lumber from
W. W. CARRE CO., Ltd.
NEW ORLEANS, LA.

Church News

Bishop Warren A. Candler will write the Bishops' Address to the next General Conference. The members of that body may anticipate a stirring message.

A revival meeting, in which the preaching was done by the Rev. Mr. Biederwolf, an evangelist of national prominence, was recently held in Greensboro, N. C. More than a thousand are reported to have professed conversion during the meeting.

Dr. James Madison Shelbourne, of Bristol, Va., was on May 26 inaugurated President of Howard College, a Baptist institution of Birmingham, Ala., to succeed Dr. A. P. Mantague, who has accepted the presidency of Columbia College of Lake City, Fla.

Evangelist Abe Mulky recently closed a revival meeting at Rush Springs, Okla., which resulted in more than 150 conversions and 108 additions to the various churches of that place. Sixty-eight joined the M. E. Church, South. Rev. R. H. Denny is the pastor at Rush Springs.

Rev. Lincoln McConnell, for many years a minister in our Church in Missouri and one of the Middle West's most successful evangelists, has been called to the pastorate of the Baptist Tabernacle of Atlanta, Ga., the pulpit made famous by the ministry of Dr. L. G. Broughton. Mr. McConnell was the first pastor of the Wesley Memorial Church of Atlanta.

Mrs. V. A. C. Stockard, the founder and owner of Cottey College of Nevada, Mo., recently deeded that property which is valued at \$200,000 to the trustees. While Cottey College is not a church school, its founder and faculty are Methodists, and its trustees are mostly members of the Southwest Missouri Conference. It is said that the probabilities are that the school will be turned over to our Church within a few months.

Rev. D. E. Camak, a member of the South Carolina Conference, will turn over to that body at its next session a building and plot of ground valued at \$50,000 to be used for school purposes. The school will be known as the Textile Industrial Institute, and is located at Spartanburg, S. C. It was built for the benefit of the workers in the cotton mills of that section of the State. Already a \$7,000 property has been offered to the institution as a nucleus for an endowment.

In the Southern Christian Advocate of May 22, there were accounts of three revival meetings. In one held at Darlington, S. C., in Epworth Church, the results were 96 accessions to the Church; another at Hartsville resulted in 34 accessions, and the third was held at East Chester which resulted in 26 additions. This indicates that revival fires are beginning to burn in the Palmetto State.

The General Board of Education, at its recent meeting in Dallas, Texas, made the following appropriations: Paine College, \$11,000; Lane College, \$2000. White schools: Columbia Junior College, \$2000; Davenport College, \$1000; Flat Rock High School, \$1000; Hiwassee College, \$1000; Morris-Harvey College, \$1500; Reinhardt College, \$1000; Rutherford College, \$1000; Sandy Valley Seminary, \$1250; South Georgia College, \$1000; Weaverville College, \$1000; Young Harris College, \$1000; Western College, \$1000; Clarendon College, \$750. Other appropriations were: Biblical Department of Vanderbilt University, \$13,000; Department of Ministerial Supply and Training, \$5000 (with an additional appropriation of fees of the Correspondence School, provided the total does not exceed \$12,000); Vanderbilt lawsuit, \$8000; general expenses, \$10,243.32.

Evangelists Brown and Currie of Siloam Springs, Ark., have recently closed a very successful meeting in First Church, Houston, Texas, and are now in a meeting at Trenton, Tenn. Rev. W. F. Packard, the pastor at Houston, reports that the meeting

conducted in his church was one of the best ever held there. There have been 200 accessions to that church since the last Conference, and more than 850 during the past three and one-half years, making the present total membership about 1400.

The congregation of the Park Place Methodist Church, of Richmond, Va., has decided to erect a new structure. On Sunday, May 18, a subscription was taken at the morning service which amounted to \$18,427. The new building will cost, without furnishings, approximately \$40,000. Work will not be begun until the entire amount needed is subscribed.

GRENADA COLLEGE.

Since the Trustees took immediate control of our Conference School this institution has contributed from its own earnings more than \$5,000 to the education of worthy pupils. With the completion of an entirely new system of hot water heating for the new building, and putting into perfect condition the splendid system in the main building, at a cost of \$3,000, before the opening of next session we will have spent \$10,000 in repairs, additions, and improvements to buildings, grounds and equipment since Rev. J. R. Countiss has been president. The Methodists of North Mississippi owe a debt of gratitude to W. L. Clifton and J. R. Countiss of greater magnitude than they realize.

The Annual Conference has helped the college by a generous yearly contribution, without which we could not have succeeded. The Trustees have in no wise been hampered by the Conference with restrictions; and the Trustees have been true to this trust and have labored persistently and unselfishly for the best interests of Methodism. In turn the Trustees have given a free hand to President Countiss, and in no instance have there been differences between us in matters of administration. The highest ideals of Christianity as represented by Methodism are taught and practiced at Grenada College.

Our graduates fill important positions, notably Mathematics, English and Latin, in the best graded high schools of our State. Brother Countiss is unable to supply the demand.

We need many things which North Mississippi Methodists can supply with ease. I mention one only and the easiest, viz: One hundred boarding pupils for next session.

The attendance last session was the best we have ever had, and the outlook for next session is better than it ever was at the close of a session. The same help and like sympathy heretofore extended by the Conference will make our coming session the best yet, and will pave the way for greater things. President, Faculty and Trustees will continue the same diligence, zeal and care heretofore exercised.

The recent Commencement was a notable occasion, every feature of which was wholesome and was marked by perfect propriety.

The Commencement sermon by Reverend I. D. Borders was strong in thought, deeply spiritual, and felicitous and forceful in expression—the product of a clear, cultured brain, a pure mind, and a heart true to the Great Teacher. The general verdict was, "The most appropriate commencement sermon I ever heard."

The evening sermon by Reverend James H. Felts, which was learned, vigorous, practical, powerful, saturated with the vital elements of religion; and, was a potent plea for adequate preparation for the work of life. Such preaching is the need of our times, a fit fellow of the morning discourse.

Of equal merit was the Alumni Address by Rev. J. A. Hall on visions and achievement, as illustrated in the lives of Bible characters and in the teachings of others who have influenced the thinking of the generations.

The Baccalaureate Address of Rev. T. W. Lewis was abreast of the best progressive thought of the age, of strong grasp, keen analysis, clear discrimination, deep insight and broad view; and was additional evidence (though none was need-

ed) that First Church, Memphis, has for preacher in charge one of the foremost men in Methodism.

Now let the Motto of all North Mississippi Methodism be, "One hundred boarding pupils for Grenada next session."

J. R. BINGHAM,
President Board of Trustees.

NOTICE.

The Annual Meeting of the Louisiana Conference Epworth League will be held in Shreveport, June 11-15. We hope every Chapter in the Conference will be represented at this meeting.

Please elect delegates at once, and send names to Mr. C. O. Beauchamp, Shreveport, chairman of Entertainment Committee. A good program has been prepared, and the Shreveport Chapters extend a cordial invitation to all ministers and Leaguers to be present.

MRS. CROW GIRARD, Cor. Sec.

PINE RIDGE CHURCH BURNED.

Our Church at Pine Ridge, in St. Helena (La.) Parish, nine miles from Kentwood, was burned to the ground Saturday night about 12 o'clock. It is the general opinion that the building was burned by some one. Blood hounds were secured and an effort was made to track the parties. After the work of the dogs three arrests were made and the accused parties are now lodged in the jail at Greensburg. This Church was dedicated in 1911 by Rev. J. B. Fulton. It was considered one of the best church buildings in the parish. For years it had been connected with the St. Helena charge, but at our last Annual Conference it was placed on the Kentwood charge.

R. S. WALTON.

WANTED A POSITION.—A young woman with college diploma and one year's experience desires a position as tutoress or private school teacher. Work to begin at any time. Good references. Answer R. I. N., care of the Advocate.

EMPLOYMENT WANTED.—A University student with teaching experience would like work for the summer—tutoring, or any kind of clerical work. Address, A. B., Care of New Orleans Christian Advocate.

Stay Two Weeks Great Conference at Lake Junaluska

(1) MISSIONARY CONFERENCE FROM
JUNE 25th TO JUNE 29th

(2) BIBLE AND EVANGELISTIC CONFERENCE
JUNE 30th TO JULY 9th.

Tickets, 3 cents per mile, round trip, on sale from June 23d to June 28th, inclusive, with return limit July 13th.

BE SURE TO STAY TO BIBLE CONFERENCE.

A strong, helpful program has been prepared for the Bible Conference, and will be given without charge of any kind.

1. Dr. Charles Goodell, the greatest pastor-evangelist of America.
2. Dr. Camden N. Coburn, the greatest lecturer on Bible lands with his stereopticon scenes.
3. Dr. Hulley, one of the most interesting lecturers on Old Testament themes in the Baptist Church.

4. Bishop Walter R. Lambuth, our great Missionary Bishop.

5. Dr. George R. Stuart, the greatest evangelist in the United States.

6. Dr. John A. Rice, one of the leading preachers of our Church.

7. Dr. W. F. Tillett, the leading teacher of doctrines in our Church; and other speakers and lecturers will give addresses day after day.

Be sure to arrange for a two weeks' stay in a delightful climate, and picturesque scenery. Stay full limit of ticket.

SOUTHERN ASSEMBLY,
Lake Junaluska, N. C.

Secular News and Comment

By Rev. A. J. Gearheard.

Japan has appropriated \$600,000 for the proper representation of that nation at the World's Panama Exposition to be held in San Francisco in 1915.

A loan company capitalized at \$4,000,000 has been organized in Ascension Parish, La., for the purpose of bringing into that parish a larger population of thrifty farmers. The new settlers will be furnished the necessary funds for improving their farms at a low rate of interest.

The city of Dayton, Ohio, on May 25 completed a week's campaign for funds to be used in protecting that city against future floods. The result of the week's work was \$2,000,000. The National Cash Register Company gave a half million dollars.

A contest of more than ordinary interest is being carried on in France, where the Socialists are opposing a \$100,000,000 appropriation for war equipments and are trying to effect the passage of a bill appropriating \$130,000,000 for the furthering of the public school interests of that country.

The State of Missouri now has a law upon its statute books called the County Unit Law. It permits every county in the State, except those in which are located St. Louis, Kansas City and St. Joseph, to vote as a unit in local option elections. The friends of temperance say that within two years' time, with the exception of the three cities named, Missouri will be a prohibition State.

On May 22, General Marie G. Menocal was inaugurated President of the Republic of Cuba. He is a soldier, an efficient administrator, and a man of affairs. He has both wealth and business standing. He speaks the English language fluently, is friendly toward America, being a graduate of a university located in the United States, and favorable predictions are made concerning his administration.

Prof. Hanus, of Harvard University, says that the time has come for the teachers in public schools to return to the practice of corporal punishment. He thinks that children who know that there is not to be an application of the rule or rattan take liberties with teachers that they would not otherwise take. This writer's experience as a teacher of a country school of sixty boys and girls prompts him to agree with Prof. Hanus. The "love cure" is all right, but a birch rod as a first aid to the unruly is a powerful stimulant.

The Louisville and Nashville Railroad has published a statement to the effect that it will not receive liquor shipments in any quantity addressed to any person living along its lines in dry territory. As was to be expected, the liquor interests are preparing to sue the company on the grounds that a railroad is a common carrier and, therefore, can not refuse any article of commerce that is shipped in accordance with the terms of the law. The Webb Bill permits liquor shipments into "dry" territory for legal purposes, or to an individual for his own use.

As a result of a protest entered by the Protestant ministers of New Orleans, the City Park Board of this city recently rescinded its former action granting a permit to restaurateurs to sell liquor with meals within the limits of City Park. This agitation also had the further good effect of causing the city administration to see what a thoroughly liquor-subsidized Park Commission might do in the future, so last week it passed an ordinance making it illegal hereafter for the Park Commission to grant liquor permits to any one

within the bounds of any of the public parks of New Orleans.

PERSONALS.

The Lafayette District Conference passed a resolution asking that the Rev. Robert H. Wynn, the popular presiding elder of that District, who has recently been chosen President of Centenary College, be allowed to serve in both positions until the next session of the Louisiana Conference.

On last Thursday evening Mr. and Mrs. L. Herman, members of the Carrollton Avenue Methodist Church of New Orleans, were the recipients of a handsome present from the Board of Stewards of that church in honor of their silver wedding celebration. Mr. Herman has been a member of the Carrollton Avenue Board of Stewards for many years and is the Superintendent of the Cambronne Mission Sunday school. He is one of the most highly esteemed Methodists of the Crescent city.

Rev. P. D. Hardin, presiding elder of the Jackson (Miss.) District, writes as follows: "By official action the First Methodist Church of Jackson has changed its name to the Galloway Memorial Church, and Galloway Chapel, located in the same city, has become Millsaps Memorial. Work on the new house of worship of the first-named congregation is progressing satisfactorily, and the latter is rejoicing over the complete liquidation of its indebtedness. The work throughout the district is encouraging."

We acknowledge the reception of an attractive invitation to the Commencement exercises of Centenary College of Louisiana, which will be held June 8-11, for which we are indebted to Rev. Henry T. Young, a member of the graduating class. The number who will finish at this institution this year is seven, of whom three—Rev. H. T. Young, Rev. L. A. Sims, and Rev. C. W. Cudd—are members of the Louisiana Conference. Centenary College is doing a noble work for the young men of this State.

We have received the following postal card from Rev. R. H. Wynn, presiding elder of the Lafayette District: "We had a record-breaking attendance at the Lafayette District Conference held in New Iberia, May 19-22. Including pastors, pastors' wives, local preachers, lay delegates, presiding elders, and representatives of Conference interests, there were 61 present, besides a good local attendance." We are glad to hear of this fine showing made by the Lafayette District.

Rev. A. W. Hoffpauir, a local preacher living at Indian Bayou, La., was in the Advocate office last week, having come to the city to place his wife in the Touro Infirmary. We regret to learn of Sister Hoffpauir's continued ill health. She underwent an operation at the Touro last winter, and has never fully recovered from it. Brother Hoffpauir reports that the church at Indian Bayou is enjoying great prosperity under the ministry of his uncle, Rev. J. I. Hoffpauir, who preaches to from 500 to 1000 people every Sunday night.

Rev. N. B. Harmon, of Yazoo City, Miss., says: "We are getting a good response to our appeals in behalf of the Galloway Memorial Fund for the Old Preachers. Fourteen charges have reported over \$400. There are 161 charges in the Conference, and if all will present the cause and take a collection, the amounts secured will go a long way toward providing the help so urgently needed by our superannuates. We are now planning for a special campaign in the interest of this fund. We are resolved to pay our old preachers at least \$400 or \$500 annually."

Bishop John C. Kilgo, of Durham, N. C., will deliver the Commencement sermon at Millsaps College next Sunday at 11 a. m., and will also preach before the Young Men's Christian Association at the evening hour on the same day. Hon. G. T. Fitzhugh, of Memphis, will deliver the Annual Address on Tuesday morning, June 10. Mr. Fitzhugh is an able lawyer and brilliant speaker, and has rendered the Church an important service in the great legal battle now being fought to prevent the alienation of Vanderbilt University from Southern Methodism.

Rev. and Mrs. H. R. Singleton will leave the latter part of this week for New York City, from which place they will sail for Europe to attend the World's Sunday School Convention in Zurich, Switzerland. During Brother Singleton's absence, the pulpit of the Parker Memorial Church of New Orleans, of which he is pastor, will be filled by the following ministers: June 8, Dr. J. M. Henry; June 15, Revs. E. N. Evans and F. R. Hill, Jr.; June 22, Rev. J. W. Moore, D.D., and Rev. C. A. Battle; June 29, Revs. A. J. Gearheard and F. R. Hill, Jr.; July 6, Revs. E. N. Evans and J. G. Snelling; and for six Sundays beginning with July 13, by Rev. Frank E. Singleton, of Dublin, Texas.

Rev. W. D. Wendel, who recently underwent an operation, in the Baptist Memorial Hospital in Memphis, is, we are pleased to state, rapidly re-

Home Made

Have your cake, muffins, and tea biscuit home-made. They will be fresher, cleaner, more tasty and wholesome.

Royal Baking Powder helps the house-wife to produce at home, quickly and economically, fine and tasty cake, the raised hot-biscuit, puddings, the frosted layer-cake, crisp cookies, crullers, crusts and muffins, with which the ready-made food found at the bake-shop or grocery does not compare.

Royal is the greatest of bake-day helps.

ROYAL BAKING POWDER CO., NEW YORK

covering. In a letter, written on May 27, Brother Wendel stated that he expected to be able to leave the Hospital within a week. He desires to express through the Advocate his thanks to the brethren who have cheered him with their communications and remembered him in their prayers during his illness. He reports that everything is now ready at Pontotoc for the North Mississippi Conference League meeting, which will convene there on June 10; and he earnestly hopes for a large attendance of both the young people and the preachers. Trains arrive from the north at 11:15 a. m. and 4:15 p. m.; from the south 8:50 a. m. and 4:50 p. m.

ENTERTAINMENT AT WAYNESVILLE.

I have just returned from Waynesville and Junaluska. I went over the ground with Bishop Atkins, Dr. Cannon and Brother Pepper. Everything is progressing nicely and the prospect for the Missionary Conference is bright. I was chiefly interested in the provisions being made for housing the crowd in the absence of hotel accommodations on the grounds. These provisions I found to be:

1. The town of Waynesville is only about three miles from the Assembly Grounds. It is constructed largely with a view to the comfort and convenience of summer visitors. It has the entertaining habit. Five thousand visitors have been known to be in the immediate vicinity at a given time. The town has entered with wholehearted loyalty and enthusiasm into the plans for entertainment, and has put itself at the disposal of the Committee.

2. A dozen hotels with a capacity ranging from 50 to 200 guests; about 50 boarding houses with a capacity of from 20 to 40, and practically all the private homes of the town, are thrown open to guests at from \$1.50 to \$2.50 per day. Rooms have already been secured in Waynesville alone for 3,000 and the Committee has not finished its canvass. There is room for a large number outside the city, within easy reach, if needed.

3. A train will be run to and from the Assembly Grounds as often as necessary. This train will stop five times to discharge passengers near their homes. This will put all within easy walking distance, over good walks. The fare will be about the same as on street cars.

4. The evening meal will be served on the grounds, so that visitors need not return till after evening exercises. This also provides for recess at noon from 12:30 to 4 o'clock.

5. And finally, these arrangements are being made for those who register. Those who do not register before going take their own chances. Those who register early get choice of entertainment. The registrations are coming in. There are prospects of a large attendance. We believe all will be taken care of. But the Committee on Entertainment is reserving homes for registered delegates only. My advice is that those who mean to attend register without delay to insure the best accommodations, and to avoid confusion and inconvenience on arrival.

W. W. PINSON.
Nashville, Tenn., May 29

JAMES RAY.

There lived at the close of the seventeenth and the beginning of the eighteenth century, about the time that Alabama was admitted into the Union (1819), a Mr. Nathaniel Ray and Miss Margaret Eads, who moved from near Atlanta to Tuscaloosa, Ala., with their parents. Here, on Feb. 25, 1821, they were happily married. At the close of 1822 Elizabeth, a daughter, was born. On Feb. 8, 1824, Catharine was born. James, the subject of this memoir, was next in order, and was followed by Anderson Ray, a Methodist local preacher, who died near Canton, Miss. A daughter, Parmelia, now Mrs. Spencer, who lives in Washington, was the next child, and the last of their six children was Jackson Ray, who lives near Canton, Miss.

James Ray was born at Tuscaloosa, Alabama, February 18, 1826. After spending about thirty-four years in the State of Alabama, looking after his mother, brothers, and sisters, he came to Mississippi in 1860 and located in Panola County, and afterwards made his home seven miles east of Philadelphia, moving from there to Waldo, where he spent the remainder of his life. He joined the Methodist Episcopal Church, South, in Tuscaloosa, Ala., at the age of 9 years. When he was 12 years of age his father became afflicted, and afterwards passed to his reward. He, being the oldest son, took the burden of responsibility and bore it as a man, refusing to marry until his brothers and sisters were of a sufficient age to bear their own responsibilities, and even then his advice was heeded and his counsel sought after. The community soon discovered that, because of his love and devotion to his mother, brothers, and sisters, and his strict adherence to his church and business affairs, in little Jim was the making of a great man.

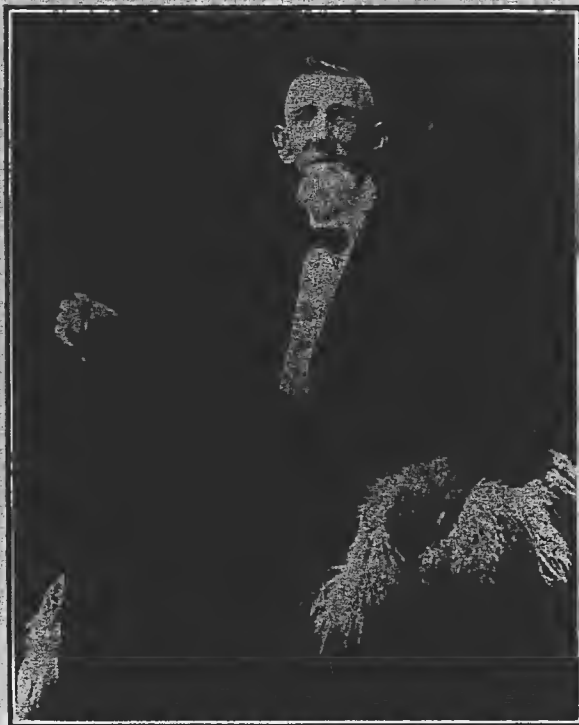
He was married to Miss Mary E. Freeman on November 14, 1856. Three children were born of this union: Mrs. Sue Ella Hooper of Dennis, Tex.; Mrs. Mary Hooper of Edinburgh, Miss., and Mr. J. W. Ray of Waldo, Miss. The mother of these children lived only a few years. Brother Ray was married again, to Mrs. D. J. Jones on November 30, 1864. To them were born four children: Eugene Ray of Oklahoma City, Okla.; Mrs. Margaret Edwards of Madison Station, Miss.; Miss Minnie L. Ray of Madison Station, Miss., and Mr. H. Lamar Ray of Philadelphia, Miss. The third time he married Miss Hattie Lou Smith, Rev. C. McDonald performing the ceremony. She still survives him, living near Morton, Miss. All of his children were given a fair education in the county schools. Eugene graduated from Hiwassee College, Hiwassee, Tenn., and Lamar attended Millsaps College.

Uncle Jimmie Ray was the grandfather of thirty-one grandchildren and the great-grandfather of seven. He was a great farmer, who always had farm products to sell, and needed to buy none. He was a steward in the Methodist Church sixty-six years, resigning because he was physically unable to perform the duties of the office. He was among the first subscribers to the New Orleans Christian Advocate, getting the first issue and continuing to take it to his death. He was a member of the Methodist Church seventy-seven years. In all of these he made enviable records. He was one of the most liberal men the Methodist Church has ever known; broad, unselfish—sacrificially so, which the following tributes from his pastors will show:

Brother W. H. Saunders, who was his pastor, says: "There are many people who are Christians in faith and practice about whom, if you were asked to speak, you would have some secret evasion of mind lest you would overdo the thing, but in the case of Brother Ray it is the other way. When you have said the best you feel that you have not done the case justice. The blessing of a life like that of Brother Ray's to a community is incalculable; for in faith and practice he lived a Christian life. To be with Brother Ray and study his life, one could easily see that there was a consciousness of the presence of his Lord and Master, and that he communed with his Father in Heaven."

Brother W. D. Dominick, of the Mississippi Conference, a nephew of Brother Ray, says: "His Christian life from a boy was beautifully consistent, quiet, undemonstrative; this marked his life unto his death. He believed in supporting the Gospel. He was punctual in attendance upon divine worship. He was most always at church with his family. He sought to bring them up in the Methodist Church, and was anxious for them to be religious. He was a true, faithful, and helpful friend. He was a kind, generous, and good neighbor, and was respected highly as a good citizen. As a business man, he was energetic, and he was a splendid farmer. He was one farmer who not only made his farm self-sustaining, but profitable. He had accumulated a competency. He always had a helpful hand for people in need and distress. He was public spirited. He wanted good schools and liked to see public improvements. He was a fair, just, well-rounded Christian character. He lived a long, useful, quiet, and helpful life."

Rev. L. J. Jones, who was his pastor, says: "Brother Ray was one of the most consecrated Christians I ever knew. His home was always a mansion of joy and happiness to his pastor and



James Ray.

family. We often hear of preachers being pounded, but Brother Ray was a man who pounded his pastor continually with the things necessary for his comfort and the comfort of his horse. When I saw that he had gone to heaven I wondered whom God would raise up to take his place. Sleep on, my brother, and take your rest! You are fresh in our memories. Your influence will live on."

Rev. P. H. Howse, who was his pastor for two years, says: "Brother Ray and I sustained the near relation of pastor and steward. In this office I always found him true, faithful, and thoughtful. His home was open wide to all good people, and especially to his pastor. His earnest prayers were always helpful and his consistent life was a constant sermon in his sphere of acquaintance. Peace be to his dust! We shall meet him with the glorified."

Brother J. W. Chisolm, who was his pastor, says: "I learned to love and reverence Brother Ray in my visits to his home. I always received inspiration from the life of this consecrated layman. As a young preacher I coveted his counsel, and my heart was made larger and my vision broader as I sat and listened to him recount his experiences. With a great faith in God, he was a true Methodist and his character was unimpeachable."

Rev. W. H. Lane, who was his pastor for two years, says: "I found Brother Ray to be loyal to God, to the Church, and to his fellow-man. He was very much devoted to his Church and all that belongs to the cause of Christ. He had nothing

too good for his preacher and family. During the two years I was his pastor I never met him on the road or anywhere else that he did not inquire of the needs of myself and family."

Rev. J. T. O'Neil, who was his presiding elder four years, says: "I knew Brother Ray as a decrepit man, but in his old age he bore marks indicative of a robust body, strong intellect and uncompromising moral stamina. Brother Ray was, in his dotage, a genial man. The radiance of his presence was hallowing indeed. One had but to know him to love him. He was very fond of children, and always delighted in making the little ones feel easy in his presence. His home was a sweet haven for the tired traveler. His conversation was pleasant and elevating. The sturdy manhood and attractive character manifest in Brother Ray's family and the copious compliments of his neighbors attest the strength and beauty of the character built by this good man. He has gone to be with God, but a savory influence lingers in the paths he trod here on earth erstwhile, to bless succeeding generations. Indeed, 'He being dead, yet speaketh.'"

Rev. J. C. Long, who was also his pastor, says: "For three-quarters of a century Brother Jimmie Ray lived a consistent member of the Methodist Church without a single charge being brought against him. It was my privilege to be his pastor two years, and, notwithstanding that he was over 80 years of age, he never missed an appointment. His seat was never vacant. His smile and counsel were always cheering and pleasant."

Brother Ray died December 16, 1912, aged 86 years and 10 months, at his beautiful country home at Waldo, Miss., surrounded by his family, knowing everyone and fully conscious. His daughter, Mrs. Mary Hooper, says: "It was a pleasure to be around him—his mind was clear and bright for one of his age." On December 17 a large crowd gathered at the Old Carolina Church in Neshoba County and his body was laid to rest underneath the sod. The beautiful ceremony of his Church was read by Rev. J. C. Long. After all, the writer also had the privilege of being his pastor, and it gives him great pleasure to corroborate the facts stated by other pastors, and also to write this memoir, because of the love he had for Uncle Jimmie Ray and his family. And he prays that the blessings of God may be upon them, and that they shall be as great and brilliant as he.

M. L. WHITE.

Richton, Miss.

NOTICE.

The Board of Directors of the Mississippi Conference Orphans' Home will meet at the Home in Jackson, Miss., at 8:30 a. m., on Wednesday, June 11, 1913.

J. B. STREATER, Secretary.

OUT-OF-TOWN CUSTOMERS

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The Home Circle

THREE LITTLE 'FRAID CATS.

(Animal stories often illustrate admirably what takes place in human affairs. Not all men are brave who talk bravely.)

Three little kittens in coats so gray
Went out with the Old Mother Cat one day.

Said the first kitten, "If we only might see
A monstrous great rat, what fun it would be!"

Said the next little kitten, "I'd seize hold of his
head,

And bite him and squeeze him until he was dead."

Said the third little kitten, "Should I see a rat,
I'll eat him all up in much less time than that."

Suddenly something jumped out of the wood,—
All three turned and ran as fast as they could.

And never once stopped till they came to their
house;

Yet it wasn't a rat, but a wee baby mouse.

—Youth's Companion.

THE SENTRY.

"I wish I was a soldier!" said Tom. One of
grandfather's stories made him feel that way.

"You might be a soldier in a way," said grand-
father, looking up from the pair of shoes he was
tapping.

"How?" demanded Tom. "I wish you'd tell
me."

"Soldiering, you know, wasn't all fighting. We
marched and made camp and stood sentry. Some
of those things a man or boy might do right now."

"How?" asked Tom, again.

"It won't be any play, you know," grandfather
warned.

"I know," answered Tom. "Go ahead and tell
me."

"Look out of the window," said grandfather,
slowly. On the river the men were hard at work
cutting the big blocks of ice and floating them up
the open channel to the slide where the machine
carried them to the high doors of the ice house.

"Yes," said Tom. He did not quite understand
just what grandfather meant.

"Well, there ought to be a sentry there. After
school little boys and girls that can't swim and
are too little to be trusted on the ice, any way,
play there along the edge of the water, and the
men are too busy to watch them; and the first
thing you know one of them is going to fall in.
I'd like to see a volunteer that can swim, a boy
about twelve years old, go on sentry duty there—
not to boss the little folks, but to keep them away
from the edge, and if one of them falls in, to go
right after him. I was so worried yesterday after-
noon that I nearly went out there myself."

Tom thought a moment. "It would be better if
I had a pair of skates," he said.

"I suppose so, but that night I was telling you
about I didn't even have an overcoat. I know,"
grandfather went on, "it doesn't look like any-
thing very big, but just by keeping those little
folks away from that open water you may save
somebody's life, and that is about the biggest
thing a soldier or anybody else can do."

As soon as school closed, Tom went to the
river; and there, just as grandfather had said,
were thirty or forty children playing near the
edge of the open water. Tom saw grandfather at
the window and waved at him, but he did not tell
the children he was a sentry; he simply coaxed
some of them off to play a game of tag, and soon
all were hard at it and far away from danger.
That, of course, did not last till supper time.
When grandfather looked out a half hour later,
some of the children were back, and Tom was pac-
ing to and fro watching them closely. At six
o'clock he burst in, fairly stuttering with excite-
ment. "Grandfather," he exclaimed, "I'm going to
have a pair of skates!"

"How's that?" returned grandfather.

"It's true. Just now Mr. Cotton, who owns the
ice house, came down and said: 'What are you
doing here?' At first I thought he didn't like it;

but we talked a lot about it, and he wanted to
know why I wasn't skating, and finally he said:
'Well, these children have worried me, too; and
if you'll come down here every night after school
till we get through cutting ice—that will be Fri-
day if the weather keeps cold—I'll let you pick
out any pair of skates in Dumfries and I'll pay
for them.' Only, grandfather," continued Tom,
"it wasn't really work, you know. Is it all right
to take money for it?"

"Oh, yes," answered grandfather, "I think so.
We soldiers used to get money for sentry duty."
—Morning Star.

SOME OF EARTH'S COSTLIEST, BIGGEST AND OLDEST THINGS.

The largest library is the National, in Paris,
which contains 3,000,000 books.

The tallest monument is in Washington, D. C.
It is 350 feet high.

The highest chimney is in Glasgow, Scotland,
and is 474 feet.

The deepest coal mine is near Lambert, Bel-
gium, and is 3500 feet deep.

The largest monolith is in Egypt—106 feet.

The biggest dock is at Cardiff, Wales.

The strongest electric light is at the Sydney
lighthouse, Australia.

The greatest bank is the Bank of England, Lon-
don.

The oldest college is University College, Oxford.
It was established in the year 1050.

The largest college is in Cairo, Africa. It has
on its register each year over 10,000 students and
310 teachers.

The largest bronze statue is that of Peter the
Great in St. Petersburg, Russia. It weighs some
1100 tons.

Damascus is claimed to be the oldest city in
the world.

The most costly book is a Hebrew Bible, which
is owned by the German government, and which
the Pope offered \$125,000 for, but which the gov-
ernment of Germany would not give up.

Until recently the most costly medicine was
supposed to be metallic gallium, \$150,000 a pound;
but lately radium has far outstripped it in price,
bringing about \$200,000 an ounce.—Chicago Trib-
une.

THE KEY TO HEAVEN.

In an old Franciscan cloister, far away in Ger-
many,

Lay the Convent tailor dying; holy old lay bro-
ther, he.

Holy Brother Bonaventure, he had labored long
and well:

On his bed, amid his brethren, lay he dying in his
cell.

All the solemn prayers were uttered, all the sa-
cred rites were given;

Spoke the dying from his pillow, "Bring me my
Key to Heaven."

"Key of Heaven?—Call the Prior—" And the
Prior quickly came,

Bringing to the sinking friar an old missal of that
name.

Slow the dying head was shaken. "Key of Heav-
en?" Quick as thought

Crucifix and Rule and Chaplet to the monk in turn
were brought,

All in vain—the brethren marvelled; what could
be the Key he craved?

Surely such demand unusual was the plea of one
who raved.

Last, uprose an aged friar, howed obedience left
and right,

From the nook beside the fire brought a some-
thing small and bright;

Brought it to the bed and placed it where they
saw it through their tears.

'Twas the needle of the tailor, wherewith he had
wrought for years.

Ah! to see the dim eyes brighten! Ah! to see
the white lips smile!

Round the tool the chill hands tightened—broken
words he spoke the while.

"Many years old friend, we've labored—ev'ry
stitch I made with thee

Was for God's dear glory taken—for the blest
eternity.

Now, when life's last chords are riven, blessed
needle!" soft he cries,

"Thou shalt be my Key of Heaven, thou shalt ope
my paradise!"

At that instant fled the spirit. Smiling in his
waxen rest
Lay the Brother Bonaventure, with the needle on
his breast,
And the monks around him kneeling (startled at
such swift release)
Question, with the deepest feeling, "Doth he truly
rest in peace?"
"Brethren!" prays the weeping Prior, "May his
end to all be given!
May the life-work of each friar, be indeed his Key
of Heaven!"

—Southern Churchman.

SOME AIMS WORTH WHILE.

A resolution: To keep my health! To do my
work! To live! To see to it I grow and gain and
give! Never to look behind me for an hour! To
wait in weakness and walk in power! But always
fronting forward toward the light! Always fac-
ing toward the right! Robbed, starved, or de-
feated, fallen, wide astray—on, with what strength
I have! Back to the way.—The Christian-Evan-
gelist.

Mansfield Female College

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Editorial.

AMATEUR THEATRICALS FURTHER DISCUSSED.

We have little disposition to ride a hobby and we trust that we shall soon be able to dismiss the question of amateur theatricals; but we stated in a recent issue of the Advocate that we would discuss this subject somewhat more fully, and we shall now proceed to redeem that promise. What are the grounds of our opposition to such performances?

1. We call attention to the fact that many of the most serious objections that are urged against the professional drama apply with equal force to the amateur exhibition. In his masterful sermon against the theater, which was published in this paper last week, Bishop Candler says: "The Methodist Church is against the theater because the latter is detrimental to religion, as it plays upon the tragic and comic emotions, to neither of which Christian principles can be subjected. It undertakes to make amusement out of the most solemn and serious passions of the soul. The most common element in the theater is the passion of love which lies under our social system and family life, the foundation stone of our civilization; and yet at the theater this affection is presented in a tragic or comic form for the sake of amusement. The element of hate is also taken and used in a like manner. * * * A step further: The theater treats sacred things profanely. Here a woman comes along and prays on the stage, making prayers for amusement; and Christian people go there to see that woman get down on her knees and make a mock prayer to her God." Every syllable of this forceful indictment holds against the play given by local talent as well as against that given by professionals. If it be harmful for the latter to thus trifle with the noblest passions and sentiments of the human heart, it cannot possibly be right for the former to do it. Yet it is impossible to have a play that will hold the attention of an audience without doing this very thing. Nor is Bishop Candler alone in the view set forth above. Dr. J. M. Buckley, who as a thinker and scholar has no superior in world-wide Methodism, in his admirable work, "Christians and the Theater," takes substantially the same position and strongly insists that the parading of the virtues and vices of real men and women in a fictitious manner upon the stage necessarily exerts a deleterious influence upon the spectators. For the lack of space we can quote but a single sentence from this distinguished minister: "The excitement of the sympathies upon fictitious objects is enervating and pernicious."

2. The foregoing argument applies to all dramatic performances upon the stage, and, in our judgment, lodges a complaint against them which cannot be easily set aside. But additional reasons why the Church and Christian people should put up the bars against amateur theatricals are not wanting. As is well known, many of these performances, especially in the cities, are of a positively vicious character. They are held in the regular public play houses; the scenery and costumes used are practically the same as those employed by the professionals, and they have dancing and everything else that characterizes the professional drama that they can. Indeed, the more closely they approximate the professional exhibition the greater success the performance is adjudged to be. It is not unusual for those working up a play with local talent to go to see traveling troupes to get suggestions, and sometimes a professional actor is engaged to give the local performers their training. One only needs to be a little observant to see that these affirmations are true. In New Orleans within the past few days the young ladies and young men of the two leading educational institutions of the city gave an exhibition in one scene of which there

was a general dance; the Sunshine Society, an organization composed of lads and lassies, held a carnival at the Athenaeum in which there was a mock marriage and much tripping of "the light fantastic toe," and a lady's elocution class gave at the Tulane Theater a "terpsichorean and dramatic entertainment" in which fifty children participated, dressed in a manner that doubtless would have excited the admiration of vaudeville connoisseurs. In the New Orleans Item of last Saturday appeared the following glaring headlines: "Girls in trousers for Japanese play. Newcomb Seniors score as actresses. Numerous dances and choruses introduced." To an alarming extent such things are going on in all the larger municipalities of the country; and we ask if the Church, the Bride of Christ, can afford to lend her endorsement to the slightest extent to such things? We submit that for her to go into the theatrical business at all must necessarily have such an effect. Young people cannot be counted upon to discriminate; hence to approve of any class of amateur theatricals, virtually amounts to giving license to attend them all. The Church does not act in so unwise a manner in dealing with cards and the dance. These amusements, under some conditions, might be comparatively harmless; but she knows that under other circumstances they are hurtful; so she rightly outlaws them and throws the whole weight of her influence against them. Is there any more reason why she should sanction the amateur theatrical than the amateur dance or the amateur game of cards? If there is we fail to see it.

3. The amateur theatrical tends to strengthen and build up the professional stage. We have made this point before, but it will bear repetition. There is a nexus between the two that nothing can separate. Just as surely as the social card game makes professional gamblers; just as surely as the private home dance opens the way to the public ball room; just so surely is it true that amateur dramas largely give to the world its professional actors and actresses and furnish the patrons of the public opera house. This is so obvious to reason and common sense that it ought not require argumentation to prove it. If a young man (or young woman) is trained in the art of acting until he has a passion for it, is it reasonable to expect him when he leaves school to let that passion calmly wither away and die in his bosom? If people are taught to have a fondness for the drama by the amateur exhibition, are they not apt to seek to gratify it by attending professional performances? What kindles in the breasts of our youth the histrionic aspirations that lead them to the footlights if it is not the amateur training that they receive? They do not, as a rule, venture to undertake so difficult a role until they have somewhere been made to believe that they have talents that will bring success and the sweet applause of the public. Are instances showing the connection between the amateur exhibitions and the professional stage desired? We shall as briefly as possible give a few.

According to the press dispatches, only a short time since a Texas young lady went from a church concert to become one of the singers in an opera in New York City. It was announced in the Times-Democrat of May 14 that a young lady student in a New Orleans College of Oratory had written a play to be given by amateurs that would probably soon thereafter be turned over to professionals. Who doubts what would be the effect of such an occurrence upon that young lady and her friends as regards their attitude toward the public drama. The Morning Musical Club of this city gave a concert at the Tulane Theater in April in which one of the chief performers was a woman who for two seasons had won fame as a prima donna on the French opera stage. Thus are professionals and non-professionals frequently brought together in performances. Two young Southern girls who had been given an itch for operatic singing before the public were recently carried to New York by the advertisement of a Berlin (Germany) professor of music who was seeking to secure "a great American voice." If such a voice can be developed, who doubts where it will be heard and what will be the career of its possessor? When pretentious amateur theatricals are gotten up where do those planning them go for their costumes? As we have already said, they go to those who make them for the professionals. Recently some persons in Mississippi in preparing for such a play in a church school ordered the attire needed from Chicago at a considerable expense. Only about a year ago two stage-struck young ladies ran away from a Southern school and made their way to St. Louis bent upon a theatrical career, but were fortunately rescued by heart-broken relatives who pursued them. It is impossible to keep the general public from linking together in thought and speech the amateur and professional play. Note the following press comment upon an amateur performance given at a church college a short time since: "Many a trained and seasoned player has done less well than did some of the young people last night. * * * As Rosalind, Miss . . . showed a wonderful training and exceedingly natural and pretty grace. Not a few of her witch-

ing smiles and glances and other pretty 'business' might be followed by actresses of many years' experience." Not long since a correspondent wrote us of a Southern female church school where it was said a French play had been given with young ladies wearing masculine attire before the promiscuous public; and it was also stated that the young women in attendance upon this institution are now and then taken to the professional theater to see performances that are considered proper. Thus does the smaller evil lead to the greater.

These citations are merely a few pointers that have been picked up at random. We have not the slightest doubt that careful and extended observation covering a period of three or four years would startlingly and conclusively demonstrate that the amateur and professional stage are exerting upon each other a reciprocal influence that is constant and powerful. If teachers who awaken in their pupils a passion for public acting would only keep track of them during the vacation season when they visit the city, they would behold some of the unhappy results of their pernicious instruction. We have yet to see a star performer in amateur exhibitions who has any decided conviction as to the evils of the professional theater.

4. The action of some church schools and other church organizations in encouraging theatricals is merely history repeating itself. This is by no means the first time that the Church has shown a disposition to take the theater under its wing. This was done in the Middle Ages and the results were very far from satisfactory. When she had well-nigh the exclusive operation of it the Church could not keep the stage pure and wholesome. How then can it be reasonably expected that she can use it to an advantage in this age when the conditions are vastly more adverse to such an undertaking? There seems to be in the public drama an inevitable tendency toward degeneration which no influence has ever been able to restrain. Referring to the effect of having amateur theatricals in our colleges, a distinguished educator who is at the head of a great institution, says: "It is educating the young people either for the stage or cultivating a taste for theaters. I feel that we ought to take a stand against the appearance of such an evil. The department of oratory or expression is a good avenue for the Devil to get in his work. It is difficult to keep from following the world and patterning after worldly schools in expression, gymnastics, etc. They are entering all kinds of dances—folk dances and fancy steps—in the gymnastics of these days." It is wonderful how quickly good people can have their ideas of propriety confused in regard to such matters. For instance, Shakespeare's "As You Like It" seems to be a favorite with church schools; yet we consider it a most objectionable play. In the first part of it there occurs a brutal wrestling match, such as would scarcely be allowed in any of our towns; as it stands in the works of the great dramatist it is streaked with vulgarity and could not be read in the presence of ladies; Rosalind, the heroine, performs nearly all the way through dressed in the clothing of a man; if the exhibition is given in a female institution, male actors must be brought in from the outside or a number of young women must appear before a promiscuous audience rigged up in trousers; and according to the directions given in the book, among the last things is a general dance. Are such spectacles as these edifying in the chapel of a Christian institution of learning? We assume, of course, that the vulgarity and dance would be done away with, but there are, as we see it, other objectionable features which could not be eliminated. Moreover, it is not announced to the public that an expurgated edition of the play was rendered; so the endorsement of a Christian college is given to the whole drama. And we may be sure that professional actors will not be slow to turn this fact to their profit in advertising.

Such are what we conceive to be some of the more important reasons why the Church should exert her influence against amateur theatricals. What can be said in their behalf as an offset to these objections? It is claimed that they afford entertainment and amusement. We reply that there are too many unobjectionable things that can perform that needed service to justify bringing into use practices that are fraught with grave possibilities for evil.

But it is alleged that they have a pronounced educational value. This we do not believe. It is well known that when ministers write and memorize their sermons it restricts the scope of their general studies. So, when students stop to memorize a single play of Shakespeare they have less time to study and grasp the products of his genius as a whole. The best interpreters of the mighty Bard of Avon have not, as a rule, been actors. Nor can it be shown that those who perform in amateur dramas are more graceful, or self-possessed, or gifted in oratory than those who do not. The stage has not given to the race its most distinguished masters of public speech. Magnificent institutions like Washington and Lee and the University of Virginia which once had dramatic clubs have let them die out. If they had regarded

them as of anything like indispensable value, of course, they would not have done this. For instance, they would not think of letting their department of English, or Mathematics, or Ancient, or Modern Languages go down.

We have been much gratified to learn from the inquiries that we have made that most of the male colleges of our Church do not foster theatricals. Among those that do not have them we mention the following (and there may be others that belong on this roll of honor): Trinity, Hendrix, Emory, Wofford, Emory and Henry, Birmingham, the Southern University, and Centenary College of Louisiana. And it affords us special pleasure to include in this list the Wesleyan Female College, of Macon, Ga., one of the best equipped institutions for the education of young women in the South. Neither does Johns Hopkins University, the foremost of all Southern schools, have anything of the sort. It is perhaps, however, proper to state that two of these institutions reported the existence of Glee Clubs (which, when rightly managed, we consider comparatively unobjectionable), and that in two or three instances some doubt was expressed as to the harmfulness of the better class of plays.

As we see it, one of the most regrettable results of the Church giving her favor to amateur theatricals is that it disqualifies her to speak out effectively against the excess to which such things are being carried at our State institutions. A few days ago we were in a Mississippi town in which is located one of the great female colleges of that commonwealth, and scattered all about the streets were circulars which read as follows:

"COSTUME DANCES AND MUSIC PROGRAM; COLLEGE CHAPEL, MAY 27, 8:30 O'CLOCK; PRESENTING * * * TWO SURPASSINGLY GREAT DANCERS; BENEFIT ALTAR GUILD OF SAINT PAUL'S CHURCH."

We were deeply grieved to see that such a performance was to be given at an institution largely supported by money taken by taxation from the Christian people of Mississippi; but we frankly confess that we feel that our hands are so tied that we cannot vigorously combat this evil until our own schools shall have been placed above criticism in their attitude toward public theatricals. The voice of the Mississippi Conferences ought to ring out in indignant protest against such exhibitions as that mentioned above; but how can such action consistently be taken under present conditions? By every token, the hour has fully come when we should take higher ground in regard to these matters. We give it as our deliberate judgment that if the present trend of things is kept up for two or three decades practically all barriers will be broken down and our Methodist people generally will be found to entertain much the same view of the professional theater that most of the members of the Episcopal Church do to-day. Shall we be true to the spirit of the New Testament and the teachings of our fathers, or shall we let worldliness triumph and strip Methodism of its power? This is the issue which squarely confronts us in these opening years of the twentieth century.

THE GREENVILLE DISTRICT CONFERENCE.

It was our pleasure to attend the recent session of the Greenville District Conference, at Cleveland, Miss., which was an occasion of much interest. Bishop Murrah was present and his presiding and preaching gave great satisfaction. The praise of Rev. H. S. Spragins was heard on every side. We have never known a more popular presiding elder, and he well deserves the high esteem in which he is universally held. We predict that his administration will contribute much to the upbuilding of our Delta Methodism. Rev. J. T. Lewis was at the Secretary's table and discharged the duties devolving upon him most efficiently. Notwithstanding the many hindrances that they have had, the reports of the pastors were hopeful and gratifying. Not a pessimistic note was heard. A truer, worthier band never toiled in any field. The following were present from outside the District to represent special causes: Dr. A. F. Watkins, Rev. W. M. Williams, Rev. H. M. Ellis, Mr. R. M. Weaver, Miss Elizabeth Kilpatrick, and Rev. G. W. Bachman. In company with Bishop Murrah and Mr. J. D. Barbee, we were entertained in the charming new home of Mrs. E. T. Clark, where all needful things and good fellowship abounded. It always refreshes and invigorates us to tarry, even for a brief period, within the bounds of the Greenville District, every part of which is like home to us. May the blessings of God abide upon every shepherd and every flock in this fertile section, and crown their labors with a large measure of success!

PERSONAL AND OTHER NOTES.

Rev. T. H. Lipscomb assisted Rev. O. H. Armour in a meeting at Tchula, Miss., last week.

The Alumni Address at Millsaps College this year will be delivered by Mr. D. G. McLaurin, of Canton, Miss., of the Class of '97.

Bishop Murrah preached the Commencement sermon at the Southern University, at Greensboro, Ala.—his Alma Mater—last Sunday.

A movement is under way to sell the old district parsonage at Greenville, Miss., and purchase a new and modern residence for the presiding elder.

Rev. E. S. Lewis is having a most profitable meeting at West Point, Miss. The preaching is being done by Rev. J. O. Hanes, of the North Alabama Conference.

At the last quarterly conference of the Kingston Methodist Church of Laurel, Miss., it was decided to change the name of that church to the Second Avenue Methodist Church.

Rev. W. S. Selman is pleased with the progress of the work on the Rienzi (Miss.) charge. He is at present seeking to extend the circulation of the Advocate among his parishioners.

The new catalogue of Whitworth College is a most attractive one. Parents who have daughters to educate would do well to write for a copy. Address Dr. I. W. Cooper, Brookhaven, Miss.

We regret to learn that Rev. T. S. Randle, an honored superannuate member of the Louisiana Conference, has recently been ill at his home in Brundage, Texas. We pray that he may speedily recover.

Rev. C. Wesley Baley, our energetic pastor at McCool, Miss., favored us with an additional list of subscriptions a few days since. This makes 13 that he has recently sent in, and he says that there are more to follow.

Besides those mentioned elsewhere, we acknowledge having received lists of subscribers during the past week from the following ministers: Rev. Chas. E. Downer, Foxworth, Miss., 5, and Rev. T. J. O'Neil, Montrose, Miss., 3.

At a meeting of the teachers in the Sunday school of the Second Methodist Church of New Orleans last week it was decided to undertake to secure enough cash subscriptions to build a Sunday school addition to their present house of worship.

Rev. L. E. Wicht reports a gracious season of refreshing at Leakesville, Miss., where he had the assistance of Rev. I. L. Peebles and Brother Seevers in a series of revival services. His account of this meeting will appear next week.

From Greenwood Springs, Miss., Rev. L. T. Sargent, the diligent pastor, sent us a club of subscribers last week. We appreciate his kindness, and pray that the blessings of heaven may continue to rest upon him and his worthy flock.

Mrs. Virginia Nolte Mackie, a woman of moderate circumstances who died recently in New Orleans, left \$1000 to the Louisiana Orphanage at Ruston and \$1000 to the First Methodist Church of New Orleans, of which she was a faithful member.

Rev. Algie Oliver is having a successful pastorate at Matherville, Miss. He has lately given the parsonage a new coat of paint, which adds much to its appearance. We are indebted to Brother Oliver for a club of subscribers sent in a few days ago.

From Merigold, Miss., under date of June 1, Rev. E. Nash Broyles wrote as follows: "We are having a great meeting here. Brother W. S. Lagrone is doing the preaching and Brother Price is leading the singing. The whole community is stirred. There have been many accessions."

Rev. W. L. Doss, Jr., pastor of Epworth Church, New Orleans, was absent from his pulpit last Sunday on account of illness. Brother Doss is confined to his bed with an attack of fever. We hope his sickness will be of short duration and that he will soon be about his loved employ.

Rev. H. A. Maples, of Leeds, Miss., forwarded the Publisher a club of subscribers on May 27. It is needless to say that we appreciate his good work in behalf of the Conference organ. Brother Maples stated that everything is moving along nicely on the Nebo Circuit, of which he is pastor.

An effort is being made to secure the Lewis Brothers' Male Quartette to lead the singing at the Seashore Camp Meeting this year. "The boys" have not yet consented to take charge of the music, but if popular demand has any weight with them, they will not likely be able to refuse to do so.

Rev. T. H. Lipscomb has won his way into the hearts of the people of Starkville, Miss., and the members of his flock are unanimous and enthusiastic in their commendation of his work. It was our pleasure to spend a day in his parish last week, and such were the representations made to us.

The Greenville District Conference authorized the raising of \$200 to assist in the maintenance of a ministerial student at Millsaps College. This is the fourth District in the North Mississippi Conference to take such action, the other three being the Columbus, Durant, and Winona Districts.

Rev. B. W. and Jas. M. Lewis passed through New Orleans last week and favored our office with

an appreciated call. They had been assisting their brother, Rev. H. P. Lewis, Jr., in a meeting at Carriere, Miss., where their labors were crowned with much success, and were en route to their homes.

Our work at St. Mark's Hall in New Orleans has never been in as prosperous a condition as it is at present under the able management of Rev. W. E. Thomas. New members are being added to the Italian Church there every Sunday, and plans are being made to organize an Italian Sunday school.

Through the courtesy of Mr. W. H. Patton, the President, we have on our table a copy of the program of the Clarke County (Miss.) Sunday School Association, which met this week at Pachuta, Miss. Several speakers of note were expected to be present, and the exercises arranged for the occasion promised a feast of good things.

Dr. I. W. Cooper preached the Commencement Sermon for the Coldwater (Miss.) High School on Sunday, May 25. He also delivered addresses before the Shuhuta and Hattiesburg High Schools last week. Dr. Cooper has been much sought after for Commencement addresses this year, having made no less than ten engagements for such service.

Rev. C. P. Moss is rounding out his fourth year at Durant, Miss., with all departments of the church in good working order. His service in that interesting charge has continuously made for the upbuilding of the kingdom, and he is held in high esteem by all the people of the community, who will give him up regretfully next December.

Rev. W. S. Shipman, the presiding elder of the Durant District, whose praises are heard on every side in the territory under his supervision, visited his family at Bell Buckle, Tenn., last week. It is reported that Brother Shipman may locate his family in Jackson, Miss., this fall in order to give his children the excellent school advantages to be had in that city.

Rev. S. W. Vowell, our pastor on the Rural Hill Circuit (North Mississippi), brought us under obligations for a club of subscribers a few days since. He reports his work as moving on very well. Brother Vowell has been in the traveling ministry only two years, but his industry and enthusiasm have already won for him recognition as a useful itinerant.

We were sorry to learn that Mrs. Sudie J. Lingle, of Shreveport, who is known and honored throughout Louisiana for her good works, has lately been seriously ill with typhoid fever. It affords us much pleasure, however, to be able to state that she is now convalescent, and we trust that her strength will be completely restored at an early date.

Rev. J. C. Elkins, recently a member of the Pacific Conference, and Mrs. Elkins, are in New Orleans on their way to Havana, where Brother Elkins will have charge of our work among the Spanish population in that city. These worthy workers had expected to go straight through to Cuba, but missed their steamship connection and will not now be able to sail before June 10.

Rev. M. F. Adams, of Lorman, Miss., is proving himself to be one of the Advocate's best friends. He gave us last week an additional club of 5 subscribers, for which we extend to him our hearty thanks. Brother Adams, who is a son of Rev. T. W. Adams, presiding elder of the Port Gibson District, is one of the most promising young ministers in the Mississippi Conference.

We were favored last week with an invitation to the Commencement exercises of the Louisiana State University at Baton Rouge, which began on May 30 and closed on June 2. The Baccalaureate Sermon was preached last Sunday at 8 o'clock p. m. by Rev. Roger Nooe, pastor of the First Christian Church of Frankfort, Ky. This excellent institution is reported to have had a successful year.

Major R. W. Millsaps, of Jackson, Miss., celebrated his eightieth birthday on May 30. He is hale and hearty, and we pray that his valuable life may yet be spared for many years. He has built himself an imperishable monument by founding the splendid institution of learning that bears his name, and Mississippians will ever honor him as one who wrought worthily and lived to high purpose.

Dr. J. M. Moore, Secretary of the Home Department of the General Mission Board, has been secured by Dr. J. M. Henry as one of the preachers for the Seashore Camp Meeting, which will begin at the Camp Ground in Biloxi, Miss., on July 7. Dr. Moore is an able preacher, and those who attend the camp meeting this year may feel assured that they will have the pleasure of hearing some strong sermons.

Rev. L. I. McCain is reported to be critically ill at the Bogalusa (La.) Sanitarium, where he was taken last week after being seized with an acute attack of appendicitis. An operation will be performed as soon as his condition will permit. We are sorry to learn of the illness of this gifted brother; and we pray that God may have him in his gracious keeping, and that he may soon be restored to his family and to his pulpit.

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Obituaries.

The reaper has come again into our circle and taken from us a precious bud. On Wednesday, May 14, we laid to sleep in the cemetery at Itta Bena, beside his little sister, HENRY HOLLOMAN ROBERTSON, infant son of M. E. and Stella Robertson; born Oct. 3, 1912; died May 13, 1913. These dates span but a short period, and one full of anxiety, yet long enough to expand that niche in the parental heart and intensify the loneliness of the vacant cradle and the empty arms. Seven short months of earthly habitation, but an eternity in the Father's House. Gone from a mother's tender embrace, but safe in the arms of Jesus; "for of such is the kingdom of heaven."

GRANDFATHER.

DR. WILLIAM T. BEALL, who was for many years a Methodist local preacher, died at the age of 81 years in Wilmet, Ala., at the home of his daughter, Mrs. Thomas Brandon, on Feb. 18, 1913. Dr. Beall was a native of Maryland and was born at "Home Cottage on the Hill," in Charles County. When he was seven years of age his parents moved to Mississippi and settled at Bachelor's Bend, near where the city of Greenville now stands. He graduated in medicine, and for many years practiced his profession in the town of Cayuga, in Hinds County. His love for the souls of men prompted him to ask for license to preach as a local preacher in the Methodist Church, which office he filled with great satisfaction to his friends and the pleasure of his brethren in the itinerant ranks. He was twice married, his first wife being Miss Louise M. Rind, who was the mother of his children. His second wife was Mrs. Wood, of Moss Point, who also preceded him to the heavenly home several years ago. Several daughters and one son, Rev. Sam Beall of Texas, survive him. To these he has left the heritage of a good name, which is far more to be desired than gold and silver.

T. B. HOLLOMAN.

Brother HENRY T. SCARBOROUGH died at his home, near Columbia, Miss., March 30, 1913, at the ripe old age of 72½ years. From the testimony of those who knew him well, the following words of his son, Rev. Dan Scarborough, not written for publication, do not exaggerate his virtues: "He always lived right and set his children an example worthy of emulation. He was a kind father and a loyal citizen who always stood for the best interest of the country. His life was without reproach. He would have died before he would have told a falsehood or done a dishonest thing. No amount of money could have induced him to lay down his honor, or to betray a cause which he regarded as right." Brother Scarborough joined the M. E. Church, South, when 20 years of age, and remained faithful to it until called to the Church above. He was truly a religious man. He went through the Civil War, fought in some of its severest conflicts, and was seriously wounded at Shiloh. He was married at about twenty-eight years of age to Miss Nancy T. Graham, who survives him. Of eight children born to them, six are living. The morning before his death he was seemingly in his usual health, and walked more than a mile to church, but was taken suddenly ill on his arrival. Having become better, he was taken home, where he spent a cheerful evening with his family, but early in the night another attack quickly ended his life.

M. B. SHARBROUGH.

Columbia, Miss.

Sacred to the memory of CHARLES EDWIN GODWIN. The subject of this sketch departed this life on March 18, 1912, near Utica, Miss. He was born July 25, 1848. He had been a member of the Church all of his life, and was a consistent Christian, and a true and faithful Mason. He was twice married: first to Miss Kate Breeden. Twelve children blessed this union. Mr. B. C. Godwin of the

Jackson Lumber Company is his son, and there is not a better, truer man in the State. One of his daughters is now keeping books for Kennigston and is an honor and credit to his name. His wife died in Feb., 1904. He was married the second time to Miss Lelia L. Regan, daughter of J. A. and M. E. Regan, of Claiborne County, Miss. No children by this marriage survive him. I find words inadequate to express the beautiful childlike devotion that existed between this brave and stanch man and this beautiful young woman, who was the light and joy of this home. No man ever made a better father and husband than did Chas. Godwin. The pure and sweet devotion that existed between this couple was something beautiful indeed. Yes, it is but paying the dead a just tribute to say that he was one of the best and truest citizens that ever lived in Hinds County. The manner in which this brave and patriotic man was taken away from his loved ones, being stricken down in the very prime of his life, made his going all the more pathetic and regrettable. The grief of this devoted and beloved wife is an everlasting monument to woman's fidelity.

"Be still poor heart and cease re-
pinning.
For behind your cloud is the sun still
shining."

"There is no death; the stars go
down,
To rise upon some fairer shore.
And bright in heaven's jeweled crown
They shine forever more."

Brave and patriotic Charles Godwin is not dead, but only sleeping. On the great morning of the Resurrection there will be a sweet reunion in heaven. Pain, sickness and sorrow will have been forgotten. The trials and tribulations of this earth will not enter there. The beautiful and spotless sunlight of heaven will send peace and joy to every heart, and there we can truly exclaim: "Oh death! where is thy sting? Oh grave! where is thy victory?"

There our departed friend will find sweet peace forever, basking in the sunlit smiles of heaven, where every flower is bathed in hope's eternal dew, and is lit by the holy smile of God.

A FRIEND.

RESOLUTIONS OF APPRECIATION.

Whereas God, in his all-wise providence, called on Jan. 11, 1913, from this world to a brighter habitation our much loved friend and sister, Mrs. Sarah Francis Gandy, who was born Dec. 30, 1843, and whose life was such a benediction to all who knew her, therefore be it Resolved:

1. That we extend our heartfelt sympathies to her bereaved ones and especially to her children in this sad and trying hour.

2. That we as Christians will strive to follow her example in faithfulness, perseverance, and loyalty to Christian duty.

3. That a copy of these resolutions be sent to each of her daughters, Mrs. Will Mosley, Mrs. Ed Mosley, Mrs. Ras Dyess, and Mrs. W. C. Dyess, also to each son—Messrs. Duff, Brink, Noel, Clan, John, Author, and Frank Gandy, and that a copy be published in the New Orleans Christian Advocate. Signed:

MRS. W. G. GRAY,
MRS. J. E. STANFORD,
Committee.

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Tidings From the Field

Pine Grove, La.

Our second quarterly meeting has come and gone. Our people are so delighted with the presiding elder, Brother Coleman, that they wish these meetings would come oftener. We have a good field of labor here. We have five organized churches and one log camp that demands one appointment a month. We have two home missionary societies which are doing very well. I have organized two new Sunday schools since Conference. The interest in the work generally is increasing, and the outlook is good for a prosperous year. We are very much at home among these good people, as we had previously spent one quadrennium with them and planted some fruit trees that are bearing for us now. God bless the old Advocate.—J. S. Rutledge, P.C.

Sidon, Miss.

The Durant District Conference, which convened here on May 14, was a most interesting gathering. Brother Shipman, our presiding elder, presided. Of course, Brother Streater was Secretary. Every one seemed glad to be here, and to enjoy looking after the Master's business. We had some good, helpful sermons and talks from preachers and laymen in attendance. Brother Cain, our pastor at Leland, Miss., got here the day the Conference closed, and that evening began protracted services, which lasted until the following Wednesday night. I am sure every one who attended the meeting was benefited. I have never heard more earnest, helpful sermons in my life. Brother Cain told us at the first service that he did not intend to use any "clap-trap methods," or try to reach people through their emotions, but that he would appeal to men and women through reason and common sense, and he certainly kept his promise. Eighteen young people connected themselves with our Church on profession of faith. The ages of these converts ranged from 10 or 12 to 24, including 4 young men from 18 to 24, and several bright girls from 12 to 16. We received good material. The whole membership of our church was benefited. The ladies have started a prayer meeting, and will meet once a week in the afternoon. There has also been established what we call a "young men's prayer meeting" (which likewise will be held weekly); however, the gray heads are not excluded. I am glad to say that we expect great results from these meetings. We are fortunate in having the advice and help of Brother H. C. Morehead in our church work here, but right now he is confined to his home, and is quite feeble. I think he overtaxed his strength while the meeting was in progress. I went to see him yesterday afternoon, and in the course of the conversation he said in substance: "I get on shouting ground every day, as I sit here and think of what my Divine Lord has done and is doing for me." I am glad to be able to tell you that Sister Morehead has greatly improved, and that we hope for her ultimate recovery. However, she is quite feeble yet and only takes liquid diet. These servants of God "are happy on the way," despite their physical ailments.

I desire to add that while the meeting was in progress, at a Sunday afternoon service for men only, every one in the house came up and gathered around the altar, declaring by this that they would do all in their power to have a good, clean town. S.

DISTRICT CONFERENCE RESOLUTIONS.

(The following resolutions were passed at the recent session of the Jackson District Conference, and at the request of that Conference are sent to the Advocate for publication.)
Commending Mr. R. A. Maddox.

Resolved, That we have heard with pleasure the representative of our Conference Sunday School Board, and commend him to all our pastors and superintendents; and that we endorse the action of the Board in employing him for another year. We would urge the Sunday schools to raise the 3-cent assessment to support this work.

Signed: A. F. Smith, W. A. Terry.

The New Orleans Christian Advocate.

We greatly regret the inability of the Editor of the New Orleans Christian Advocate, Dr. R. A. Meek, to attend our District Conference. We give our unqualified endorsement to his editorial management of the Advocate. He is ably defending and advocating the doctrines and policies which we as Methodists have always held dear, feeling that they are our priceless Scriptural heritage. We feel that we cannot allow him to resign his place, and request the Publishing Committee to do all in its power to retain him, pledging the Committee our heartiest support.

Signed: H. J. Maddox, R. P. Fikes, J. A. Lindsay.

In Appreciation of Judge A. G. Norrell

Be it resolved, That this District Conference put upon its record an expression of our appreciation of the life, leadership, and service of our deceased brother, Judge A. G. Norrell; that though we realize that he is absent from us in the body, we feel that he is present with us in the spirit. We commend his life as one worthy of emulation.

Signed: S. B. Watts, J. M. Sullivan.

ALEXANDRIA DISTRICT CONFERENCE.

The Alexandria District Conference will be held at Columbia, June 12 to 15. Rev. F. M. Freeman will preach the opening sermon at 11 o'clock on the 12th inst.

The afternoon session will be devoted to the Sunday school interests of the District. Rev. Jno. F. Foster will address the Conference on the work of the Adult Bible Class. The Field Secretary, Rev. P. O. Lowrey, will have charge of the Round Table Studies following the address.

The 2d day's morning session will be devoted to the Missionary interests of the District. Representatives of Conference boards, colleges, Conference organ and orphanage are invited to attend.

The following are the committees:
For License to Preach—Dr. S. H. Werlein, C. M. Thompson, J. A. Alford.

Admission on Trial—A. S. J. Neill, R. H. Harper, J. M. Alford.
Deacon's Orders—Jno. F. Foster, B. H. Shepherd, S. L. Riggs.

Elder's Orders—F. M. Freeman, W. D. Kleinschmidt, J. J. Kelly.

The pastors will send the names of delegates who they know will attend to Rev. C. M. Thompson, Columbia, La. H. W. MAY, P. E.

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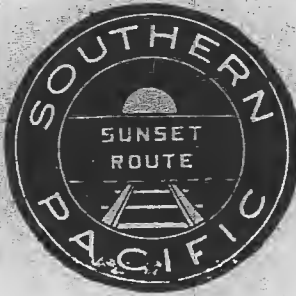
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Seashore Campground

Attractions for the Season 1913

June 25 — DIVINITY SCHOOL — to July 3

The Seashore Divinity School offers expert training to the undergraduates of the Alabama, Mississippi, and Louisiana Conferences in the Conference courses of study. Examinations passed here are approved by the Conferences of the above States. Bishop Candler and Dr. Cope are the leading speakers for this year. Write to Rev. Robt. Selby, Brookhaven, Miss., for particulars.

July 9 — THE CAMP MEETING — to July 16.

Ministers will be furnished free entertainment. Let the preachers rally and bring some of their best people to this year's meeting. Good preaching and singing. Speakers will be announced later. Write R. G. Price, Biloxi, Miss., for particulars.

KINDERGARTEN SCHOOL.

For the benefit of patrons spending the summer on the ground, Miss Ethel Kirkwood, a kindergarten expert, will conduct a school during the summer. Write Miss Ethel Kirkwood, New Orleans, for terms.

SEASHORE CAMPGROUND SCHOOL

opens its second session Sept. 10. Visit the commodious building on the grounds, and interview President H. W. Van Hook while there this summer.

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EVANGELINE MISSION AND ELSE.

The writer, through the kind invitation of the pastor, Rev. Louis Hoffpauir, spent a few days on the above charge. The pastor has the work well in hand in this most difficult mission field. The work here is rendered the more complex from the fact that it is made up of defunct churches and brand-new points, which are in the strictest sense French mission points. The Bayou Chicot Church, organized in 1803, has the record of being the first Methodist church organized west of the Mississippi River—in fact it is claimed to be the oldest Protestant church west of said River. At Ville Platte, one of the strictly French missionary points, the pastor is enterprising the building of a new church. Ville Platte is a fast growing town of 2500 people, and is the parish seat of the new parish of Evangeline. Now is the day of opportunity in this town, and the door is wide open for the Methodist Church to enter. Will she measure up to her great opportunity? It will depend upon the liberality of our noble laymen who have the ability to make possible the enterprise that is being projected in this needy field. The citizens of the town have contributed generously, but a great many willing donors were forbidden to contribute by the priest, of whose church they were members. Brethren, to fail now will tend to make it harder, if not impossible, to do our work there. I pray the Lord to move some generous layman to respond by sending a liberal contribution to Rev. L. Hoffpauir, Gold Dust, La.

It was my delightful privilege to worship with the splendid people of White's Chapel last Sunday, and to preach morning and evening to large and attentive congregations. The pastor had discovered there splendid material for the organization of an Epworth League, and at the close of the evening service a League was organized with more than 20 members. There is a great opportunity for a fine League here.

The presiding elder, Brother Wynn, held the second quarterly conference at White's Chapel Monday night. This is the last visit to Brother Wynn as presiding elder, as he has been called to the responsible position of President of Centenary College. We all regret very much to give our beloved brother up, and pray God's richest blessings upon him in his new field.

Brethren, my health is better than it has been for the past five years, and as opportunity affords I am at work for the Master. If you can use me in meetings or otherwise in the next two months, address me at Opelousas, La. A. R. HOFFPAUIR.
May 26, 1913.

AN APPRECIATION.

We wish to express our sincere thanks to our brethren and friends who have so kindly written us words of love and sympathy, since the going home of our precious little ones, Mary and Elizabeth. We are passing through deep waters. The home is so sad and silent; the little white bed is removed, and our empty arms and broken hearts make the days seem so long, yet we look upward through our

tears for solace from Him who holds them close to His breast.

You can never know what your kind letters meant to us.

Yours in sorrow,
E. L. ALFORD AND FAMILY.
Anguilla, Miss., June 2.

TRUSTEES' REPORT.

The Board of Church Extension, at its Annual Meeting held in Dallas, Texas, May 1-5, outlined a report for the use of trustees in answering question 32 at the fourth quarterly conferences and instructed the Corresponding Secretary to have same printed for free distribution to such trustees as may desire a printed form upon which to make their reports.

This instruction has been carried out and the form of report, in such numbers as desired, may be secured without cost by writing to W. F. McMurry, Corresponding Secretary, 1025 Brook Street, Louisville, Ky.

PUT THIS IN YOUR BIBLE.

Here is a handy table, which it would be well to cut out or copy for reference in your Bible studies:

A day's journey was about twenty-three and one-fifth miles.

A Sabbath day's journey was about an English mile.

A cubit was nearly twenty-two inches.

A hand's breadth is equal to three and five-eighths inches.

A finger's breadth is equal to one inch.

A shekel of silver was about fifty cents.

A shekel of gold was \$3.

A talent of silver was \$538.30.

A talent of gold was \$13,309.

A piece of silver, or a penny, was thirteen cents.

A farthing was three cents.

A mite was less than a quarter of a cent.

A gerah was one cent.

An ephah, or bath, contained seven gallons and five pints.

A hin was a gallon and two pints.

An omer was six pints.—Baltimore and Richmond Christian Advocate.

PLAN OF EPISCOPAL VISITATION.

1. Bishop A. W. Wilson—Louisville, Campbellsville, Ky., Sept. 24, 1913; South Carolina, Rock Hill, S. C., Nov. 26, 1913; Baltimore, March 25, 1914.

2. Bishop E. R. Hendrix—Illinois, Murphysboro, Ill., Aug. 28, 1913; Western Virginia, Huntington, W. Va., Sept. 3, 1913; Kentucky, Somerset, Ky., Sept. 17, 1913; Alabama, Montgomery, Ala., Dec. 3, 1913.

3. Bishop W. A. Candler—South Georgia, Macon, Ga., Nov. 26, 1913; Mississippi, Natchez, Miss., Dec. 3, 1913; Louisiana, Crowley, La., Dec. 10, 1913; Cuban Mission, Santa Clara, Cuba, Jan. 15, 1914.

4. Bishop H. C. Morrison—Florida, Tallahassee, Fla., Dec. 17, 1913; Mexican Border Mission, Feb. 12, 1914; Central Mexico Mission, Feb. 19, 1914; Northwest Mexican Mission, Feb. 26, 1914.

5. Bishop E. E. Hoss—Denver, Aztec, N. M., Aug. 23, 1913; Missouri, St. Charles, Mo., Sept. 3, 1913; Southwest Missouri, Nevada, Mo., Sept. 17, 1913;

St. Louis, Jackson, Mo., Sept. 24, 1913.

6. Bishop James Atkins—New Mexico, Albuquerque, N. M., Oct. 15, 1913; West Texas, San Antonio, Tex., Oct. 22, 1913; Central Texas, Temple, Tex., Nov. 12, 1913; Northwest Texas, Vernon, Tex., Nov. 19, 1913; North Mississippi, Tupelo, Miss., Nov. 26, 1913.

7. Bishop Collins Denny—Holston, Cleveland, Tenn., Oct. 1, 1913; Tennessee, Cookeville, Tenn., Oct. 8, 1913; Virginia, Danville, Va., Nov. 12, 1913; North Georgia, Elberton, Ga., Nov. 19, 1913.

8. Bishop J. C. Kilgo—German Mission, Castell, Tex., Oct. 16, 1913; Arkansas, Eureka Springs, Ark., Nov. 12, 1913; Little Rock, Pine Bluff, Ark., Nov. 19, 1913; White River, Clarendon, Ark., Dec. 3, 1913.

9. Bishop W. B. Murrah—Japan Mission, Arima, Japan, Aug. 22, 1913; Korean Mission, Seoul, Korea, Sept. 5, 1913; China Mission, Huchow, China, Oct. 16, 1913.

10. Bishop W. R. Lambuth—Brazil, Petropolis, Brazil, Aug. 7, 1913; South Brazil, Porto Alegre, Aug. 28, 1913; Africa.

11. Bishop R. G. Waterhouse—Montana, Stevensville, Mont., Aug. 13, 1913; East Columbia, Milton, Ore., Aug. 20, 1913; Columbia, Coquille, Ore., Aug. 27, 1913; Pacific, Hollister, Cal., Oct. 15, 1913; Los Angeles, Santa Ana, Cal., Oct. 22, 1913.

12. Bishop E. D. Mouzon—West Oklahoma, Norman, Ok., Nov. 5, 1913; East Oklahoma, Talequah, Ok., Nov. 12, 1913; Texas, Nacogdoches, Tex., Nov. 26, 1913; North Texas, Clarksville, Tex., Dec. 3, 1913.

13. Bishop J. H. McCoy—Memphis, Martin, Tenn., Nov. 5, 1913; North Alabama, Anniston, Ala., Nov. 12, 1913; West North Carolina, Charlotte, N. C., Nov. 26, 1913; North Carolina, Oxford, N. C., Dec. 3, 1913.

Fall meeting College of Bishops, St. Louis, Mo., Oct. 30, 1913.

CUTTING THE COST OF BALING.

Perhaps one of the biggest items of cost in baling hay with the ordinary power hay press, is that of lining up of belt pulleys, setting and leveling of the engine, and the extra wages of hands required in getting under way. This costly operation must be repeated at every stack.

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Copper Hill, Va.—Mrs. Ida Conner, of this place, says: "For years, I had a pain in my right side, and I was very sick with womanly troubles. I tried different doctors, but could get no relief. I had given up all hope of ever getting well. I took Cardui, and it relieved the pain in my side, and now I feel like a new person. It is a wonderful medicine." Many women are completely worn-out and discouraged on account of some womanly trouble. Are you? Take Cardui, the woman's tonic. Its record shows that it will help you. Why wait? Try it to-day. Ask your druggist about it.

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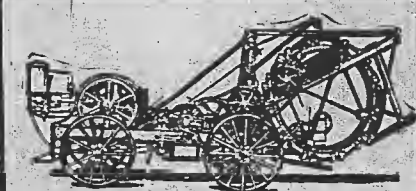
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Write for catalog 33 to-day.

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OUR CALENDAR.

District Conferences.

Corinth, Sherman, Miss., June 12-15.
Shreveport, Pleasant Hill, La., June 19-25.
Alexandria, Columbia, La., June 12-15.
Holly Springs, Tula, Miss., June 17-19.
Aberdeen, Verona, Miss., June 18-19.
Ruston District, Athens, La., July 22-25.
General Missionary Conference,
Southern Assembly Grounds, Waynesville, N. C., June 25-29.

QUARTERLY CONFERENCES.
MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Second Round.
Hazlehurst June 4,
Pleasant Grove, at Tilton. June 7, 8
Crystal Springs June 11,
Barlow, at Lebanon June 14, 15
Gallman, at Mt. Pleasant. June 19,
Bayou Pierre, at Sweet Water June 21, 22
ROBT SELBY, P. E.

Jackson Dist.—Second Round.
Jackson, at First Church. June, 8,
Jackson, at Cap. Street,
8 p. m. June 8,
Mendenhall, at Bethany June 14, 15
Harriesville, at Baxton. June 20,
Florence, at Wesleyana. June 21, 22
PAUL D. HARDIN, P. E.

Meridian Dist.—Second Round.
Daleville June 7, 8
Waynesboro Ct., at Clara. June 14, 15
Waynesboro June 15, 16
Meridian, 7th Ave. June 18,
De Kalb, at New Hope June 20,
Moscow, at Hopewell June 21, 22
Meridian, Poplar Springs. June 25,
Porterville June 27,
Vimville, at Coker's Ch. June 28, 29
J. T. LEGGETT, P. E.

Newton Dist.—Second Round.
Hickory June 8, 9
Meehan June 14, 15
Newton and Montrose June 18,
Homewood, at High Hill June 21, 22
Forest, at Contreille June 28, 29
H. WALTER FEATHERSTUN, P. E.

Port Gibson Dist.—Third Round.
Woodville July 6, 7
Wilkinson, at Mt. C. July 11,
Natchez, Jefferson Street, at
11 a.m. July 13,
Natchez, Pearl Street, at
8 p.m. July 13,
Amite, at Mt. V. July 16,
Gloster July 19, 20
Centerville July 20, 21
Hermanville July 27,
Nebo, at C. S. Aug. 2, 3
Harrison, at Mizpah Aug. 6, 7
Vicksburg, C Street Aug. 9, 10
Vicksburg, W Street Aug. 10, 11
Fayette Aug. 13,
Hamburg Aug. 16, 17
Woodville Ct. Aug. 23, 24
Silver City Aug. 30, 31
Oak Ridge Sept. 3,
Port Gibson Sept. 6, 7
Rolling Fork Sept. 10,

Rocky Springs Sept. 13, 14
Utica, at Cayuga Sept. 20, 21
Anguilla Sept. 28,
Mayersville Sept. 30,
T. W. ADAMS, P. E.

Seashore Dist., Second Round.
Americus, at Big Point June 7, 8
Wolf River, at Whittington. June 13
Mississippi City and Handsboro, at Mississippi City. June 14, 15
Vanceleave, at Red Hill June 18
W. H. HUNTLEY, P. E.

NORTH MISSISSIPPI CONFERENCE.

Corinth Dist.—Second Round.
Ripley, at Blackjack June 7, 8
Chalebeate, at Walnut June 8, 9
Belmont Ct. June 20
Tishomingo Ct. June 21, 22
J. H. MITCHELL, P. E.

Columbus Dist.—Third Round.

Shuqualak, at Cooksville. June 7, 8
West Point June 14, 15
Artesia and Sessums, at Artesia June 15, 16
Columbus, First Church. June 22, 23
Columbus, Second Church. June 22, 24
Long View, at Steel's Chapel July 5, 6
Crawford, at Trinity July 12, 13
Mayhew, at Lebanon July 19, 20
Cedar Bluff, at Siloam. July 25,
Mathiston, at Providence. July 26,
Sturgis, at Big Creek. Aug. 2, 3
Starkville Aug. 3, 4
Cochrane Aug. 9, 10
Macon Aug. 15,
Brooksville, at new Bethel. Aug. 16, 17
Columbus Circuit Aug. 23, 24
J. E. THOMAS, P. E.

Holly Springs Dist.—Third Round.

Water Valley, Main Street, at Wyatt's Chapel. June 7, 8
Water Valley, First Ch. June 8, 9
Holly Springs June 13, 15
Red Banks, at R. B. June 14, 15
Oxford June 22, 23
Duck Hill, at Bethel. June 28,
Grenada Station June 29, 30
Grenada Ct., at Sparta. July 5, 6
Potts Camp, at Winborn. July 8,
Paris, at Palestine July 12, 13
Pine Valley, at Salem July 19,
Coffeeville, at Goshen July 20, 21
Cambridge, at Midway July 22,
Byhalia, at Fountain Head. July 26, 27
Mt. Pleasant, at Marshall Institute Aug. 9, 10
Waterford, at Lebanon Aug. 12,
Abbeville, at Abbeville Aug. 15,
Taylor, at Andrew's Chap. Aug. 16, 17
Randolph, at Aug. 23, 24
Toccapola, at Aug. 25,
Ashland, at Union Hill. Aug. 29,
Lamar, at Harris Chapel. Aug. 30, 31
R. A. TUCKER, P. E.

Sardis District—Third Round.

Sardis May 31, June 1
Oakland at Tillatoba. June 7, 8
Charleston June 14, 15
Batesville June 21, 22
Pleasant Hill June 28, 29
Olive Branch July 5, 6
Crenshaw July 12, 13
Senatobia July 19, 20
Coldwater July 26, 27
Sardis Circuit Aug. 2, 3
Eureka Circuit Aug. 9, 10
Arkabutla Aug. 11,
Cockrum Aug. 16, 17
Wall Hill Aug. 23, 24
Longtown Aug. 25,
Courtland Aug. 29,
Tyro Aug. 30, 31
Lake Cormorant and Hines. Sept. 5,
Hernando Sept. 6, 7
J. W. DORMAN.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Third Round.

District Conference in Willson June 5, 8
Willson, at Willson, 4 p.m. June 7,

St. Francisville, at New Hope June 14,
Clinton and Jackson, at Concord June 21,
General Missionary Conference, at Southern Assembly, Waynesville, N. C. June 25, 29
Seashore Divinity School, Seashore Camp Ground, June 25 to July 2
Plaquemine, at Cottonwood. July 5, 7
Baton Rouge, First Church, 8 p. m. July 7,
Zachary, at Slaughter. July 13, 14
Port Vincent July 19, 20
Baton Rouge, Second Church July 20, 21
Baker, at Bethel. July 26,
Denham Springs July 27, 28
WM. H. COLEMAN, P. E.

Lafayette Dist.—Second Round.

Bell City Ct. June 7, 8
Jennings June 14, 15
R. H. WYNN, P. E.

Arouses the Liver and Purifies the Blood
The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, arouses the liver to action, drives Malaria out of the blood and builds up the system. For adults and children. 50c.

PAINS ALL OVER.

Houston, Tex.—"For five years," says Mrs. L. Fulechek, of this place, "I suffered with pains all over, especially in my back and side, and was so weak I could hardly do my housework. A friend told me of Cardui. Since taking it, I feel so much better! Now I can do all my housework and pains don't bother me any more at all." Cardui is a strength-building medicine. Fifty years of success have produced, amongst its many users, confidence in Cardui and what it will do. During this time, Cardui has relieved the female ailments of over a million women. Why not yours? Try it to-day. Your druggist sells it.

Some time when you are tired drinking just ordinary Coffee and feel like drinking "A REAL GOOD CUP OF COFFEE," try a pound of

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If you are afflicted with Paralysis, Dyspepsia, Rheumatism, Nervous Debility, Asthma, Bronchitis, Catarrh or other diseases that medicine has failed to cure, write for our Free book which tells all about this new and better way.

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As surely as medicines prove useless, our natural methods and Sanitarium appliances will restore your health and put you on your feet. Liberal guarantee of satisfaction. Low charges. Write at once for names of physicians, ministers, lawyers, merchants, bankers, farmers, teachers, former patients and others who endorse our treatment.

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For their speedy relief you should take a medicine containing no dope, no alcohol and without bad after effects. You get it in

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TONIC**

A warranted remedy. 25c and 50c sizes at dealers or direct. Trial bottle 10c. The Johnson's Chill and Fever Tonic Co., Savannah, Ga.



That's It!

Woman's Missionary Work

Edited by Mrs. R. F. Harrell, Centerville, Miss.
Conference Press Superintendents:

Louisiana Mrs. A. C. McKinney, Ruston, La.
Mississippi Mrs. J. L. Neill, Hattiesburg, Miss.
North Mississippi Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

LOUISIANA CONFERENCE REPORTS.

The first quarter's reports of this Conference have just reached our desk. Mrs. A. P. Holt writes that the delay was unavoidable. She also says that the Conference Secretaries feel greatly encouraged over them. They show a good increase in membership and \$160 more on the pledge than at this time last year. "The District Secretaries are pushing the work in such a fine way that we feel sure we shall find the Conference work in better shape at the end of this year than ever before."

The reports follow:

First Quarterly Report of Corresponding Secretary of Foreign Department.

Number of Districts, 7; New auxiliaries—Adult, 4, Young People, 4, Junior Division, 7, total New auxiliaries, 15; New Members—Adult, 126, Young People, 127, Junior Division, 211, total new members, 464; Auxiliaries—Adult, 46, Young People, 14, Junior Division, 22, total auxiliaries, 82; Members—Adult, 1163, Young People, 284, Junior Division, 474, total members, 1921; Baby enrollment for quarter, 36, total enrollment for quarter, 291; Life Members, 19; Honorary life members, 1; Subscriptions to Missionary Voice, 629, to Young Christian Worker, 64; Members of Missionary Study Classes, 719; Missionaries supported, 2; Scholarships, 16; Bible women, 6; Amount pledged by Conference, \$2400; Amount paid first quarter, \$364.64.

MRS. A. P. HOLT,
Cor. Sec'y Foreign Dep't.

Treasurer's Report Foreign Dep't.

Adult dues (\$288.60 minus \$200 held in Conference), \$88.60; Young People's dues, \$13.10; Baby Roll—dues, \$3.63; Rob't. Earl Harper Life Membership (Baby Dues), \$5; Junior dues, \$9; Week of Prayer—Adult, \$7.30; Adult Mite Box, 20c; Baby Mite Box, \$3.52; Junior Mite Box, \$8.06; Pledge, \$364.64; Scarritt, \$4.65; Retirement, \$5.75; Jubilee, \$180; Thank Offering, \$2.50; Bell O'Pry Scholarship (Mexico), \$40; Sent to General Treasurer, \$736.75; Balance held (one-fourth M. Kent Scholarship), \$10; Conference Expense Fund, \$65.40; Dues for Conference Expense, \$200. Total receipts, \$1012.15. MRS. J. J. HOLMES,
Treasurer.

Home Department Report.

Number Adult auxiliaries, 69; Number Adult members, 1584; Number Young People auxiliaries, 10; Number Young People members, 254; Number Junior Division, 18; Number Junior Division members, 449; Total number members, 2287; Number subscribers to Missionary Voice, 555; Number taking Home Mission Reading Course, 327; Number pledged to titling, 124; Number boxes of supplies sent off, 8; Amount of money sent to Conference Treasurer for dues, \$416.69; Sent to Conference Treasurer for Specials, \$214.95; Contributed for Local Work, \$2952.85.

MRS. WM. T. CUNNINGHAM,
Cor. Sec. Home Dept.

MISSISSIPPI CONFERENCE NOTES.

The possible is not worth striving for, we should undertake the impossible.—Miss Lester.

There should be at least one copy of "In Bathany House" in every auxiliary and that copy should be read by every member of the auxiliary and as many others as might care to read it. The book was written by one of our deaconesses, Miss Mary Elizabeth Smith, and the story portrays very vividly the life and work of a deaconess. It is well worth the money it costs, and the time one would take to read it.

At the recent session of the Missionary Conference a pledge was made by the delegates of two hundred subscriptions to the "Young Christian Worker." Let us follow the example of one woman who writes, "I presented the cause of the Young Christian Worker Sunday morning and secured fourteen subscriptions on my pledge of ten. This paper should be in every Methodist home, especially where there are children."

From Broad Street, Hattiesburg:

At the evening service, May 25, the Woman's Missionary Society had charge of the service. The work of the Sunday school, the Primary Department, the Senior and Junior Leagues, and the Missionary Society were presented by a representative from each. "But the central feature of the program was the presence of, and a talk by, Miss Maud Fall who has been in training the past year at Scarritt Bible and Training School for deaconess work. Beginning with next year's course she will specialize in boys' work. MRS. J. L. NEILL.

Organized in 1893

The formula of Bond's Pills was adopted in 1893 by three of the most prominent physicians of the South, who had many years' experience treating diseases depending on a torpid liver.

Grandly has this splendid combination of anti-bilious and anti-malarial agents sustained the reputations of its originators.

Bond's Liver Pills have long since proved to be a most effective remedy for the troubles arising from torpidity of the liver or the bowels.

The small dose—one little pill—and gentle action, make them almost invaluable.

Intelligent readers will not confound Bond's Liver Pills with the numerous so-called "wonderful" remedies that flood the country, with reckless and misleading claims of astonishing merit.

When you require an honest and gentle liver or bowel stimulant, take one Bond's Liver Pill at bedtime. You will almost certainly wake up well.

If your druggist cannot supply you, send to us. Price 25c everywhere. A free sample on request, mentioning this paper.

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ROYALINE OIL is a GOOD PAIN MEDICINE as well as a GOOD ANTI-SEPTIC. Its greater strength gives it GREATER POWER TO Ease Pain, inside or outside, man or beast; also makes it go further, and therefore give LARGER VALUE FOR THE MONEY. Pleasant, clean, safe, 10c, 25c, 50c. Money back if not satisfactory.

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Rejoice! Pellagra HAS been cured!! YOU CAN BE WELL AND STRONG AGAIN!!! My Remedy NEVER FAILS to relieve the most distressing symptoms within a few days, and CURES within a few weeks or months. Hundreds of grateful patients testify to the marvelous healing power of

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Don't despair! Write me today for my FREE BOOK, which gives many testimonials like Mrs. Baker's—tells how to recognize Pellagra—about my Remedy—its cost—my unreserved guarantee—my responsibility—gives symptom blank and tells you how to order.

If you have Pellagra—if you know anyone else who has—write for this book. Don't delay. You take no risk. Remember you are protected by our guarantee.

Address
G. P. Baughn
American Compounding Co.
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Her Mind Affected—Doctors Couldn't Help Her—Cured In 30 Days By My Remedy.

State of Alabama, Walker County:

Before me, J. Frank Baker, a Notary Public in and for said state and county, personally appeared Mrs. Viola Baker, who being duly sworn, deposes and says that on or about the first day of July, 1911, she went to Dr. F. of Carbon Hill for treatment for Pellagra and used his treatment for two weeks, growing continually worse until she had almost entirely lost her mind. She then began using Dr. D. P. Baughn's treatment, showed decided improvement after three days and was entirely cured after 30 days.

Sworn to and subscribed before me this the 19th day of February, 1913.

J. FRANK BAKER, N. P.

We guarantee this Remedy, if used according to directions, to cure Pellagra, or refund all you've paid us, with 8% per annum interest for the time we've had your money. The Central Bank and Trust Co., of Jasper, Ala., guarantees this guarantee.

GREAT MISSIONARY CONFERENCE

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WAYNESVILLE, N. C., JUNE 25-29, 1913

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Send \$1.00 for each person desiring to attend to C. F. REID, Secretary, 810 Broadway, Nashville, Tenn., who will immediately mail you membership card and reserve for you room and board.

Rates, \$1.50, \$2.00, \$2.50, and \$3.00 per day.

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An endowed institution for the training of girls and young women. Able Faculty. Congenial student body. Cultured community. Mineral water. Moral influences the best. High standards. All departments. Steam heat, baths, electric lights, complete fire protection. Reasonable rates. Forty third session begins September 17, 1913.

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Stop colic, pains, gas. End Stomach Misery. Send for 56-page Liver Gall Book FREE (No Oil)

Internal Remedy (No Oil)

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The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

The Felicity Street Sunday school now has seventy in its Home Department, with a quarterly offering of \$10. The visitors of this department have a monthly council where they report and plan their work.

The Sunday school at Bogalusa has about doubled its membership, as well as its efficiency, this year. The superintendent attributes the growth more to the effect of introducing the Graded Literature than to any other cause, as this marked the beginning of new life and growth.

Since the beginning of the year the Ruston Sunday school has organized Junior, Intermediate, and Senior Departments, which are now active, and there are three Adult Classes. Prof. Ray's class of men has forty members, and Mrs. C. B. Carter's class numbers sixty. The offerings go from \$5 to \$10 each Sunday.

In spite of the fact that only a few adults are being converted, still we continue to do most of the preaching to them, to the neglect of the children—some preachers have never learned the art of preaching to children at all, while others do so only semi-occasionally. "Pastoral instruction of children" sometimes has a very indefinite meaning. If the church of tomorrow is in the Sunday school of to-day, then we should see that the future church is strong in knowledge, in faith, and in good works.

Mr. Marion Lawrance says that he has learned 90 per cent of all he knows about Sunday school work at conventions, which fact suggests the value of getting our workers together for instruction as well as for inspiration. Preachers meet at Annual and District Conferences and in preachers' meetings, the women of the Missionary Society come together regularly, as do also the Epworth Leaguers at times, but our Sunday school workers are strangers to one another, and many are, therefore, lacking in definite knowledge of modern Sunday school methods.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

"There is no middle ground as regards influence. Your influence either helps or hinders—lifts up or pushes down."

The "Morris Class" and the "Gleaners," of Eupora, will soon enjoy a joint picnic. These social outings are well worth while.

More than 1000 Sunday school scholars have been converted every day for the last three years. This alone would make the organization well worth while.

Rev. D. C. Foust has organized a Sunday school of about 100 members at Lebanon Church, and is making every effort to bring up the Sunday school end of his work.

Miss Elie Willingham writes of a beautiful and uplifting Mothers' Day in Eupora. Lovely flowers, good music, and an ideal program left an impression not soon to be forgotten.

Mrs. Wadsworth's fine Adult Class at Winona had a beautiful Mothers' Day service, and one that cast the perfume of loving service and mother-memory over the entire Sabbath day.

A third class was promoted from the Primary Class of the First Methodist Church of Corinth, Miss., on May 18. Mrs. Dr. Riley, formerly of Greenwood and a skilled teacher, will have charge of this lively class.

"If boys are not organized in the churches, they will organize on the outside." Again, "The problem of discipline in the teen age in the Sunday school is solved only when every boy and girl has something to do."

Miss Willingham's Morris Class has

given another member to the general Sunday school work: Hon. A. A. Pogue, ex-mayor of Eupora, took charge recently of 18 Boy Scouts, and Mrs. Pogue entertained the whole crowd at dinner.

Every Adult Class reaches its highest and best when its members are built up and fitted for Christian service, and then go out and accomplish great things for the Master. No teacher should be otherwise than pleased and grateful when this call comes to even the last pupil in the class.

The president of a really enthusiastic adult class in an equally enthusiastic Sunday school, who listened to the splendid reports from the various classes on May 18, was impressed with what the school could do, with a small incentive, toward holding its own for the summer, and offered to purchase two banners to be held each Sunday by the two classes making the best records in attendance and lessons. In a moment, a teen age class of boys flashed the word along the line that they meant to have and hold one of the banners—and that they will. Yet, some people say you can't get boys interested in the Sunday school or win them to regular attendance. Just try!

Here are some practical social service activities that will interest teen age classes of girls (and these have already been done by other girls, so the path has been blazed and the worth of the goal proven): Sing at the Orphans' Home, Old Ladies' Home or Poor House once a month; make clothes for mission children; give post-card showers to absentees and shut-ins; "go in a bunch" to call on irregular pupils; visit the sick; read to shut-ins; cut out quilt pieces and take thread, etc., to old mothers whose hands ache for some such easy familiar thing to do; start a missionary cabinet, thereby learning the meaning of the words, hear, see, give, and go. Such girls are able assistants in the Cradle Roll and Home Departments. You can do anything with young people if you love them well enough.

To Stop the Cough—Cure the Tickling

Spray or mop the throat with the wonderful antiseptic, DR. PORTER'S ANTISEPTIC HEALING OIL. It cures in One Day. Full directions with each bottle. 25c, 50c, \$1.00.

HOW COCA COLA REFRESHES.

The remarkable success which has attended the sale of Coca-Cola has been explained in many different ways. Some have attributed it to "good advertising," others to "efficient management," others to its "delicious flavor" and still others to the fact that it was the first in the field of "trade-marked" soft drinks.

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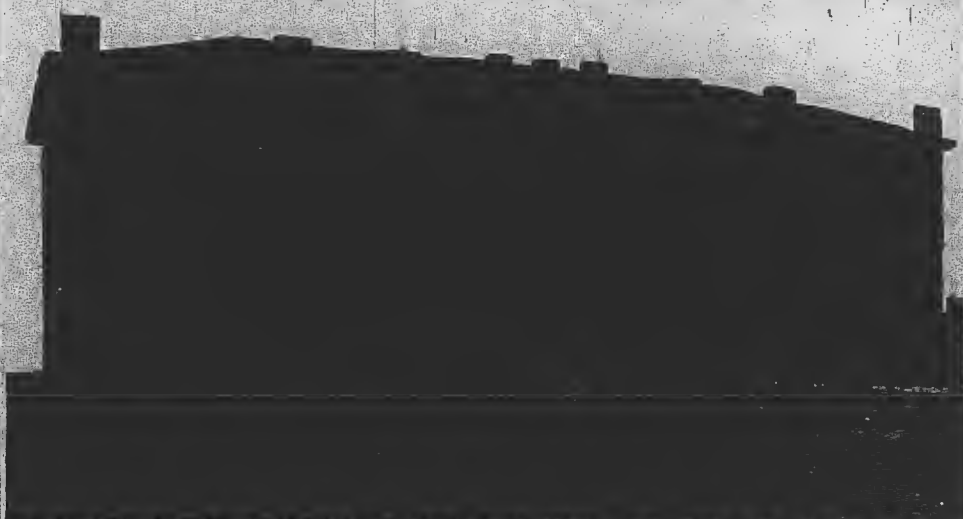
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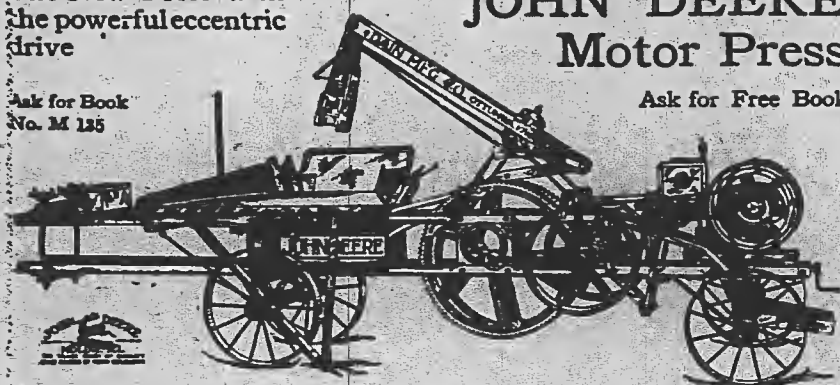
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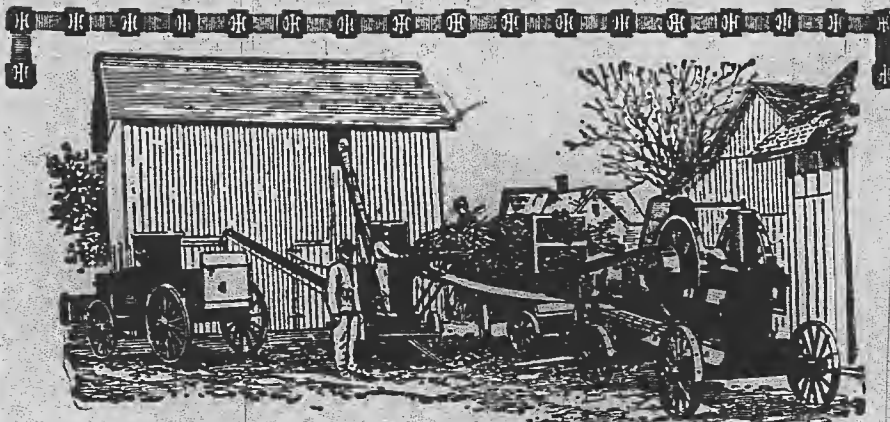
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NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 60—No. 24.

"Prove All Things: Hold Fast That Which is Good."

WHOLE No. 2990.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, JUNE 12, 1913

CHAS. O. CHALMERS, Publisher.

Editorial

The National Geographic Magazine states that oysters were cultivated in China and Italy 2000 years ago. So it seems that there is at least one good thing that we do not owe to the modernists.

The minister's high calling is not to please his people, but to save them. Elijah was addressed as "he that troubleth Israel," but in reality he stood between the nation and ruin. Too many there are who "love the praise of men more than the praise of God."

No good cause was ever helped either by ignorance or laziness. Satan may indeed turn knowledge into a snare, but he can make of ignorance a greater one. And we had rather risk developing a useful Christian out of an energetic sinner than out of one who has a constitutional fondness for doing nothing. Study to learn of Jesus and work to give him to the world, dear fellow Christian. This is our glorious mission, and we need to be ever busy in its fulfillment. There is no time for trifling.

A layman writing us a few days since said: "We may need to 'standardize' our Church educational institutions, but it is far more important to thoroughly Christianize them." We believe that this is true. It ought to be a rare exception when a boy or girl attends a Methodist school for one session, or more, and leaves it without being won to Christ. We need not fear that we shall render our colleges unpopular if we make the atmosphere about them genuinely religious. What many parents want is a place where their sons and daughters can secure instruction and be positively safe. All over the country they are eagerly inquiring where such institutions may be found.

THE SEASON APART.

One of the regrettable things in this fast age is the decreasing opportunity for solitude. An occasional season apart is indispensable to high living and noble achievements. It is when some earnest man enters into his closet and shuts his door that history begins to be made. Nothing lifts one up like fellowship with a pure and lofty personality. Three years of contact with Jesus transformed humble Jewish peasants into the mightiest men of all the ages. A human being receives his greatest strength and inspiration in communion with God, and such converse can be had only in some quiet place. God sometimes speaks to the nations in tones that reverberate around the planet, as in the storm, or earthquake, or some other terrible catastrophe, but usually his messages are whispered. He who has the roaring thunders at his command prefers to use the "still small voice." Therefore, he is not most heard amid the jargon of the noisy throng, but in the isolated spot where the soul listens alone. Every Christian should have such a place of retirement into which he goes daily to meet and counsel with the Heavenly Father. A life without deep and heart-searching meditation is cer-

tain to lack much of the power and riches and fulness that it might have. They who have learned the way into the Divine Presence, and who often travel it, are the burning and shining lights in the Kingdom.

MR. ROOSEVELT'S LAWSUIT.

Some time since Col. Theodore Roosevelt brought suit against Mr. George A. Newitt, editor of the Iron Ore, a weekly paper published in Ishpeming, Michigan, for libel, basing his complaint upon an utterance that appeared in that journal on Oct. 12, 1912, in which the ex-President was accused of frequently getting drunk and using profane language. The trial of this case was recently taken up and was brought to a conclusion on May 31, the verdict being a sweeping vindication of Col. Roosevelt from the charges against him, both the judge and Mr. Newitt concurring in the verdict of the jury and affirming that the testimony was absolutely convincing. Mr. Roosevelt, after the defendant in the suit had withdrawn his accusations, generously waved all claims for a money indemnity, stating that he did not desire to profit financially by the slander which had been published, but only to disprove it.

There are perhaps some who think that so distinguished a man as our versatile ex-President belittled himself by going to law about such a matter, and that it would have been better if he had ignored this defamation by a newspaper; but we do not at all concur in that view. Nothing should be counted more priceless than one's character, and we think that a person has a right to be indignant whenever false reports that are calculated to injure him are placed in circulation, and that such maligners should be taken promptly to task. We by no means agree with Mr. Roosevelt on all questions and we regard him as being very far from faultless, but he is one of the nation's most famous citizens, and it will be worth much to the youth of our land to know that he is a man of sobriety and clean speech. Posterity also is entitled to have the facts in the case.

The reckless manner in which public men are assailed by newspapers in this day is a grave and threatening evil, and how to correct it, without unduly restricting the liberty of the press, is one of our most perplexing problems. Senator Works, of California, recently introduced in the United States Senate a bill dealing with this question and made an extended and forceful address upon it. We were glad to see this, because this matter deserves the careful study of our ablest publicists and statesmen.

Though we have many worthy men upon the tripod, this is the age of yellow journalism, and many of our secular periodicals are both corrupt and indecent. Some of them are positively unfit to enter a pure home and are little else than sewers pouring accumulated filth over the land. If we were asked to catalogue the agencies that are doing most to curse our citizenship and unmake the American Republic, we are not sure but that we should first write down, an unreliable and conscienceless press. We need few things worse

than we do a larger number of secular publications that are independent, alert, vigorous, fearless, patriotic, and true to that which is highest and best in our civic and social life—journals that do not exist merely to make money, but to instruct the people and elevate their ideals, to create a sound public sentiment and rightly direct it, and to promote in every possible way the upward march of the race.

A NOTABLE CAREER.

Rev. Felix R. Hill, D. D., who has lately resigned as the President of Centenary College and who will cease to be connected with that historic institution with the close of the present term, has long been one of the distinguished personalities of Southern Methodism. He is a son of the Volunteer State, having been born in Nashville, the Athens of the South. He was educated in the public schools of the Tennessee Capital and at the University of Nashville, where he received the B. A. degree. He entered the ministry at an early age and has filled pastorates in the following towns and cities: Pulaski, Tenn., Murfreesboro, Tenn., Nashville, Mohele, New Orleans (twice), St. Louis, Baltimore, Kansas City, Louisville, and Shreveport. He went from the last named place to his second pastorate in New Orleans, and while serving here, his health failed and he asked the Louisiana Conference for a supernumerary relation, which was granted him. Before the year had passed, however, he was called to the presidency of Centenary College in an emergency, and for three and a half years he has directed the affairs of that institution with unusual ability and success.

Dr. Hill's life ambition, however, has been to be an efficient and useful Methodist itinerant, and wherever he was assigned he gave himself diligently to his pulpit and pastoral duties. The late Bishop Seth Ward is known to have said that he regarded Dr. Hill as perhaps the greatest pastor in the M. E. Church, South. Nothing so delights him as the regular work of the Christian ministry, and during his life he has refused a number of calls to the tripod and schoolroom. It has always been his habit to preach extemporaneously. A discriminating friend, who has been closely associated with him for the past two years, says: "He has a remarkable memory. He can quote more poetry than any other man that I have ever known. He has a wonderful faculty for getting on with people—the term, 'Great Pacificator', might aptly be applied to him."

Dr. Hill has done a monumental work at Centenary and his achievements there have gone far beyond all expectation. The number of students has more than doubled during his incumbency, and though the resources of the institution are meager, its obligations have been met in a most satisfactory manner. We are not informed as to Dr. Hill's plans for the future, but whether he shall stay among them or go elsewhere, he may feel assured that he will have the love and prayers of the Methodists of Louisiana. Never can they forget the splendid service which he has rendered them.

THE ITINERANCY.

There are several arguments in favor of the Methodist itinerancy. One of the most powerful incentives to action is self-interest. This is not always an honorable motive. In fact, Christianity is altruistic in its essence and purpose. Unselfish service of others in obedience to God's will is the essential substance of our holy religion. Self-interest as a governing motive power is eliminated from conduct in the Wesleyan plan of pulpit supply. The minister is not always the best judge of the place for him to work. A man in a rural district may think he ought to fill a city pastorate. On the contrary, the country preacher may, in the godly and wise judgment of the cabinet, be sent to a large town. In other words, the members of the Annual Conferences submit cheerfully to the decision and discriminating discernment of their brethren as to the place where they shall work. It is a very easy matter for a minister to persuade himself that he can do better work where the salary is larger. We have all heard the story of the little son of a preacher whose denomination calls its pastors: He said his father had a call to a charge which paid a good deal more than the one he was serving and that his father was in the office praying over it, but that his mother was packing the trunk all the same; so it is apt to be when human interests and advantage are consulted.

There are fewer Methodist preachers without work and fewer Methodist Churches without a pastor than in any other religious denomination. By our system of pulpit supply every charge has a preacher for one year and perhaps for four years. In the town where the writer has resided for 28 years the Methodist Church has had fewer changes than the churches that call their pastors, and there has been less dissatisfaction than in the other congregations. The itinerancy contemplates giving the poorer country appointments the benefits of the best talent by an interchange of service. It is said of Bishop Pierce that he stated that he knew of very few congregations, if any, whom he would like to preach to consecutively for more than four years and of very few churches that would like to hear him preach for over four years. It is also an advantage that no Methodist preacher stays long enough in one place to become entangled with the affairs and business of the world. The man of God should be a man of one work. Upon the whole, we like our Methodist itinerant system. UNCLE JOE.

BROTHER BORDERS' EXCLUDED ARTICLE.

Dear Doctor Meek: Herewith I send you the original article on the drama, precisely as it was first submitted. Of course it should be understood that if it were being written now, after what has been published, it would address itself to some issues recently raised. For example, it would aver that there is not a line in the Discipline of our Church which forbids the theater. It is only the indecency of the stage which is reprobated, and indecency is detestable anywhere. The phrase in the Bishop's Address which alludes to the stage also inveighs against the obscenity of the printed page, but no man interprets this to mean that preachers should discourage decent literature.

I. D. BORDERS.

Aberdeen, Miss.

The article referred to by Brother Borders appears below.

THE QUESTION OF THE DRAMA.

By I. D. Borders.

It is not my purpose to take issue with the position of the Editor in his recent utterance upon the lawfulness of the theater as a diversion for Christian people. I have too modest an estimate of the value of my opinions for that, but it does occur to me that my own ideas upon the subject are so variant from those which are quite generally received among Methodists as that their statement may not only be permissible but

perhaps demanded. I should shrink from saying aught, however, were I not constrained to believe that the position of the Church generally is an untenable one which really prejudices the end it desires to accomplish.

The excerpt from an article by Dr. A. C. Dixon, which the Editor quoted, seems to me to miss the point at issue wholly. The stage is not seeking to make its audiences act or simulate virtue or happiness or whatever is sought to be inculcated by any given drama; it is giving an object lesson in these things. It is not fair to say that Christian preaching is directed toward making man honest, whereas the stage attempts to cause him to affect honesty. Each strives to point out the value of honesty, the stage by example, the pulpit by precept. Of course I am understood to mean the higher exponents of the drama, just as I mean the true, manly ministry of Christ. There are many unworthy theatricals, just as there are doubtless some unenviable, ranting apostles of cant.

The end of all Christian effort is the formation of character which comports with Christ's ideals. Undoubtedly preaching is a powerful and God-appointed instrumentality to this end. But it need not be thought of as enjoying a divine monopoly in this regard. Men are naturally constituted so that they are readily swayed and influenced by public speech, but God has made them susceptible to many other impressions, particularly so to those of example. What we hear may move us, what we see almost certainly does so even more effectively.

Is it not time that the Church should recognize the powerful ally which it might have in legitimate drama, and instead of bringing a railing accusation against all acting, engage in a discriminatory effort to condemn the bad and commend the wholesome? As it is, thousands of our people, misled by our anathema, are denying themselves an avenue of culture and development which would lead them to more useful and to richer living, while many more thousands, knowing in their hearts the wholesale indictment unjustified, are unable to make distinctions which make the pleasures safe, and without guidance, find themselves drawn into hurtful associations. Some of our delimitations are inconsistent enough to provoke a smile. A clean, wholesome drama is under the ban, some say, while precisely the same story unprofessionally acted or recited by a monologist may be under church patronage. It would be quite wicked to see Madame Bernhardt in some great role, but no censure attaches to our viewing her through the moving pictures. Grand opera is wicked, but Caruso in a Victrola is pious enough for the deacon's parlor!

Will I be pardoned if I quote one for whom I have great respect, one whose purity of character I have never seen approached, one whose strength of mind and moral muscle has challenged my ever increasing admiration? My wife writes me in her latest letter:

'About four years ago I read first of Maeterlinck's "Blue Bird," and have wished ever since I might see it. When I found it was to be played here I tried to get tickets, and after standing in line twenty minutes before the window was open, I invested in tickets for self and children. I never got so much return from money before. I only wished and wished for you to take in the many beautiful lessons with me. I observe the children have been noticeably kinder to each other and more loving to and thoughtful of me, and I myself was strengthened and encouraged. Such a pity, dear, these lessons cannot be placed before the eyes of more. From Carolyn's size to gray-heads, all were held interested to the end. The first thing Carolyn told William (who could not go) on reaching home was of the beautiful spirit, "Mother Love," that followed the children in all their wanderings, and of the wonderously beautiful silvery robe she wore, a robe made of the smiles and kisses and kind words of her children, and each time a child did or said a kind, loving thing a bit more of silver beauty was added to the robe. The keynote of the play is the pursuit of happiness, the "blue bird," which the fairy

says is all which is needed to cure a sick child. Two woodcutter's children, boy and girl, undertake the hunt for the sake of their little friend, and after a long quest they return to find the bird in their own home. There are so many beautiful lessons; the quick moving "hours" always going on as they troop from the clock—and they move so fast! The children's best friends come to life as bread, milk, sugar, fire, water, their faithful dog, and help them find happiness. They find all the "little happinesses," "loving the sunsets," "seeing the stars rise," "wild flowers," "of spring," "raindrops," and all the "big joys," "being well," "doing right," "being just." Ghosts are shown to be things not to frighten children, as they come from the graves, but beautiful spirits that the children love; the boy exclaims: "there are no dead, they were only resting there!" In a mystical land of memory they find grandmother and father, brothers and sisters, not dead, but "gone away" and sleeping there until called to life by the loving thought and remembrance of their living love. In the land of the future there was a depth of thought and beauty in the sight of unborn souls awaiting their time of opportunity to live on earth. No one was allowed to go with Father Time empty handed."

Wicked? I could wish most of our sermons were equally adapted to portray great truths!

CONCERNING CENTENARY COLLEGE.

I have accepted a great task, and as long as my service seems expedient, I am resolved to devote every power I possess to its faithful performance. Centenary College in Shreveport has steadily advanced, but its progress will soon be arrested unless Louisiana Methodism arises to its duty of erecting another building and of creating additional endowment. While other Conferences around are succeeding in their educational enterprises, the Louisiana Conference must go forward, for standing still virtually means retreat from the field. Unquestionably the opportunity in Shreveport is a great one, and I have accepted the presidency of Centenary in the hope that the preachers and laymen of our Church in Louisiana will rally enthusiastically to its support and its enlargement. Whatever differences of opinion we may have had in the past, and however many mistakes may have been made, this is now the only possible opportunity to promote a college for young men.

The first request I have to make of the friends of the College is to join with me in securing students to fill the dormitory for the coming session. Small folders have been mailed to the preachers in advance of the catalogues, and just at this time when parents are deciding where they will send their boys next session, I ask that the preachers take time to hand these to persons who ought to patronize the school, and to say to them that as far as in me lies, in co-operation with the faculty, I will give close personal supervision to the students, especially the younger ones. Send names and addresses of interested persons.

I appreciate more than I can say, the words of encouragement and assurances of help that have come from many sources. I am thankful that words of evil prophecy have been kept from reaching my ears. In preparing to give up my duty as presiding elder, and at the same time endeavoring to do some necessary planning for Centenary, I am having a rather strenuous time, and I earnestly beg for the prayers of the brethren. I will likely move to Shreveport about June 20th.

R. H. WYNN.

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LAKE JUNALUSKA BIBLE AND EVANGELISTIC CONFERENCE.

By Dr. James Cannon.

The Bible and Evangelistic Conference, which is to be held June 30 to July 10 at the Southern Assembly Grounds, on Lake Junaluska, near Waynesville, N. C., announces herewith a program that will doubtless prove interesting to a large number of pastors, Bible students, and Christian people generally throughout the South. Waynesville is one of the most healthful and beautiful resorts in the entire range of the Blue Ridge Mountains. It is doubtful if a more delightful mountain climate can be found anywhere in the Southern States than that which invigorates the body and refreshes the mind of those who make their summer sojourn at this choice and beautiful spot that has been selected for the location of the great summer Chautauqua and Assembly Ground of Southern Methodism. Nature is at her best in these glorious wooded mountains and fertile valleys.

To those who would like to combine, in a sojourn of two or three weeks in the mountains, recreation for the body, entertainment and instruction for the mind, and edification and inspiration for the spiritual man, no better choice can be made for the summer of 1913 than this Bible and Evangelistic Conference at Waynesville.

June 25-29 a great Missionary Conference will be held on the Assembly Ground at which it is expected there will be a very large attendance. Immediately following the adjournment of this great gathering the Bible and Evangelistic Conference will begin its session on the morning of Monday, June 30. A specially favorable round-trip rate has been arranged with the railroads for those who wish to attend both of these Conferences, the round-trip ticket costing only a little more than one-half of the ordinary rate.

The main emphasis at this Conference will be placed on two subjects—the Bible and Evangelism. During the first week the Bible will receive most attention, and during the second week the subject of Evangelism will be especially studied and emphasized.

The opening address of the Conference will be delivered by Bishop James Atkins, the President of the Board of Directors of the Assembly, in whose mind was first conceived the idea which has taken final shape in this great Southern Chautauqua for Methodists. It will be fitting for him to say something concerning the place and moral value in Christian life and service, of seasons and places of rest, recreation, and diversion combined with efforts to instruct the mind, deepen the spiritual life, and inspire men and women for larger Christian service.

Bishop Walter R. Lambuth, known and honored by everybody in the bounds of Southern Methodism, will deliver two addresses on the opening day of the Conference. His theme in the morning will be "Lest We Forget—the White Man's Burden," and the subject of his evening lecture will be "Africa." It is hoped that Prof. John Wesley Gilbert, of Paine College, Augusta, Ga., Bishop Lambuth's colored traveling companion on this trip, will also speak the same day on "The Black Man's Problem." It will be arranged, if possible, that Bishop Lambuth's address on "Africa" shall be accompanied by the stereopticon pictures that Prof. Gilbert took while the two traveled together in this strangely interesting land.

Dr. Charles L. Goodell, of New York City, is perhaps the most successful and widely known evangelist-pastor in American Methodism. In addition to preaching on Sunday, July 6, he will on the four succeeding days discuss some or all of the following themes: "The Prepared Man," "The Prepared Message," "The Prepared Church," "Christ and the Social Order," "Criticism and Evangelism," "Individualism and Collectivism," "Heralds of a Passion." Dr. Camden M. Cobern, after filling the pulpits of some of the largest city pastorates in the Methodist Episcopal Church, was called to the professorship of the English Bible in Allegheny College, Pennsylvania. He has also made a special study of archaeology in its bearing on and illuminating of the Old and New Testaments, and has not only visited Palestine and other sections of the Orient

in prosecuting his archaeological investigations, but has spent the past year in this kind of work in Egypt. He is a speaker of extraordinary power. He will spend a week at the Conference, and discuss some or all of the following themes: "The New Testament in the Light of Recent Discoveries," "St. Paul the Missionary," "St. Paul the Letter Writer," "Jesus and His New Gospel," "The Twelve Apostles," "Christ and the Absolute Religion," and it is also expected that he will deliver two or three lectures in the evening, illustrated with stereopticon slides made from photographs taken by himself, the general subject of these lectures being "Modern Discoveries in Bible Lands."

Dr. Lincoln Hulley, President of Stetson University, at De Land, Fla., is regarded as one of the most fluent, entertaining, and popular platform speakers on biblical and literary themes in the South. He makes the Bible entertaining and beautiful, as well as an instructive and divine message to the human soul, and those who hear him once

come during the first week of the Conference and will deliver lectures designed to show "How to Read the Scriptures" and "How to Read Sacred Poetry." Dr. John A. Rice, of Fort Worth, Tex., is one of the most scholarly preachers and successful pastors of Southern Methodism. He is, by years of study and preparation, well equipped for work on the lecture platform no less than in the pulpit. He is a thoughtful, forceful, impressive speaker. He will interpret the messages of some of the great prophets of the Old Testament, and himself bring a most important series of messages to the Conference.

Dean Wilbur F. Tillett, of Vanderbilt University, because of his extensive experience in such matters, was requested some months ago by the Directors of the Assembly to arrange and conduct the program of the Conference. He was also requested himself to deliver a daily lecture in the early morning on the literature of the New Testament with special reference to the revelation and exaltation of Christ as the crowning purpose and inspiration of this literature. His lectures are designed to meet the needs of thoughtful students and other visitors who shall have come to the Conference to study and to learn as well as to be entertained and edified.

Rev. George R. Stuart, pastor of Church Street Methodist Church, Knoxville, Tenn., is the best-known evangelist-pastor in Southern Methodism. No man in the South has greater success on the platform in swaying a great multitude while discussing a great moral issue than George Stuart. He will not only be assigned an important hour on Sunday, but be called on to render other needed service in carrying out the program of the Conference.

No layman in Southern Methodism enjoys the confidence of the entire Church more fully than does Mr. John R. Pepper, of Memphis. He is our great lay leader in everything for which the Church stands, and his influence extends far beyond the bounds of Methodism. His pre-eminent love for and success in Sunday school work and his effectiveness as a public speaker make it fitting that he should address the Conference on "The Sunday School and the Saving of the Young." No program on Evangelism should fail to recognize and emphasize this mighty agency.

These two gentlemen, George R. Stuart and John R. Pepper, have rendered invaluable service in the efforts that have been put forth to provide for Southern Methodists in the heart of the mountains a summer home and place of assembly that shall meet the physical, social, intellectual, and spiritual needs of our people.

Suitable provision will be made for music and the service of song. No fees will be charged for membership in the Conference. Nearly all, if not quite all, of the exercises will be open to the public free of charge. Waynesville possesses ample facilities for entertaining all who come. Board may be obtained at reasonable rates at the numerous hotels and boarding houses in the city and vicinity.

This beautiful mountain region of North Carolina known as the "Land of the Sky" is famed the world over, and is visited by people from all parts of the world who are in search of health and beautiful scenery. A visit to these historic Carolina mountains is the dream of every summer tourist, at least in the South, and one visit only makes the traveler and sojourner all the more anxious to come a second time. With nature and mountain climate appealing to busy and tired workers, and a Conference program unsurpassed in its attractions for the intellectual and spiritual man, it is expected that a large number will spend from June 30 to July 10 at the quiet and restful little mountain city that has been selected as the site of the Southern Assembly.

For illustrated announcements and programs or other information, address

THE SOUTHERN ASSEMBLY,
Waynesville, N. C.

"It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own, but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude."



Speakers at the Bible and Evangelistic Conference, Waynesville, N. C., June 30 to July 10, 1913.

1. Bishop W. R. Lambuth. 2. Bishop James Atkins. 3. Dr. C. M. Cobern.
4. Dr. Chas. L. Goodell. 5. Dr. Lincoln Hulley. 6. Prof. Geo. M. Sleeth.
7. Dr. John A. Rice. 8. Dean Wilbur F. Tillett. 9. Dr. George R. Stuart.
10. Mr. John R. Pepper.

are always back again for all subsequent lectures. While Dr. Goodell, during the last three days of the Conference, is discussing the great themes of evangelism, Dr. Hulley will divide time with him and deliver five addresses on the greatest book of sacred poetry in the literature of the world, the Book of the Psalms, his themes being as follows: "The Hebrew Hymnal," "Israel's Lyric Bards," "David the Singer and Poet," "Songs of the Inner Life," and "Songs of the Daily Task."

Prof. George M. Sleeth, of Western Theological Seminary, Pittsburgh, Pa., is said to have rare gifts in the reading of the Scriptures and of sacred poetry; and he shows, as few teachers can, how to interpret the Scriptures and the great hymns by the manner in which they are read. He will

Secular News and Comment

By Rev. A. J. Gearheard.

The University College of Medicine and the Medical College of Virginia have merged, and hereafter the two institutions will continue as one under the name of the Medical College of Virginia.

The Florida State Legislature has under consideration a bill which calls for a Constitutional Amendment changing the government of that State to the commission form, with ten commissioners.

According to statistics given out from Washington, the American Indians are again increasing in population. In 1900 there were but 237,000 of them in the United States, and in 1910 there were 261,683. The most important tribes are the Cherokee, the Navajo, the Chippewa, the Choctaw, and the Teton Sioux.

One of the objections of the Japanese Government to the terms of the Webb Anti-Alien Land Bill, which was recently passed in California, is the fact that in it the Japanese are termed Mongolians. The yellow men of Nippon deny the charge, saying that they are no more Mongolians than are the Americans Indians. To what race, then, do the Japanese belong?

Dr. G. D. Strayer, in a current bulletin issued by the United States Bureau of Education, favors the establishment of a Commission of Professional Educators, whose business it shall be to devise a standard of efficiency for city school superintendents. Dr. Strayer believes that the present system of selecting the heads of public schools, oftentimes by politicians or book publishing interests, is entirely wrong.

According to an order issued by Secretary of the Navy Daniels, every ship of the American Navy is to become a floating industrial institute, and the officers are to become professors. It is the plan of Secretary Daniels to teach the American youth who volunteer in the Navy something other than how to fight. He will offer courses of instruction in all the crafts and trades, as well as some studies in the academic branches.

According to the report of Chancellor Kincannon of the Mississippi State University, the enrollment in that school was less this year than last, due to the opening of the Normal School, which attracted many pupils who would otherwise have attended at Oxford. His report contained a recommendation that Prof. Leonard J. Farley, a former State Senator and a lawyer of some note, be appointed as Dean of the Law Department.

Japan has had in force for thirty-five years a compulsory school attendance law, and the result is that that nation is by far the freest from illiteracy of any of the nations of the Orient. There are more than 300 daily newspapers published in the Empire, besides the weeklies and other periodicals. Some of the larger dailies have a circulation of over 150,000 (daily). Next to the newspapers, the novel furnishes the most popular reading for the Japanese.

At the annual reunion of the U. C. Vs. at Chattanooga recently, General Bennett H. Young of Louisville, Ky., was re-elected Commander-in-Chief for the ensuing year, and Jacksonville, Fla., was selected as the next place of meeting. Until May 28, the ranking officer of the survivors of the Southern Confederacy was Major-General Junsford L. Lomax, of Virginia, who died on that date. He was the last of the officers who attained the rank of a Major-General.

A federal law recently became effective which makes a theft of articles in transit a crime against the United States and not against the State in which the crime is committed. This law was made necessary by the fact that State laws require complainants to show where a theft was committed, and in the case of thieves stealing from a moving train, such proof could not be furnished. Again, an article stolen is sometimes taken from a train in one State, and the thief apprehended in another State.

The recent death of Alfred Austin, the poet laureate of England, has left that nation without a representative poet. Rudyard Kipling, although a writer of rare gifts appears to have offended the loyalty of England because of a poem in which he referred to Queen Victoria as the "widow of Windsor," and is no longer mentioned as an eligible for the place. Other poets whose names have been mentioned as possible recipients of the

honor are: John Masefield, William Watson, Henry John Newbolt, Alfred Noyes, William Butler Yates, Stephen Phillips, and Henry Austin Dobson.

In the 1770 chapters of Confederate Veterans, there are now only 50,000 members. There were in all 750,000 men of the South who enlisted in the war of the sixties. The ranks are thinning fast, and the number will grow smaller at a more rapid rate from now on. There are 200,000 members of the G. A. R. chapters, and there were 2,772,500 enlisted soldiers in the Northern ranks. It perhaps would not be far amiss, in view of the fact that the Southern warriors withstood the Northern forces that were four times their size for four years, to say that there are possibly more real soldiers among the 50,000 U. C. Vs., than there are among the 200,000 G. A. Rs.

ACCORDED A NEW TRIAL.

Dear Mr. Editor: We have received the following cable: "Yun accorded new trial."

We have not had time for a letter giving fuller explanation. An extended dispatch from Seoul, Korea, has been published on this side of the ocean, of which the following is a brief extract: "The Supreme Court here to-day nullified the decision of the Appeals Court, which, on May 20, sentenced six prominent Koreans to varying terms of imprisonment on a charge of conspiring against the Japanese Governor General, Count Terauchi.

"The court ordered a re-examination of the case by the Tai-ku Court of Appeals, on the ground that the judgment of the Seoul Court had not made it clear whether actual preparations had been made by the conspirators for the assassination of the Governor General, and the chances are that the case will be dropped. The Supreme Court holds that both secret plotting and actual preparation are necessary for conviction.

"The Seoul Court of Appeals, in the second trial, sentenced Baron Yun Chi-ho, a former Cabinet minister, to six years' imprisonment; Yan Ki-tak, former editor of the vernacular edition of the Korean Daily News; An Tai-juk, Im Chi-chung and Yi Seungnun, all to six years, and Ok Ewan-pin to five years, while 99 of the accused were acquitted." ED F. COOK.

MERIDIAN MALE AND FEMALE COLLEGES.

Some important forward movements are under way in connection with the Meridian Male College and Meridian Woman's College of Meridian, Miss. In the first place, funds will be available to aid in defraying the expenses of young men and women who are preparing themselves for religious work. Contests in the form of competitive examinations will be conducted, and those making the best grades will be awarded valuable scholarships. Prof. Roy Young, an eminent violinist and artist has been added to the regular staff of teachers for the two schools. The management of the schools in the future will be so arranged that President J. W. Beeson will attend to all the office work pertaining to both schools, and President M. A. Beeson will spend some time in the field and assume charge of the Science departments of the schools.

It is further arranged that the higher classes of the two colleges shall be combined, and the institutions to that extent be co-educational. General improvements in buildings, the campus, and in the faculty, as well as in the management, are being planned, and the Presidents of the schools are looking forward to a still larger degree of prosperity. J. W. BEESON, M. A. BEESON, Presidents.

SHREVEPORT DISTRICT CONFERENCE

The Shreveport District Conference will convene at Pleasant Hill on June 20, and continue until June 23. The opening session will be held June 20 at 9 a. m., and the opening sermon will be preached the same morning at 11 o'clock by Rev. R. W. Tucker. The following Committees have been appointed:

On Orders: Revs. T. H. Morris, R. W. Tucker, W. F. Henderson.

On License to Preach: Revs. H. C. Rousseaux, W. R. Harvill, W. W. Armstrong.

On Admission into the Annual Conference: Revs. G. E. Cameron, D. D., C. M. Morris, H. T. Young. P. M. BROWN, P. E.

GALLOWAY MEMORIAL FUND FOR OLD PREACHERS.

1. Dr. B. F. Jones, of Shubuta, sends in the banner collection up to the present, \$131.
2. A full report will be made when all the charges have remitted amounts collected.
3. All the districts but two so far have sent in contributions.
4. Why does the church not pay the retired preachers \$500? Help get this fund, and the Mississippi Conference will do it.
5. If you have not yet taken the collection, do so as soon as possible.
6. Send the money at once to Rev. T. J. O'Neill, Treasurer, Montrose, Miss. N. B. HARMON, Yazoo City, Miss.

PERSONAL.

Mr. D. A. Saunders, of Starkville, Miss., who recently was quite ill in St. Louis, has returned home, where he is steadily gaining in strength. Mrs. Saunders and her daughter, Miss Louise, had engaged passage to Europe where they expected to spend the summer, but were forced to give up their trip when Brother Saunders was stricken with illness. We earnestly pray that the honored head of this happy household may soon be rid of all his ailments and able to take up his work again. We were about to write with his accustomed vigor, but we think that that might with profit be somewhat abated. Brother Saunders is one of the few men that we have known who are disposed to overwork themselves.

The following communication from Rev. J. F. Foster, of De Ridder, La., speaks for itself: "I am off by log train to-day to one of the turpentine camps to hold services on a front gallery. When last there I had a fair audience, and one woman of about forty years of age admitted that the sermon was the first she had heard since early girlhood. I am also doing mission work in the town of Grabow, which was last year the scene of the timbermen's trouble. I go there by buggy two Sundays in the month. I was there last Sunday conducting Sunday school, teaching a Bible class, and preaching. I certainly had a full day, having five services in all—three sermons, two Bible classes, and the conducting of one Sunday school, besides a four and one-half mile ride through the hot sun. Was at Oakdale and preached the Commencement Sermon on May 25, and will deliver the evening sermon at the State Normal Commencement in Natchitoches next Sunday."

The following extract from a letter received from Rev. W. W. Holmes, the popular pastor of our church at Ruston, La., is full of interest: "Last Friday I had the pleasure of attending the closing exercises of the Ruston High School. This school has an enrollment of about 600. A good lady gave three medals for general excellency for the year's work, a medal for each of the departments—Junior, Intermediate, and High School. Two girls from our Orphanage won the medals from the Intermediate and High School Departments. Leola Greer made an average of 97.17-24 per cent, and her sister, Bertie May Greer, led the whole school with the high average of 98.1-8 per cent. About eight other students received honorable mention, four of whom—Sallie and Fannie Darton, Lois Hammit, and Allen Bennett—were from the Orphanage. I understand that all the orphans in school have made a most excellent record. They attend our Sunday school and church services and their deportment is ideal. I am proud of them. Brother and Sister Fontaine are doing a good work, and they ought to have the help of every Methodist in the State."

Mansfield Female College.

MANSFIELD, LA.

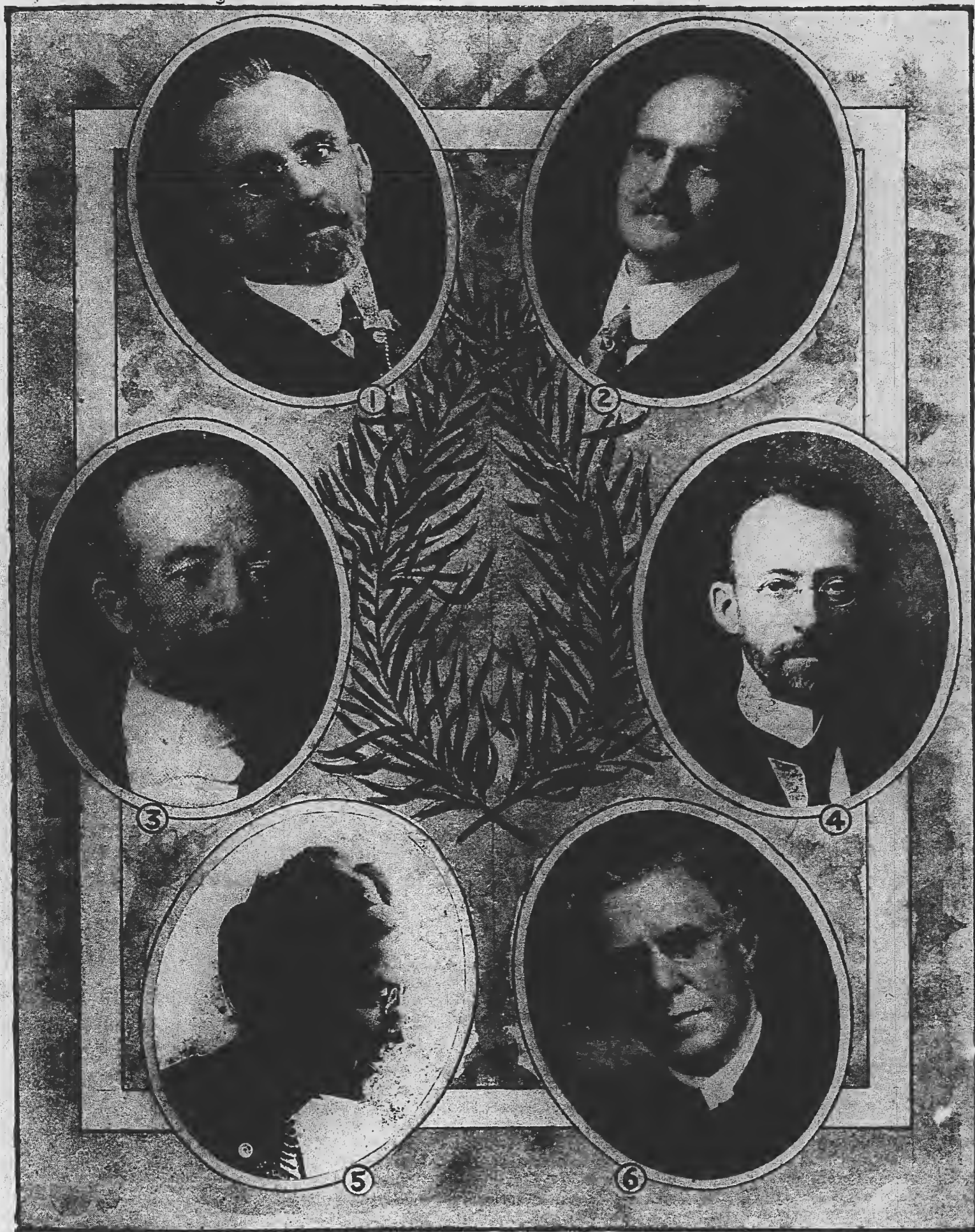
The year 1912-13 has been the best year in many. The boarding students number 150 per cent more than last year, and the local patronage has been 100 per cent larger. The graduating class is the largest in twelve years. The income for board and tuition has been \$13,500, against \$8,500 for the past few years. Of the \$13,500, \$13,000 has been collected, and to-day the College has not a dollar of indebtedness except the bonds. We have paid every obligation of the year and nearly \$1,000 of old accounts.

Our new catalog is one of the neatest and prettiest. We have 1500 copies. Write for one and send us names of probable students.

The College kept open house to all its patrons during Commencement, and it has been our delight that we had friends from all over the State to enjoy the various exercises.

R. E. BOBBITT, President.

Some of the Prominent Speakers Who Will be Heard at the
Second General Missionary Conference of the M. E.
Church, South, to be held at Waynesville,
N. C., June 25-29.



1. Mr. Wm. T. Ellis, well-known journalist and world-wide traveler.
2. Mr. J. Campbell White, Gen'l Sec'y Interdenominational Laymen's Missionary Movement.
3. Dr. Egbert W. Smith, Missionary Secretary, Southern Presbyterian Church.

4. Mr. H. F. Laflamme, Executive Secretary, Laymen's Missionary Movement.
5. Mrs. Lucy Ryder Meyer, celebrated writer, lecturer and organizer of Deaconess Work.
6. Dr. W. F. Oldham, Missionary Secretary, M. E. Church.

WORTH MEDITATING UPON.

Dr. J. M. Buckley, formerly Editor of the New York Christian Advocate.

In all the Churches those ministers most distinguished for their piety, most zealous in self-denying labors, and most successful in genuine revivals of religion, are most opposed to the theater, while those * * * luxurious and tolerant of worldliness, with few exceptions, furnish ministerial apologists for the theater. * * * In local churches, where the members in general give themselves up to theater-going and kindred amusements, spiritual power declines to the lowest ebb, revivals are unknown, and conversions are rare, and mostly among children. In particular Churches, whatever may have been their past history, whenever a genuine, widespread, and powerful revival takes place, the people spontaneously renounce the theater, and no instance can be assigned of such a revival occurring in any Church contemporaneously with a general attendance of its members on the theater.

Here and there a brilliant young writer or preacher, a novelist or an utterer of startling paradoxes, may favor the theater, but his observations on this and other subjects are as incapable of serious refutation as the incoherent ravings of frenzy. Such a minister is said to have declared that "to see a certain actor in tragedy has a better religious effect than an hour of prayer." These wild talkers soon come to pass at their proper worth.

JOHN WESLEY SANDELL.

John Wesley Sandell was born Sept. 18, 1829, at the Sandell home three miles northwest of Magnolia, Miss., and passed to his eternal reward from his home in Magnolia, May 17, 1913.

Young Sandell spent his early life on the farm, where he grew to manhood, availing himself of such educational advantages as were afforded. For a time he superintended a large plantation near the home of his nativity under the regime of slavery. Later he entered the mercantile business at Magnolia in partnership with Dr. J. H. Laney, who was both a dentist and a minister of the Gospel.

Heeding the call of his country for volunteers, the subject of this sketch enlisted in the service of the Confederacy, leaving Magnolia on April 29, 1862, as Second Lieutenant of Quinn's Guards, afterward known as Company K of the Thirtieth Mississippi Regiment of Infantry. He was soon promoted to the rank of First Lieutenant, which position he held till captured in the siege of Port Hudson, July 9, 1863. As a prisoner of war he was transported to Johnson's Island where he was held till the close of the war. A surviving member of his company remembers Brother Sandell's war record as that of a brave and faithful soldier who never shirked a duty nor quailed in the presence of danger. He sometimes preached to the soldiers in camp, neither the strenuousness of army life nor the demoralizing influences incident thereto deterring him from the exercise of the sacred functions of the Gospel ministry.

Following the death of Dr. Otkin, the first chaplain, Brother Sandell was elected chaplain of Stoddell Camp, No. 334, U. C. V., which office he held at the time of his death. One of his last appearances in public was on Decoration Day, April 26, at the Magnolia Cemetery, when he officiated as chaplain in the ceremonies incident to the decoration of the graves of some 200 Confederate soldiers. On this occasion an original poem from his pen was read by one of the Daughters of the local chapter of the U. D. C.

Brother Sandell was married three times. His first wife was Louisa Thompson, to whom he was married Dec. 11, 1856. To them were born two sons: Hugh Murray, born Sept. 29, 1857; died Jan. 6, 1872; and Daniel Ford, born Nov. 12, 1859; died Sept. 23, 1861. The mother of these sons died Sept. 17, 1862.

The second marriage was to Permella L. Powell, Sept. 10, 1865. This union was dissolved by the death of the wife on Dec. 12, 1893. The last marriage, Sept. 15, 1894, was to Mary L. Simons, who survives to mourn his departure.

The following facts relating to the religious and ministerial life of Brother Sandell are gathered from a record kept in his family Bible and from private memoranda found among his papers after his death:

In 1855, at the age of twenty-six years, he was received into the membership of the Methodist Episcopal Church, South, at Topisaw Church, now known as Topisaw Campground. Two years later, on July 4, 1857, he was licensed to preach, the original license, still in a state of preservation, being signed by the late J. G. Jones as presiding elder. His gifts were exercised in the local rank for thirteen years, while he followed the profession of teaching. His ordination papers show that he was ordained Deacon at Canton, Miss., Dec. 1, 1861, and Elder at Brookhaven, Miss., Dec. 4, 1866, Bishop Robert Paine officiating in both instances. In December, 1870, he was admitted into the travelling connection on trial in the Mississippi Conference.

The record of appointments served by Brother Sandell is as follows: Holmesville 1871-1872, Amite 1873, Bogue Chitto 1874, St. Helena 1875, China Grove 1876, Rocky Springs 1877-1878, Magnolia 1879-1881, Pearlinton 1882, Meadville 1883-1884, East Feliciana 1885, Lake 1886, Springfield 1887-1888, supernumerary 1889, Beauregard 1890, Franklinton 1891, Wilkinson 1892, supernumerary 1893-Sept. 1900, Fernwood 1900 (part of the year), Lincoln 1901, Bogue Chitto 1902, Osyka 1903-1905, superannuated 1906-1913. Thus it appears that he was a minister of the Gospel for fifty-six years, and that for nearly forty-three years of this time he was a member of the Mississippi Conference.

The writer's impression of Brother Sandell as a pastor was that he was diligent and painstaking, attending with great care to the smallest details of a pastor's work. Believing in the dignity and importance of the work in which he was engaged, he attended to it in a business-like way.

In his views as expressed privately and publicly, Brother Sandell was thoroughly evangelical. He delighted to see what he called the old-time revival fires kindled on the altars of the Church. He loved his own Church and believed that the doctrines of Methodism constitute the best statement of the doctrines of the Holy Scripture; but his love for Methodism did not render him intolerant toward other evangelical denominations. He loved all God's people. He was fervent in prayer. It was a blessing to hear his trembling voice leading the congregation in its supplication to the throne of grace. He loved the house of God more and more to the last, and if he was absent from worship on Sunday morning it was known that physical infirmities had kept him away.

Brother Sandell delighted to preach, and neglected no opportunity to do so as long as his physical strength would permit. He was sweet spirited in retirement. With him subjective weakening and physical decline did not result in that morbid condition that sees the Church being degraded and the world growing worse. Never a robust man, he realized that in his weakness God was his strength. Having put his hand to the plow in the long ago, he resolutely went forward without looking back. He did not set out to build without first having counted the cost. "For the joy that was set before him," like his Master, he "endured the cross, despising the shame," and the joy made light the cross he bore.

In his last illness Brother Sandell lingered for two weeks, the last several days of which he lay in a comatose condition, from which he aroused at intervals for a few lucid moments. His last periods of consciousness were passed in full view of impending death. At such periods it was a benediction to be about his couch. He calmly talked about death, and expressed the wish that all his friends might be present to witness how peacefully a Christian can die. He hastened in the race with death to dictate messages of love

and counsel to relatives and friends. He called by name many of the brethren of the Mississippi Conference and requested that they should be informed of his affection for them in his last hours. To the little children who gazed with pitying eyes upon his wasted form he spoke words of endearment and gave most wholesome advice. For the smallest effort to contribute to his comfort he did not fail to express his gratitude, declaring himself unworthy of such kindness. He entered most heartily into the prayers offered at his bedside, responding with fervent amens.

As long as speech was afforded, passage after passage of Scripture and line after line of familiar hymns were heard to fall from his trembling lips, and even when the voice became too husky to be intelligible, occasional words of praise and of transport could be caught by the ears of the anxious attendants. Toward the end came clearly and distinctly the words of the old hymn:

"Jesus can make a dying-bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

On the afternoon of the holy Sabbath, May 18, the body was borne to the Magnolia Methodist Church and placed before the chancel, hard by the seat he had been accustomed to occupy through the hour of worship. The writer was assisted in the funeral service by Revs. J. C. Ellis and B. W. Lewis, of the Mississippi Conference, and R. L. Bunyard, pastor of the Magnolia Baptist Church. From the church the body was carried by loving hands to its last resting place in the Magnolia Cemetery. In his death a disconsolate widow is left to mourn a devoted husband; a community suffers the loss of one of its most honored citizens; the Mississippi Conference loses a worthy veteran from its ranks; and the militant Church has made a contribution to the Church triumphant.

We shall see our fallen comrade again, and in a fairer clime, when for us life's fleeting day is done and we go home to our Father's house of many mansions. J. A. MOORE.

"The end of all right education for a woman is to make her love her home better than any other place."

Always buy your large or small
orders for Lumber from
W. W. CARRE CO., Ltd.
NEW ORLEANS, LA.

OUT-OF-TOWN CUSTOMERS

Now brought into closer touch with
our store, for on
January 1st we commenced
our Free Delivery by
Parcels Post,

Purchases made from Holmes' will be delivered free of cost to the purchaser, just as to residents of New Orleans, and out-of-town customers will no longer have to figure the added expense of postage or expressage on a purchase as previously, for we will deliver, free of charge, merchandise weighing 11 pounds and less, and not over 72 inches length and girth combined, as per Parcels Post Regulations.

Our out-of-town readers of this announcement will do well to remember that not only have we a Mail Order service that is prompt and efficient, giving as careful attention to commissions by mail as if purchase was made in person, but we also deliver anything under the Parcels Post regulations "FREE OF CHARGE."

D. H. HOLMES CO.
NEW ORLEANS, LA.

LEON IRWIN & CO.
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The Home Circle

OUR LITTLE GIRL.

When bedtime comes, our little girl
Grows tired and sleepy quite,
She puts her doll and dishes by
And kisses all good-night.

When bedtime come, our little girl
Lifts up her voice in prayer,
Entreating Him who rules the night
To hold her in His care.

When bedtime comes, our little girl
Lies down in peace to sleep,
She knows the angel of the Lord
A watch o'er her will keep.

—Christian Intelligencer.

THE INVENTOR OF THE WATCH.

Peter Heinlein, the inventor of the pocket watch, was persecuted for witchcraft when he withdrew from his companions to work on his invention. He was finally cast into prison, where the watch was perfected. After some time he retired to the convent of the Carmelites, where he continued manufacturing watches, giving the proceeds to the order. He died in 1540. At Nuremberg, the scene of his persecutions, a monument has been erected to him.—New York Christian Advocate.

PADDY MINDED THE TELEPHONE.

One morning my sister went to see a friend and took with her our little dog.

When she left she quite forgot the dog, and as soon as our friends discovered him they did all they could to make him leave, but to no avail.

Some hours passed and he was still there. So they telephoned to let us know his whereabouts.

"Bring him to the telephone," said my sister.

One of the boys held him while another put the trumpet to the dog's ear.

Then my sister whistled and called:

"Come home at once, Paddy!"

Immediately he rushed to the door, barking to get out, and soon afterwards arrived at home.—Mayflower.

SIGNS OF SUCCESS.

"What makes you think that Frank will succeed?" said one business man to another, who had just lent a lad of nineteen some money to set him up in a small way. "Well, they used to live back of our house," replied the other, "and he was the only child. His mother was taken ill and was an invalid for several years. Frank went to work after school hours every day, and washed dishes and cooked and even sewed in order to save his mother's strength. The other boys made fun of him, but he set his teeth and stood it, and came out at the head of his class, besides. I'd be willing to back him up twice as heavily as I have done, for he's clear grit right through." The result showed that the speaker was right, for Frank is now one of the most successful young men in the little town.—Comrade.

HOW A PANIC WAS STARTED AND STOPPED.

By Ellen C. Babbitt.

Once upon a time a rabbit was asleep under a palm tree.

All at once he woke up and thought: "What if the world should break up! What then would become of me?"

At that moment some monkeys dropped a coconut. It fell down on the ground just back of the rabbit.

Hearing the noise, the rabbit said to himself: "The earth is all breaking up!"

And he jumped up and ran as fast as he could, without even looking back to see what made the noise.

Another rabbit saw him running, and called after him: "What are you running so fast for?"

"Don't ask me!" he cried.

But the other rabbit ran after him, begging to know what was the matter.

Then the first rabbit said: "Don't you know? The earth is all breaking up!"

And on he ran, and the second rabbit ran with him.

The next rabbit they met ran with them when he heard that the earth was all breaking up.

One rabbit after another joined them, until there were hundreds of rabbits running as fast as they could go.

They passed a deer, calling out to him that the earth was all breaking up. The deer ran with them.

The deer called to a fox to come along, because the earth was all breaking up.

On and on they ran, and an elephant joined them.

At last the lion saw the animals running, and heard their cry that the earth was all breaking up.

He thought there must be some mistake, so he ran to the foot of a hill in front of them, and roared three times.

This stopped them, for they knew the voice of the king of beasts, and they feared him.

"Why are you running so fast?" asked the lion. "O King Lion," they answered him, "the earth is all breaking up!"

"Who saw it breaking up?" asked the lion. "I didn't," said the elephant. "Ask the fox—he told me about it."

"I didn't," said the fox.

"The rabbits told me about it," said the deer.

One after another of the rabbits said: "I did not see it, but another rabbit told me about it."

At last the lion came to the rabbit that had first said that the earth was all breaking up.

"Is it true that the earth is all breaking up?" the lion asked the foolish, timid rabbit.

"Yes, O Lion, it is," said the rabbit. "I was asleep under a palm tree. I woke up and thought: 'What would become of me if the earth should all break up?' At that very moment I heard the sound of the earth breaking up, and I ran away."

"Then," said the lion, "you and I will go back to the place where the earth began to break up, and see what is the matter."

So the lion put the little rabbit on his back, and away they went like the wind. The other animals waited for them at the foot of the hill.

The rabbit told the lion when they were near the place where he slept, and the lion saw just where the rabbit had been sleeping. He saw, too, the coconut which had fallen to the ground near by. Then the lion said to the rabbit: "It must have been the sound of the coconut falling to the ground that you heard. You foolish rabbit!"

And the lion ran back to the other animals, and told them all about it. If it had not been for a wise king of beasts they might be running still.—St. Nicholas.

TIMELY RIDDLES.

What is always behind time?

The back of a clock.

When is a clock cruel?

When it strikes its little one.

Why is a watch like a river?

Because it doesn't run long without winding.

—Christian Advocate.

MRS. W. L. C. HUNNICUTT—AN APPRECIATION.

In the morning of May 9, 1913, exactly three years from the death of her honored husband, Rev. W. L. C. Hunnicutt, for many years a member of the Mississippi Conference, Mrs. Eliza Wailes Hunnicutt departed this life in the city of Jackson, Miss. To pay fitting tribute to such a character demands a readier pen than this writer has ever claimed. An intimate acquaintance, beginning in his youth and extending through more than four decades, has given me an opportunity to know that in all the relations of life she appeared, in its fullness, a strong, great woman such as the Wise Man described as "a crown to her husband, and of price far above rubies." As her husband was known within the gates when he sat among the Elders of the Church, so was she known as the wife in whom his heart did safely trust. As they labored together in the Master's Vineyard their supremest thoughts were of the glory of God and how they might conduce most to the happiness of each other. In an emphatic sense, in the family, in the school room (where she spent many useful years) and in the social circle, none knew her hut to love her. Grace, charm and strength were added to every association into which she came. To wisdom and strong convictions, she so added discretion and charity that none could take offense. To this writer she became more and more a model for women in all the relations of life. In the 17th verse of the third chapter of his Epistle, St. James most accurately portrays her character: Pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy." As a pastor's wife she excelled, and in the various charges to which she and Dr. Hunnicutt ministered it will be said with one voice, "A great woman has gone."

Mrs. Hunnicutt was the daughter of Major John H. Magruder and Eliza Wailes, and was born in Madison County, Miss., April 13, 1837. She lived a few days beyond her 76th year. Early in life she joined the Methodist Church and was uncompromisingly true to her convictions, as they coin-

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cided with the teachings of that people. She was graduated with honors from Sharon Female College when that institution was in the ascendancy of its usefulness. On August 4, 1859, she was married to Rev. W. L. C. Hunnicutt, then a professor in Madison College at Sharon, Miss., and truer love never received greater reverence. Since the death of her husband her home has been with her sister, Mrs. W. T. J. Sullivan, in the city of Jackson, and up to the day of her departure she was an active member of the Capitol Street Church in that city. She was quietly laid to sleep beside her beloved husband in the Cedar Lawn Cemetery in the western suburbs of the city of Jackson. T. B. HOLLOMAN.

WANTED A POSITION.—A young woman with college diploma and one year's experience desires a position as tutoress or private school teacher. Work to begin at any time. Good references. Answer R. I. N., care of the Advocate.

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Editorial.

BROTHER BORDERS ONCE MORE.

We publish in this issue of the Advocate Brother Borders's article which we rejected some weeks ago because we thought it improper to let it appear in an official Methodist organ. As will be remembered in our controversy which arose with him later, he intimated that an injustice had been done him by referring to this article instead of permitting the people to see it and judge for themselves. It was for this reason alone that we offered to let it appear in the Advocate. This is the second of his articles bearing on the theater, the first having appeared in the Commercial Appeal of January 23, 1913, and the third in the New Orleans Advocate of May 15.

As will be noted, it fully sustains our statement that in this utterance he championed the cause of the professional theater. Indeed, as will be seen, he even goes to the extent of suggesting that "thousands of our people, misled by our anathema, are denying themselves an avenue of culture and development which would lead to more useful and richer living." Nor is this all: the article furthermore shows his family attending the theater, and to their conduct in doing so, he gives his full endorsement. The only point at which it could possibly appear that we have misrepresented Brother Borders in the course of our controversy is that in our last editorial reply, where we made the following statement: "He has not been advocating the view that the Church should change its position, and urging our members to be loyal until that is done; but his course has been utterly to ignore the Discipline of the Church, while publicly extolling the professional drama." This affirmation was strictly true of his utterance in the Commercial Appeal and of that which appeared in the Advocate of May 15 (all that had been published when we made this statement); but in his communication printed this week (which he had offered us), he does suggest that the Church should recede from its position. But there is not in his utterance a syllable urging our people to remain loyal to our rules until this is done; but, on the contrary, the whole effect of his deliverance is to encourage them to become patrons of the stage.

But the quaintest thing that Brother Borders has yet given us is the preface to his present article. The suggestion that it is only "the indecency of the stage that is reprobated" by our Bishops, and the clear implication that, aside from that, they have no objection to it, is something else "new under the sun." He also avers that "there is not a line in the Discipline of Church which prohibits the theater." This is a complete shifting of his position; for in his rejected article he speaks of the Church's attitude as "an untenable one" and of its "anathema" and "ban" against the theater; but, when brought face to face with these inhibitions as they apply to his own conduct, he denies that they exist at all.

But we will say to our variable brother that his first view was right and that the new one he has conjured up is wrong. It is true that in the pres-

ent Discipline the theater is not specifically mentioned and forbidden; but our General Rules forbid "the taking of such diversions as cannot be used in the name of the Lord Jesus; and Methodists have always held that this prohibition includes theater-going. It has never been the rule of our Church to leave it wholly to the individual conscience and judgment to determine what diversions are lawful and permissible. On Page 18 of his book, entitled "Christians and the Theater," Dr. J. M. Buckley, the most eminent of living Methodist historians, in referring to the Methodists of both England and America, says: "Their rule forbidding the 'taking of such diversions as cannot be used in the name of the Lord Jesus' has from the beginning been understood to condemn and prohibit going to theaters. Many, in the early history of the movement, were expelled under that rule for attending play-houses, and many were deterred from joining these Societies by the knowledge of this restriction." The Disciplines of 1890, 1894, 1898, and 1902 each contained in its appendix a chapter "on Worldly Amusements," which was prefaced by the following emphatic utterance: "Resolved, That inasmuch as the deliverances of our Bishops, as contained in their quadrennial addresses to the General Conference from time to time, and quoted at length by the Special Committee of Fifteen, have declared dancing, theater-going, card-playing, and the like worldly indulgences to be contrary to the spirit of Christianity, and violative of the General Rules and moral discipline of our Church, as also of the vows of our Church members; we (the General Conference), therefore, heartily endorse the aforesaid deliverance as containing the just and correct interpretation of the law in the premises, and as such this General Conference accepts the same as having equal force and authority as if contained in the body of the Discipline."

This action, which was taken by the General Conference of 1890, was not construed as being designed for indefinite continuance in the Book of Discipline, and was given a place in the subsequent editions in which it appeared by the special order of each General Conference. On the last day of the General Conference of 1906, and almost at the last moment, the matter was brought up and the Bishops were ordered to write a new address on the subject. But no fault was found with the resolution quoted above; not a syllable was uttered indicating that a different statement was desired; on the contrary, the Bishops were at perfect liberty to make an utterance even more drastic if they desired to do so. It is utterly inconceivable that the attitude of our Church toward the theater throughout its entire history was completely changed without the slightest indication of such a purpose, and without a single dissenting voice; and it is equally inconceivable that our College of Bishops have entirely revoked the oft-repeated interpretation of their illustrious predecessors without so much as giving the Church the faintest hint of such action upon their part. That our Chief Pastors have done nothing of the kind is plainly evidenced by the fact that in our Manual of Discipline appearing in 1910 (bearing the same date as our latest Discipline), which was edited by Bishop Candler and approved by the Episcopal College as a whole, is contained a section which expressly mentions theater-going as one of the "diversions that cannot be taken in the name of the Lord Jesus." This places the question as to the views of the Bishops (who are the interpreters of the law) beyond the possibility of reasonable dispute. The Discipline is merely an epitome of our laws; the Manual is an official commentary upon it and, in many respects, its supplement.

But there is another point that we wish to touch upon for a moment—the question of decencies and indecencies at the theater. These are so blended that they cannot be separated. A dignified scene may be followed by a ballet performance. What one will see on the stage when a certain story is played cannot be told merely by reading the book that contains it. Other things are interspersed to give spice. Dr. Buckley forc-

bly says: "The theater is not to be judged as though its representations were isolated things, like books. It is an institution. Reading has no significance in the way of moral influence. To say of a man, he reads, indicates nothing. To the limited circle who know what he reads the fact of his reading certain books has a moral meaning. But the theater is an institution with a very pronounced character. Theater-going means one thing in the estimation of the public. * * * The attempt is made to compare an institution with isolated facts. If there were in all our cities large institutions known as 'Recreation Halls,' and in them gambling in all its forms, with many more degrading amusements, such as prize fighting and drinking were allowed, and at the same time chess playing and other harmless games were practiced, and these last were in a very small proportion to the evil and sinful things done there, would it be proper for a Christian to patronize these 'Recreation Halls,' and say, 'I ignore the gambling, fighting, and drinking; I discriminate; I go there to play chess.' It may be safely assumed that the very persons who profess to object to the average play and argue in favor of going to the theater to see Shakespeare, would say of such a man, 'Why does he not play chess at home or give it up altogether? Why does he go to those Recreation Halls that are ruining so many?'"

In conclusion we will say, there is in reality no issue between the Editor of the Advocate and Brother Borders. The issue is between him and the Methodist Episcopal Church, South, to which he stands obliged "not to mend our rules, but to keep them"; and not merely to observe our Discipline himself, but to uphold it and seek to enforce it. If one of our ministers can publicly and repeatedly commend the professional theater, and if his family can attend it and have his paraded approval, then indeed are the bars all down and there is nothing left to prevent the tides of worldliness from overwhelming us—then indeed is the golden age of Southern Methodism in the past, and we may well tremble to face the future that awaits us.

A CHARMING VOLUME.

"The Story of My Life," by Dr. George C. Rankin, the well known Editor of the Texas Christian Advocate, is one of the most entertaining books that it has been our pleasure to read in many a day. It gripped us before we had finished the first chapter and we could scarcely lay it down until we had read the last page. The author is one of the most vigorous men in Southern Methodism, and his career has been much more varied than that of the average Methodist minister. He has had throughout his life the fortunate faculty of close observation, and wielding the pen of a ready writer, he has told in a most felicitous and impressive manner of the things that he has seen and felt. Of his ancestry, of the shadow that so early came upon his home in the death of his father, of the struggles of the family with hardships and poverty, the burden of which chiefly fell upon his widowed mother and him, as he was the oldest living child, of his conversion and connection with the Church, of his strenuous battle to obtain an education, of his call to the Christian ministry and the busy years that have since followed—of all these experiences, he has written with a grace and charm that are irresistible. But Dr. Rankin's life story is vastly more than a mere biography. It abounds in graphic accounts of happenings that took place in the picturesque mountains of East Tennessee and elsewhere, and in anecdotes and estimates of the various celebrities with whom the author from time to time has come in contact. Passages of striking beauty occur here and there, and the work as a whole is uncommonly well done.

In preparing and bringing out this publication Dr. Rankin has performed a good service to the whole Church and to the Southern people in general. We predict that the volume is one which will live and circulate. The brother who misses

reading it will miss much. It is written for the masses of the people, and we sincerely wish that it could find its way into every Southern Methodist home. We are not able to state the price, but we unhesitatingly affirm that it is worth many times what it will cost to secure a copy. It may be had by writing Messrs. Smith & Lamar at Nashville, Tenn., or Dallas, Texas, or Rev. G. W. Bachman, of Winona, Miss. We shall be glad when Dr. Rankin sees fit to give us his promised second volume.

THE SEASHORE DIVINITY SCHOOL.

The Seashore Divinity School will begin at the Seashore Camp Ground on Tuesday evening, June 24, at 8 p.m., and continue through July 3. The program arranged has some most excellent features, and it is to be hoped that there will be a large attendance. The leading speakers will be Bishop Candler, Dr. Rice, and Dr. Cope, none of whom are strangers to the preachers of Mississippi and Louisiana. It is worth a trip across the continent to hear Bishop Candler alone in a series of addresses. The undergraduate work will be in the hands of competent instructors, and young men taking the Conference courses of study would do well to avail themselves of the advantages offered. The Seashore Camp Ground is one of the most attractive spots in the entire South—an ideal place for a brief season of profitable study and helpful recreation. Let all who can begin to prepare to matriculate in this school of the prophets and brighten up for their life work. The wise man is the one who never ceases to learn.

PERSONAL AND OTHER NOTES.

Dr. J. M. Henry left New Orleans last Monday evening for Shreveport to attend the Commencement exercises of Centenary College.

We are grateful to the following brethren for subscriptions sent in during the past week, whose names do not appear elsewhere: Rev. A. D. George, Cotton Valley, La., 6; Mr. R. L. Cox, Dubach, La., 5.

Bishop E. D. Mouzon and his daughter, Miss Hattie Mouzon, passed through New Orleans last Friday on their way to Spartanburg, N. C. While in the city they were the guests of Rev. and Mrs. F. R. Hill, Jr.

The Sunday school of the Rayne Memorial Church of New Orleans enjoyed a delightful Children's Day service last Sunday morning, and the First Church of this city will celebrate the same service next Sunday.

Rev. A. H. Steele, the pastor, reports that he is in the midst of a splendid revival meeting at Clyde, Miss., on the Ohio charge. He is being assisted by Rev. E. L. Whiddon, who is preaching in a big tent to large crowds.

In a personal letter from Rev. Theodore Cope, pastor of St. John's Church of St. Louis, Mo., we learn that he is assisting in a great meeting at Midland, Texas. He reports that Methodism is flourishing in the Lone Star State.

On last Friday morning the first brick of the new church building that is being erected by our people at Crowley, La., was laid by Mrs. C. D. Atkinson, wife of our pastor there. The corner stone is to be laid on July 4 by Bishop W. A. Candler.

In a business letter to this office, Rev. J. L. Neill, pastor of the Broad Street Methodist Church of Hattiesburg, Miss., says: "We began a meeting in our church on June 1. Rev. J. E. Williams of Hickory is doing the preaching. The prospects are good for a great meeting."

We are glad to learn that Rev. G. P. Eikes, who has been ill for about two months, is again able to resume his duties as pastor of the Neshoba (Miss.) charge. As a result of his first efforts after his illness, the Advocate is in receipt of a nice list of subscribers.

According to the press dispatches published in the New Orleans papers last Tuesday, Major R. W. Millsaps gave to the Board of Trustees of Millsaps College, at their meeting last Monday night, commercial property for the College valued at more than \$150,000.

According to reports from Bogalusa, La., Rev. L. I. McCall, our pastor at that place, who was operated on last week for appendicitis, is slowly recovering. We are glad to chronicle the good news, and pray that he may continue to improve until he is entirely recovered.

Dr. J. W. Moore, pastor of the First Methodist Church of New Orleans, delivered the Commencement Sermon for the Seashore Campground School at Biloxi, Miss., last Sunday morning. He reports that the school is closing an unusually successful term, considering the fact that this is its first year.

We are indebted to Rev. E. J. Coker, of Sharon,

Miss., for the following brief, sad message: "Sister G. W. Galloway, of Madisonville, Miss., died on June 3. She was the wife of the only surviving uncle of the late Bishop Charles B. Galloway. Her death was as triumphant as had been her life."

Rev. F. B. Ormond, of Homewood, Miss., is planning to begin a revival campaign on his charge in the near future. We are sorry to learn that Sister Ormond is not enjoying good health. We trust that a kind Providence will favor her with a rapid recovery, and that she may soon join her husband in his loved employ.

In answer to a unanimous invitation issued by all the quarterly conferences of New Orleans to spend the month of November in the Crescent City, Bishop W. A. Candler has expressed a willingness to give as much of his time during that month as possible to this city without seriously hampering him in his other duties.

The Magnolia Gazette, in speaking of the Commencement exercises of the Magnolia High School on Monday night, June 2, says: "The address delivered by Dr. A. F. Watkins, President of Millsaps College, was one of the most eloquent and forceable speeches heard here in many a day." We are not at all surprised.

Mr. John H. Hasling, one of the charter members of the McDonoghville Methodist Church, departed this life on May 3, after three hours' illness. He was a trustee of the church, and a man of pronounced religious integrity. The McDonoghville Church, as well as the relatives, are sorely bereaved in the death of this good man.

At the recent Commencement exercises of the Memphis Conference Female Institute, of Jackson, Tenn., seventeen young ladies received diplomas as follows: Four were given the A.B. degree; nine the degree of M.E.L.; two finished the course in Piano Music, one in Voice, and one in Expression. The next session of the school will open on September 17.

According to press reports from Shreveport, La., published in the New Orleans papers Monday, Rev. W. W. Holmes delivered a strong Commencement Sermon before the graduates and pupils of Centenary College last Sunday morning, and Rev. E. K. Means edified a large audience on Sunday evening with a sermon to the members of the Y. M. C. A.

Rev. J. H. Bass, of Columbus, Miss., writes as follows: "The congregation of our Second Church of this city has purchased a most desirable lot near the I. and C. campus at a cost of \$2600, on which will be erected in the near future a handsome brick church." We heartily congratulate Brother Bass and his growing flock upon this forward movement.

We acknowledge the reception of an invitation to the marriage of Miss Lottie May Griffin, the daughter of Rev. and Mrs. W. T. Griffin, and Mr. Hugh Allan Watrous, which took place in the Methodist Episcopal Church, South, at Long Beach, Miss., on Tuesday evening, June 10. We extend to the happy young couple congratulations and best wishes.

According to the statement issued on June 6 by Mansfield Female College, that institution now has to its credit in the bank \$304.13. After the accounts receivable are collected and accounts payable are paid, the year's surplus will be \$900.43. This is by far the best showing ever made by the Louisiana Conference school for girls. Hats off to President R. E. Bobbitt!

Rev. L. C. Wilson, pastor of the Franklinton (La.) Methodist Church, passed through New Orleans last Monday on his return home from the Baton Rouge District Conference at Wilson. He paid this office an appreciated call while in town, and also visited the New Orleans Preachers' Meeting at First Church Monday morning. Brother Wilson reported that the Baton Rouge District Conference was a most delightful occasion.

We received the following brief, sad note from Rev. W. M. Sullivan of Moss Point, Miss., last week: "Captain John Alberts, one of our stewards, went to his reward on May 31 at 5 o'clock in the afternoon. He was a good man." We are sorry, indeed, of the death of this consecrated man, and pray that God may have his sorrowing loved ones in his gracious keeping, and that their hearts may find solace in the consciousness of his presence.

We gratefully acknowledge an invitation to attend the wedding of Miss Mary Pierce Folkes Mounger and Mr. David Peel Cameron, which took place on June 11 at Ellisville, Miss., in the Methodist Church. The bride is the daughter of Dr. and Mrs. E. H. Mounger, of Ellisville. We extend congratulations and best wishes to Mr. and Mrs. Cameron, and pray that they may live long together, and reflect great credit upon the sacred relation which they have entered.

A postal card from Rev. A. S. Lutz, of New Iberia, La., dated June 2, says: "Our District Conference (The Lafayette) was one of the best ever held in this section of the State, and the local people attended it well. Yesterday we had Children's Day and our church was crowded to

overflowing. It was a record-breaking crowd." We have in hand an article concerning the affairs of the Church at New Iberia, written by Brother Lutz, which will appear in a later issue. New Iberia Methodism appears to be enjoying great prosperity.

We have in hand a delightful letter from Rev. J. L. P. Sheppard, a venerable member of the Louisiana Conference and a staunch friend of Mansfield Female College, written from his home in Mansfield. He speaks in terms of highest praise of the Commencement exercises of the college, and highly commends President R. E. Bobbitt. Brother Sheppard is enjoying unusually good health this year, and says that he has been often honored by visits from the brethren who come to Mansfield. Indeed, the brethren believe that the honor is all their own.

Rev. T. D. Lipscomb, our pastor at Donaldsonville, La., was in New Orleans last Saturday and honored the Advocate with a brief call. There are five appointments in his charge. Brother Lipscomb is serving a difficult work, but he is hopeful.

We are under renewed obligations to Rev. W. W. Hopper, our pastor at Woodville, Miss., for another nice list of new subscribers and one renewal. Brother Hopper has sent in 20 new subscriptions since the last session of the Mississippi Conference. At present he is one of the leaders of the Port Gibson District in the way of getting new subscribers to the Advocate.

We have a most interesting letter from Rev. O. P. Armour, of Sidon, Miss. He says: "My work is moving very well. Have had fine meetings at each appointment. There have been 34 accessions to the Church since Conference. Our Epworth League and Sunday school are doing fine work." The remainder of Brother Armour's letter was a list of subscribers and a reference to a check for \$29.75 to cover the same. The Publisher is the easiest man in the Advocate office to convince that a work is "moving very well" when the letter containing the information also contains such a fine list of subscribers as did Brother Armour's.

In a letter from Rev. W. N. Thomas, of Daleville, Miss., we gather the following interesting account of the Commencement Sermon of the Daleville Institute: "Prof. G. W. Huddleston, of the Millsaps Preparatory School, preached the Commencement Sermon at the Daleville Institute last Sunday (June 1). He discussed the four objects of life that appeal to young people, as follows—pleasure, ambition, wealth, and service. His portrayal of service was beautiful, showing that it is the highest object for which a life can be used. It was a treat to have Professor Huddleston in our town, and an inspiration to listen to his message."

We have been informed that Dr. George W. Mathews, a member of the South Georgia Conference, has been secured as one of the preachers for the Seashore Camp Meeting which will begin on July 9. Dr. Huntley, the presiding elder of the Seashore District, who secured Dr. Mathews as the Seashore District representative on the preaching staff of the camp meeting, reports that he has been the President of the Indian Springs Camp Ground for the last twenty-three years. With Dr. J. M. Moore of Nashville representing the New Orleans District, and Dr. Geo. W. Mathews representing the Seashore District, and an equally strong man representing the Mobile District, those attending the camp meeting this year may hope for a great spiritual feast.

Mr. F. J. G. Pulsipher, a steward and trustee of the Epworth Church of New Orleans, recently resigned his positions with the church on account of his having been transferred from the New Orleans post office and stationed at Atlanta, Ga., where he will continue in the work of a post office inspector. We take the following paragraph from a set of resolutions adopted by the Epworth Board of Stewards in commendation of the service Mr. Pulsipher has rendered that church: "Be it resolved, That this Board hereby tenders to Mr. Pulsipher its thanks for the able manner in which he has administered the affairs of his office (that of treasurer of the church), and for his zeal and solicitude for the welfare of the church since his affiliation with this body."

LEAGUE CONFERENCE POSTPONED.

Members of the Epworth League in Louisiana will please notice the following communication from the State President, Mr. Robert A. Steel, of Shreveport, La.:

"The Annual Epworth League Conference has been postponed from June 11-15. We have been unable to get speakers on account of Commencement programs and District Conferences, and we will be glad to have you make note of same. The definite date of the Conference will be announced later."

THE SECOND GENERAL MISSIONARY CONFERENCE

After June 15, all communications regarding registration and entertainment should be addressed to C. F. Reid, Secretary, Waynesville, N. C.

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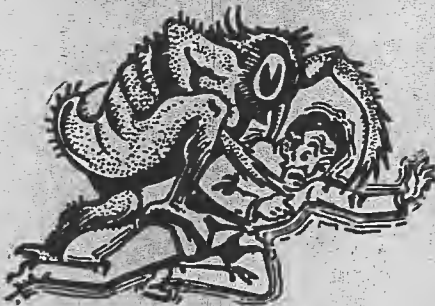
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Obituaries.

Dr. CHAS. CLINTON PRICHARD was born in Catahoula Parish, La., in 1853, and died in Harrisonburg, La., April 29, 1913. Dr. Prichard had been a member of the Methodist Church since he was a young man, and at the time of his death was an efficient steward and a generous contributor to the church. He graduated in medicine in the Louisville University in 1884 and enjoyed a large practice for about 17 years, when he retired. He was married to Miss Mary Holstein in 1896. It was a happy marriage. He was a kind husband, a devoted father, and a true friend. He is survived by his wife and three little girls. Dr. Prichard took an active part in the election that drove whiskey from this parish and the Louisiana Lottery from this State. He was quiet and unassuming, but was found on the right side of moral issues. He will be greatly missed. He was a man of intellectual force and wide influence. He was recognized as a man of sterling qualities, which made him one of the first men of the community. He was a colonel on Governor Blanchard's staff, and was honored for twelve years as the assessor of this parish. He has been one of the potent factors of Catahoula Parish for a number of years. His home was always the home of the preacher. He loved the Lord and the Church, and was ever ready to further their interests. On Wednesday, the day following his death, a loving tribute was paid his memory by the assembling at the church in Harrisonburg of a great congregation. His body was laid to rest under a beautifully arranged collection of flowers in the Harrisonburg cemetery to await the resurrection morn.

J. J. KELLY.

RESOLUTIONS OF APPRECIATION.

Be it resolved by the Flora (Miss.) Sunday school that we hereby try to express our sorrow and deep grief in the loss of Mrs. W. L. Kearney, who was a true friend of our school. Her kind disposition, fidelity to duty, and gentle influence will be greatly missed. While for the last few years she had not been physically able to attend our services, still the cause was on her heart, and she remembered us in her prayers and sent us her contribution each Sunday. She loved her friends, and the devotion of her loved ones was indeed beautiful.

Signed: L. B. Greaves, Mrs. McKeon, and Mrs. Dr. Fore, Committee.

A TRIBUTE TO A FRIEND.

I have just received a letter from home informing me of the death of Brother J. C. Reynolds. In the death of this man, I feel as if I had lost one of my own brothers. He joined the Methodist Church at Lisbon, La., when a boy, and was a useful member of this one congregation some forty years or more. Jimmie was a true man. His aim was to do right. He loved his Church and his Savior. During the past few years he was a great sufferer, and was often deprived of the pleasure and privilege of attending church. I was twice his pastor, serving four years each time, and I make no mistake when I say that a good man has gone to his reward. He leaves a wife, one son, and a host of relatives and friends to mourn his departure.

J. B. WILLIAMS.

A REVIVAL AT LEAKESVILLE, MISS.

The afternoon train on Saturday, May 17, brought Brothers Peebles and SeEVERS to us to begin a revival meeting on the next day. Brother Peebles was so full of sermons and Brother SeEVERS of songs that we were obliged to get up a Saturday night service for them. The attendance on the initial night, with such a short time in which to get the people together, was very gratifying. The next day, Sunday, there was a better attendance, and as the meeting progressed the congregations became larger and more attentive. With a Methodist, a Pres-

byterian and a Baptist church in the town, the pastor had very little hope of securing a large number of additions to the Church. What was really wanted and prayed for a week in advance of the meeting was a revival among our members. Some eight of them gathered at six o'clock each morning at the church with the pastor, and earnest prayer was made that we might have an awakening in the church. Brother Peebles is strong on doctrinal preaching, but as we had had some rather strong doctrinal preaching in one of the other churches two weeks previous, we questioned the wisdom of turning him loose on his pet themes. But there arose a strong demand on the part of the people for it, because of the necessity of strengthening our own lines of defense; so we told Brother Peebles to turn loose, and to preach whatever he liked and as long as he liked. Of these privileges he very readily availed himself, both to his satisfaction and credit. The beauty of it all was that he did it in such a friendly and brotherly way. It seems to me that his sermon on "Water Baptism" is unanswerable. He took up the passages of Scripture that each side uses, for and against immersion, and presented the subject in such an intelligent form that it seemed to me that no one could doubt but that immersion had no place in the Bible. And Brother Peebles put the word immersion entirely out of the Bible, even of the immersionists' own Bible.

Some, of course, did not like it, but that was to be expected. Word got out during the meeting that Brother Peebles had been in the "Insane Asylum" three different times. Brother Peebles told his audience on the last night of the meeting that he had been in the asylum but once and that was to visit the institution, and that he did not get entirely through then, having left after visiting the first ward. One of our elderly Presbyterian ladies remarked that if that was the case, she now knew where to get good preachers. A banter for a joint discussion on the subjects presented went its rounds on the streets, but when an offer was made to the gentleman for one or two hours or more at any time during the meeting or after and a like offer was presented from the pulpit, no more was heard of it.

Results of the meeting? Well, I believe at the close here was a manifest presence of forbearance on the part of the brethren in all of the churches, and our own people were strengthened. A well known drummer of Mobile happened to be here a few days during the meeting and said he would not have missed it for anything—that he did not know that he had so much in his (the Methodist) Church. Five girls from the Sabbath school were received into the Church, and we look for more additions later on. This was Brother SeEVERS' second visit here, and to say he was pleasantly received puts it rather mildly. In song and prayer he excels many that I have heard. God's blessings be upon him and Brother Peebles.—L. E. WIGHT, P. C.

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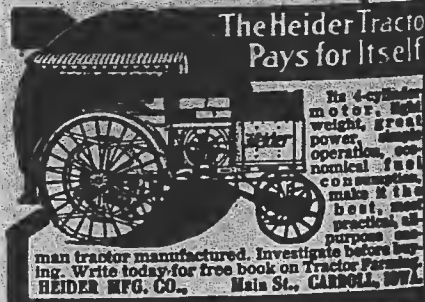
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Tidings From the Field

Pickens, Miss.

We have just closed a good meeting at Pickens—a meeting which did our people much good. The preaching was done by Dr. H. G. Henderson, our pastor at Lexington, and he did it well. It was strong, scriptural, and spiritual. He is to be classed with the great preachers of the State. We received twelve into the Church on profession of faith and by letter. The people of the different churches stood by us through the meeting. We have here a faithful people who are true to God and to their Church. The charge is in very good condition. Pray for us.—J. D. Simpson.

Mayhew, Miss.

Dear Brother Meek: I preached at Mayhew the first Sunday in May, and we had prayer meeting nearly every night during the week. On the second Sunday we began a protracted meeting. Brother T. H. Porter of Olive Branch, Miss., was with us. He is a good man and a good preacher. He was a stranger here but the people of all denominations fell in love with him. Our people here say they never enjoyed a meeting more. The Church was greatly revived. We had no cold, dull, profitless services. We had showers of blessings and seasons of refreshing from the presence of the Lord. There were 5 accessions to the Church; three on profession of faith and two from another Church. Our church here is small, and our people are proud of the accessions, as they are all good people and we hope that they will prove helpful and in turn be benefited.—W. J. Burt.

Pontchatoula, La.

I suppose a few lines from me would be in order, as I have not written in some time. Things are on the move here, and it looks like this is going to be the best year we have had since I have been here. This is my third year, and I have no desire to move. In fact, I hope the time limit will be removed at our next General Conference, so that I can stay here many more years. These people know how to make a preacher feel good. Last night we were given a "pounding" that would make the heart of any preacher rejoice. Among the many things which we received was about \$5 worth of sugar. Our Children's Day was a great success. The collection was a record breaker—\$23. We have three more such services to hold and we hope to augment this amount by at least \$20. It is our desire to lead the District. New pews have been placed in the church here this year, and we have purchased an organ which will be installed sometime this month. These improvements cost us about \$1200 or \$1300. If Bishop Candler does not object, we propose to build a parsonage next year, and I will then leave a fine work for some good man. Brother Coleman is a happy fit on the District. I am going to send some new subscriptions to the Advocate soon.—J. A. McCormack.

Deasonville, Miss.

Dear Mr. Editor: The good ladies of Deasonville and vicinity have again endeared themselves to their pastor and his family. On Wednesday, May 23, at 2:30 p. m., they began to gather at the parsonage, and for thirty minutes or more we were kept busy receiving the guests, each bringing something. In this short time the house was filled. The guests being assembled, Miss Gussie Ewing was asked to play the accompaniment on

the piano and all joined in singing, "Revive us Again." After several songs the pastor was asked to read a lesson and lead in prayer. After the prayer they sang "Showers of Blessings," during which the ladies showered us with all sorts of parcels and packages. When the song was over we were told to open the packages. We found that these contained \$20, or more, worth of very useful articles for the parsonage. But this was not all: after we had looked into the packages, we were invited to our own dining room (for they had taken possession of our house), and there we found the table spread with so many good things that I will not undertake to name them. My! what a time we had then—laughing, talking, eating, etc. When we had enjoyed ourselves there, having partaken of the good things to eat to our satisfaction, we returned to the parlor and enjoyed more music by Miss Ewing and others. The occasion was one of great joy. Every one expressed himself as having had a good time. And we asked them back, and meant it, too.

We are very thankful to these good ladies, and want them to know that our door-latch is on the outside. They may come when they feel like it; we are always glad to see them.—J. B. King, P. C.

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SOME WORDS OF COMMENDATION.

Dear Dr. Meek: I feel impressed to write some words of praise in regard to our District Conference which convened at Shubuta, Miss., May 27-30, 1913. Our new presiding elder, Rev. J. T. Leggett, opened our conference in a dignified manner—proving himself to be a workman that needeth not to be ashamed in the Lord's work. We consider ourselves fortunate in having such a man as Brother Leggett at the head of our forces in the Meridian District. I, for one, am praying that his services in the various charges shall result in the building up of our Church, in the edifying of the saints, and in the salvation of precious souls.

The spirit that was manifested among the preachers and laymen of our Conference was excellent in every respect. The Lord of hosts was with us in all of our deliberations. The preaching was of a very high order. The messages from day to day were clear, forceful, and orthodox. Our hearts were fired with a greater desire to render more efficient service in the Lord's harvest field.

Dr. B. F. Jones, with his host of friends, entertained the conference royally. Everything possible was done by the good people of Shubuta to add to our comfort while we were among them. Their way of entertaining the District Conference was superb. May God's choicest blessing rest upon Brother Jones and his good people always.

After our series of services were brought to a close, I returned to my home more determined, under God, to strive more earnestly for the establishment of his kingdom within the bounds of my charge.

HILARY WESTBROOK.

Waynesboro, Miss.

If you are unhappy, it is probably because you have so many thoughts about yourself and so few about the happiness of others.—Mary Lyon.

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July 9 — THE CAMP MEETING — to July 16.

Ministers will be furnished free entertainment. Let the preachers rally and bring some of their best people to this year's meeting. Good preaching and singing. Speakers will be announced later. Write R. G. Price, Biloxi, Miss., for particulars.

KINDERGARTEN SCHOOL.

For the benefit of patrons spending the summer on the ground, Miss Ethel Kirkwood, a kindergarten expert, will conduct a school during the summer. Write Miss Ethel Kirkwood, New Orleans, for terms.

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SEASHORE DISTRICT CONFERENCE.

The Seashore District Conference met Wednesday morning, May 14, 1913, in the Methodist Church, at Bay St. Louis, Miss. The presiding elder, Rev. W. H. Huntley, D. D., was president of the Conference, and he showed his trained hand and mind in the management of its affairs and his spirit was most brotherly. The Conference throughout was a very pleasant one, and no one was disappointed in not receiving all his head and heart could hold; for there were many good things to be seen, heard and felt. The pastor, Rev. T. B. Cottrell, and his people had done all that could be done to welcome the Conference and make the brethren comfortable, and nothing more was needed to make each one feel that he had the best home. There are many beautiful homes in this little city on the Bay. A more rural welcome could not have been given, or a Conference more royally entertained.

Every preacher-in-charge in the District was present except two, and they were kept away by sickness. Twenty-four lay delegates attended, and three local preachers, besides those having pastoral charges.

The opening sermon was preached on Tuesday night by Rev. H. W. Van Hook, president of the Seashore Campground School, and it received high commendation. Brothers Guice, Crisler and Sharbrough also preached during the Conference, and brought messages that will linger in our hearts for some time, the first named presenting "The Mastership of Christ," the second, "The Neglect of Salvation," and the third, "The Life and Character of Jeremiah."

The following representative brethren were present and addressed the Conference on their work: Rev. C. W. Crisler, Treasurer of the Conference Board of Missions; Rev. R. Selby, Secretary of the Conference Board of Education; Rev. L. L. Roberts, Financial Agent of Whitworth Female College; Rev. H. E. Carter, Assistant Manager of the Orphans' Home; Rev. H. M. Ellis, Field Secretary of the Methodist Hospital; Rev. H. W. Van Hook, President of the Seashore Campground School; Rev. W. J. Dawson, Secretary of the Conference Board of Church Extension; Dr. C. F. Reid, Secretary of the Laymen's Movement. The messages these brethren brought were inspiring and helpful, but special mention must be made of the presence and work of Dr. Reid. It is doubtful whether there is anyone in the Church more qualified or better able to discuss missionary problems than this great missionary of the Church. An entire afternoon and evening service were taken up by him in a most effective way, and the work was made real to all present. The reports from the various charges were inspiring and showed progress along all lines. Some splendid revivals had been held, the Sunday schools were flourishing, church buildings at First Church, Gulfport, and at Picayune are nearing completion, and the finances are very well up.

The Woman's Missionary work was well represented by Mrs. R. E. Johnson, the Conference Secretary, and the brethren all pledged hearty co-operation. Paul F. Daniel was recommended for deacon's orders; James Albert Hester was licensed to preach. The following were elected on the first ballot as delegates to the Annual Conference: Dr. J. C. Ballard, T. M. Evans, R. A. Breland, J. A. Vanderwall. Columbia was selected as the next place of meeting. W. T. Bolton and W. E. Lampton were elected their own successors as trustees of the Campground School. The following Licensing Committee was elected: M. L. Burton, W. L. Linfield, W. W. Moore, H. W. Van Hook. Dr. J. C. Ballard was elected Lay Leader.

The business of the Conference was finished during the night session of the second day, the first day being given to hearing those who had come to represent special interests.

W. B. JONES, Secretary.
Lumberton, June 5.

GREENVILLE DISTRICT CONFERENCE.

The 43rd session of the Greenville District Conference convened at Cleveland, Miss., May 23, 1913. From the beginning the Conference was exceedingly interesting. Most of the pastors were present until the close of the Conference, but the laymen were conspicuous for their absence. However, those who were on hand added much to the success of the Conference. Bishop Murrah was present throughout the session. His presence was greatly enjoyed by all the brethren. The sermons preached by him were characteristically good, and were very edifying to all who heard them. Brother Spragins expressed the feelings of all when he remarked, "We are delighted to have Bishop Murrah here, and we feel ourselves peculiarly favored in having our own Mississippi Bishop with us."

The reports of pastors showed the work of the District to be in good shape. Some revivals have been held with good results, while preparations are being made for evangelistic services in the remaining charges. The reports showed that progress is being made in all the departments of our church work. The interest of Millsaps College was ably cared for by Dr. A. F. Watkins. His address on education, and in behalf of Millsaps, was clear, forceful, and effective, while his genial personality was refreshing to all.

Rev. H. M. Ellis made an able and effective appeal in behalf of our Methodist Hospital. He, as well as Brother W. M. Williams of our Orphans' Home, added much to the success of the occasion.

The following resolution was adopted regarding Memphis Hospital: "We recommend that the Greenville District Conference heartily approve the plan of apportionment recommended by our Commissioners, and gladly accept our share, \$11,000, of the \$75,000 for the North Mississippi Conference."

The preaching of the Conference was done, to the delight and edification of all present, by Brothers T. M. Bradley, J. W. Ward, G. W. Bachman, and Bishop Murrah. Brothers E. R. Smoot and Irwin N. Price added greatly to the joy and inspiration of the Conference by their solos and duets.

Every one greatly enjoyed the presence of Dr. R. A. Meek. The following resolution, anent his proposed resignation from the editorship of the New Orleans Christian Advocate, was unanimously adopted:

"Whereas, Dr. R. A. Meek's announcement of his purpose to retire from the editorship of the New Orleans Christian Advocate at the close of the present Conference year is a matter of deep regret to his many friends, to the constituency of the Advocate, and to the Church at large, and

"Whereas the New Orleans Christian Advocate has never been more ably and brilliantly edited during its long and notable career, therefore, be it

Resolved, that the Greenville District Conference deeply regrets that Dr. Meek feels moved to take this step, which we would regard as nothing less than a calamity, if consummated;

"Resolved further, that we request Dr. Meek to reconsider his resolution, and that we call upon the Publishing Committee to make provision, if possible, to retain his services in his present important position.

Signed: Hal S. Spragins, Tillery Lewis, W. S. Lagrone, J. J. Brooks.

The presence and addresses of Miss Elizabeth Kilpatrick and Brother W. M. Weaver, who ably represented the Sunday school interests, were greatly enjoyed.

Brother L. A. McKeown and the good people of Cleveland did all in their power to make our stay with them an enjoyable one. Long will we remember their kind hospitality and eagerly will we embrace another opportunity to repeat our visit. A reso-

lution to this effect was unanimously adopted.

The few times that Bishop Murrah resigned the chair to Brother Spragins showed that gentleman to be at home in directing the affairs of a deliberative body. Jonestown was selected for our next meeting place.

J. TILLERY LEWIS, Sec'y.

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A LETTER FROM DR. DU BOSE

On revisiting Whitworth College, my surprise has been great and my delight genuine. First, I have been struck by the marked material improvements seen on the campus. The fine residence of the President, the spacious, classic and well-appointed auditorium, are special features of this improvement, and would do credit to institutions far more richly endowed than Whitworth. The large and refined audiences which, added to the student body, filled the new auditorium impressed me as being one of the evident signs of the school's wider and abiding influence upon the commonwealth.

I have also had opportunity to see some demonstrations of the class and department work done in the College. These have given me the confidence that the Faculty has been well chosen, and that its members are personally efficient, alert and zealously faithful in the instruction given. The academic and language work, the music and art directory, have all seemed to be worthy of a generous commendation. The presidency of Dr. Cooper has, as to its diligence, firmness and far-sightedness, passed into a proverb. It is to his personal and official direction that happy advances of recent years are due.

As an ex-Mississippian, and one to whose heart Mississippi and its Christian education are ever dear, I heartily commend Whitworth to parents who have daughters to educate.

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Memphis Conference Female Institute.

The following is the list of officers and faculty for the ensuing year:

Henry G. Hawkins, (A. B. University of Alabama), president, Bible and French.

Katherine Mitchell, (A. B. Martha Washington College), presiding teacher, Latin and History.

Nellie L. McNutt, (A. B. Goucher College), Mathematics and Science.

Jennie B. Rousseau, (A. B. Liberty College, post graduate student of Goucher College and University of Chicago), English and Latin.

Mary Sam Jenkins, (M. E. L. Memphis Conference Female Institute), Principal Academic Department.

Sarah H. Rogers, (A. B. Memphis Conference Female Institute), Primary Department.

Amy Joe Carter, (M. E. L. Memphis Conference Female Institute), Assistant in Academic and Primary Departments.

Maud Mann (Goetz Conservatory, pupil of Mandeline Presser and Theul Burnham, Paris, France), History of Music, Harmony, Piano.

Carrie Chapel Lewis (pupil of Clara Baur, Cincinnati Conservatory, and of Vannini, Florence, Italy), Voice and Piano.

Mrs. J. T. Barbee, Violin.

To be supplied: supervisor and piano assistant.

Mrs. Dan C. Caldwell (New York School of Design; pupil of Aulich, etc.), Drawing, Painting, Tapestry, China Painting, etc.

Ethel Mae King (Chicora College, Emerson School of Oratory), Expression and Physical Culture.

Angie Steele, tutress in stenography.

Hazel June Ikerd (Port Gibson Female College), Secretary.

Miss Ena Williams, Domestic Department.

Mrs. Evora Phillips, assistant in Domestic Department.

Mrs. Annie Galloway Hawkins (M. E. L. Whitworth College), lady principal.

Mrs. Mary L. Gibson, sewing, dress-making.

Next session opens September 17, 1913. For catalogue, address Memphis Conference Female Institute, Jackson, Tenn.

OUR CALENDAR.

District Conferences.

Corinth, Sherman, Miss., June 12-15.

Shreveport, Pleasant Hill, La., June 19-25.

Alexandria, Columbia, La., June 12-15.

Holly Springs, Tula, Miss., June 17-19.

Aberdeen, Verona, Miss., June 18-19.

Ruston District, Athens, La., July 22-25.

General Missionary Conference, Southern Assembly Grounds, Waynesville, N. C., June 25-29.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Second Round.

Hazlehurst June 4,

Pleasant Grove, at Tilton..... June 7, 8

Crystal Springs June 11,

Barlow, at Lebanon June 14, 15

Gallman, at Mt. Pleasant..... June 19,

Bayou Pierre, at Sweet Water June 21, 22

ROBT SELBY, P. E.

Jackson Dist.—Third Round.

Brandon, at Thomasville..... July 5, 6

Camden, at Forest Hill..... July 12, 13

Deasonville, at Union..... July 18,
Yazoo City July 20, 21
Flora, at Livingston July 26, 27
Lintonia, at Lake City..... Aug. 1,
Eden, at Lodi Aug. 2, 3
Benton, at Tranquil Aug. 8,
Edwards, at Clinton Aug. 10, 11
Terry, at Forest Hill Aug. 12,
Satartia, at Wesley Chapel..... Aug. 16, 17
Fannin, at Goshen Springs..... Aug. 23, 24
Sharon, at Millville..... Aug. 28,
Canton Aug. 29,
Madison, at Ridgeland Aug. 30,
Jackson, Galloway Memo-
rial Sept. 1,
Jackson, Rankin Street..... Sept. 5,
Jackson, Capitol Street..... Sept. 7,
Jackson, Millsaps Memorial
8 p. m. Sept. 7,
Florence, at Sept. 12,
Harrisville, at Sept. 13, 14
Mendenhall, at Sept. 16,
Bolton, at Brownsville..... Sept. 20, 21
PAUL D. HARDIN, P. E.

Meridian Dist.—Second Round.

Daleville June 7, 8
Waynesboro Ct., at Clara..... June 14, 15
Waynesboro June 15, 16
Meridian, 7th Ave. June 18,
De Kalb, at New Hope June 20,
Moscow, at Hopewell June 21, 22
Meridian, Poplar Springs..... June 25,
Porterville June 27,
Vimville, at Coker's Ch..... June 28, 29
J. T. LEGGETT, P. E.

Newton Dist.—Second Round.

Hickory June 8, 9
Meehan June 14, 15
Newton and Montrose June 18,
Homewood, at High Hill June 21, 22
Forest, at Contrelle June 28, 29
H. WALTER FEATHERSTUN, P. E.

Port Gibson Dist.—Third Round.

Woodville July 6, 7
Wilkinson, at Mt. C. July 11,
Natchez, Jefferson Street, at
11 a. m. July 13,
Natchez, Pearl Street, at
8 p. m. July 13,
Amite, at Mt. V. July 16,
Gloster July 19, 20
T. W. ADAMS, P. E.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Third Round.

Aberdeen June 22, 23
Okolona Ct., Union..... June 28, 29
Shannon, Troy July 5, 6
Houlka, Concord July 12, 13
Houston July 14,
Verona, Plantersville July 19, 20
Prairie, Prairie July 26, 27
Okolona July 28,
Vardaman, Atlanta Aug. 2, 3
Montpelier, Mantel Aug. 8,
Houston, Miss., Rhodes Cha-
pel Aug. 9, 10
Calhoun City, Big Creek..... Aug. 16, 17
Amory & Nettleton, Nettle-
ton Aug. 22,
Nettleton Ct., New Chapel..... Aug. 23, 24
Tupelo Aug. 25,
Pontotoc, Ebenezer Aug. 30, 31
Smithville Sept. 6, 7
Fulton, Sept. 9,
Freimont Sept. 11,
Greenwood Springs Sept. 13, 14
Buena Vista Sept. 20, 21
JNO. W. BELL, P. E.

Aberdeen, Miss., June 2.

Columbus Dist.—Third Round.

Shuqualak, at Cooksville..... June 7, 8
West Point June 14, 15
Artesia and Sessums, at Ar-
tesia June 15, 16
Columbus, First Church..... June 22, 23
Columbus, Second Church..... June 22, 24
Long View, at Steel's Cha-
pel July 5, 6
Crawford, at Trinity..... July 12, 13
J. E. THOMAS, P. E.

Holly Springs Dist.—Third Round.

Water Valley, Main Street,
at Wyatt's Chapel June 7, 8
Water Valley, First Ch..... June 8, 9
Holly Springs June 13, 15
Red Banks, at R. B..... June 14, 15
Oxford June 22, 23

Duck Hill, at Bethel..... June 28,
Grenada Station June 29, 30
Grenada Ct., at Sparta..... July 5, 6
Potts Camp, at Winborn..... July 8,
R. A. TUCKER, P. E.

Sardis District—Third Round.

Sardis May 31, June 1
Oakland at Tillatoba..... June 7, 8
Charleston June 14, 15
Batesville June 21, 22
Pleasant Hill June 28, 29
Olive Branch July 5, 6
J. W. DORMAN.

Greenville Dist.—Third Round.

Rosedale and Hillhouse, at
Rosedale June 15, 16
Greenville June 22,
Benoit and Bulah, at Ship-
man's Chapel July 5, 6
Cleveland July 6, 7
Leland and Hollandale, at
Leland July 13, 14
Shelby & Alligator, at Dun-
can July 19, 20
Lula and Dubbs, at Rich..... July 20, 21
Boyle and Arcola, at Boyle..... July 27, 28
Clarksdale Aug. 3, 4
Tunica, at Hollywood Aug. 9, 10
Coahoma and Lyons, at Coa-
homa Aug. 10, 11
Glen Allen, at Winterville..... Aug. 16, 17
Gunnison, at Malvina Aug. 17, 18
Shaw and Merigold, at Lit-
ton Aug. 24, 25
Jonestown and Belen, at Be-
len Aug. 31, Sept. 1
Friars Point, at Sherard..... Sept. 7, 8
HAL S. SPRAGINS.

Winona Dist.—Third Round.

Winona June 22,
Greenwood June 29,
Itta Bena, a. m. July 7,
Moorehead Ct., at Blaine,
p. m. July 7,
Drew Ct., at Sandy Bayou,
a. m. July 12,
Ruleville Ct., at Ruleville,
a. m. July 13,
Isola Ct., at Caille, a. m..... July 18,
Indianola Mission, at Fair-
view July 19, 20
Indianola, p. m. July 20,
North Carrollton Ct., at Col-
la, a. m. July 26,
Eupora & Maben, at Eupora..... July 27,
Bellefontaine, at Lebanon..... July 31,
Slate Springs, at Bethlehem..... Aug. 2, 3
Belzoni Ct., at Swiftown..... Aug. 8,
Carrollton Ct., at McCarley..... Aug. 9,
Minter City, a. m. Aug. 10,
Schlater, at Schlater, p. m. Aug. 10,
Webb Ct., at Sumner, a. m. Aug. 17,
Tutwiler Ct., at Mattson,
p. m. Aug. 17,
Mars Hill Ct., at Gores
Springs Aug. 21,
Kilmichael, at Lodi..... Aug. 23, 24
Winona Ct., at Salem..... Aug. 30, 31
Lambert Ct., at Vance..... Sept. 6, 7
BEN P. JACO, P. E.

Durant Dist.—Third Round.

(In part.)

Sallis, at Spring Grove..... June 14, 15
Kosciusko (Monday) June 23,
Durant (Tuesday) June 24,
Vaiden, at Midway June 28, 29
High Point, at Owen's Chap..... July 6, 7
Louisville, at Noxapater July 12, 13
Pickens, at Richland July 19, 20
Lexington (Wed. p. m.)..... July 23,
Ackerman, at A. (Fri. p. m.)..... July 25,
Chester, at N. Union..... July 27, 28
W. S. SHIPMAN, P. E.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Third Round.

District Conference in Wil-
son June 5, 8
Wilson, at Wilson, 4 p. m. June 7,
St. Francisville, at New
Hope June 14,
Clinton and Jackson, at
Concord June 21,
General Missionary Confer-
ence, at Southern Assem-
bly, Waynesville, N. C..... June 25, 29
Seashore Divinity School,
Seashore Camp Ground,
..... June 25 to July 3
Plaquemine, at Cottonwood..... July 5, 7
Baton Rouge, First Church,
8 p. m. July 7,
Zachary, at Slaughter..... July 13, 14

Port Vincent July 19, 20
Baton Rouge, Second
Church July 20, 21
Baker, at Bethel..... July 26,
Denham Springs July 27, 28
WM. H. COLEMAN, P. E.

Ruston Dist.—Third Round.

Benton and P. D., at Con-
cord July 5, 6
Elmore, at Oak Ridge..... July 9,
Ashland, at Old Castor..... July 12, 13
Homer July 14,
Ringgold, at Andrews..... July 18,
Gibbsland, at Oak Grove..... July 19, 20
District Conf., Athens..... July 22, 25
Haynesville, at Athens..... July 23,
Ruston July 27, 28
Bernice, at Alabama Aug. 2, 3
Winnfield Aug. 3,
Bienville, at Bank Place..... Aug. 5,
Haughton, at Alberta..... Aug. 9, 10
Jonesboro, at Hodge..... Aug. 12,
Lishon, at Atkins Place..... Aug. 16, 17
Sibley, at Pine Grove..... Aug. 23, 24
Minden Aug. 24, 25
Arcadia Aug. 26,
Simshoro, at Salem..... Aug. 27,
Cotton Valley, at P. Valley..... Aug. 30, 31
BRISCOE CARTER, P. E.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

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Woman's Missionary Work

Edited by Mrs. R. F. Harrell, Centerville, Miss.
Conference Press Superintendents:

Louisiana Mrs. A. C. McKinney, Ruston, La.
Mississippi Mrs. J. L. Neill, Hattiesburg, Miss.
North Mississippi Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

OUR STEWARDSHIP OF PERSONALITY.

When we speak of stewardship we invariably associate the word with the money entrusted to our care. It has other applications as our heading indicates. Stewardship could not exist without first having the steward. Mary McMillan Kingery thus defines steward and stewardship: "A steward is a person entrusted with the management of things not his own; he controls and gives out for another. Stewardship involves, first, occupancy or possession with full control, and practically the rights of ownership. Secondly, responsibility, holding the possession thinkingly with due precaution against waste and loss. Thirdly, accountability, with constant remembrance of a day of reckoning. With these three principles of stewardship in mind it becomes a source of much interest to apply them to personal qualities rather than temporal belongings."

What is personality? And again we turn to Miss Kingery's article on the subject, finding there a definition replete with meaning. "It is something God-given, holy, inviolable; and it is the most powerful force in the world. Every power, every talent, every attribute in our possession increases our responsibility, and impresses upon us the deep importance of rendering an honest account of these God-given abilities."

Whether the increase be great or small, there must be an increase, for "laying away" of personality causes rust, and no one is willing to face the Master with rusted gifts or personality. How can we avoid this state? Consecrate our personality, and then when our services are needed in our missionary societies there will always be some upon whom our leaders can depend. Again, we say, consecrate your personality and be faithful in your stewardship!

WHY?

Why should I give money to foreign missions when the need in the United States is so great? Why should I give money to other States while Mississippi needs so much? Why should I give to Corinth when my own church needs so much? Why should I give to my church what my family could so well use? Why should I give to my family what I could so well spend on myself with pleasure? Why? Because I am a Christian and not a heathen. It isn't of how much of my money shall I give, but how much of the Lord's money shall I withhold?—Mrs. Walter Campbell.

361 MISSIONARIES IN FOREIGN FIELDS.

According to the report of Dr. W. W. Pinson, our Missionary Secretary, our United Mission Board is now maintaining in the foreign fields 361 missionaries. The total amount raised for missions last year was \$1,179,000.

MISSISSIPPI'S CRYING NEED.

At the Annual Meeting of the Woman's Missionary Society held at Gretna last month, Mrs. Harrison Shull made a strong speech on the Negro problem in which she said:

"Many argue that the Negro isn't capable of any mental development; whether this be true of the race as a whole or not it is a known fact, exemplified in such men as Gilbert of our own Payne College, that God has

not left the race without leaders among its own people. Some one has said, 'Opportunities are ours, results, God's.' This was never truer than in the case of the Negro. Why have long and heated debates politically, religiously, and otherwise until we have done more to prove that there is nothing in the Negro? We are so fond of saying, 'Well, the Negro isn't capable,' how do we know? We certainly have never taken the trouble to find out.

"In the investigation of this problem, we must remember that the Negro is a human being, and like other men has a three-fold nature, namely, body, mind and soul, and that each of these factors is capable of indefinite culture for good or evil. We are doubtless very much disagreed as to the possibility of, and necessity for, the development of the Negro's mind, and it would be useless discussion for us to set forth our views. Most of us would still cling to any former view or prejudice. To say the least, along this line, the State is providing something for them, and as our public men are brought to a realization of what is best, it will be done.

"Since God has made of one blood all the nations to dwell upon the earth, the Negro's body is subject to the same diseases and suffering as all others. If we send our white physicians to them their diagnosis and treatment, in as far as they can get it carried out, will be the same as for any other person of any race or color. Hence, bodily suffering, that which makes the whole world kin, should appeal to us more, nay it does appeal to us more, for there is not a woman among us, however much she may have been exasperated by the Negro's indolence and lack of judgment, who will not respond to their calls in time of disease or pain. But some of our far-sighted women tell us that sanitation, better housing, clean yards, and all of these things that make for the Negro's health, will necessarily come to them as other work of our city improvement and civic clubs progress, and, to become more positive, indicate, possibly, that this is not properly a thing for consideration by the Woman's Missionary Society.

"But women of the North Mississippi Conference, I challenge you as missionary women, working under the direction and by the laws and command of Him who said, 'Preach my gospel to every creature,' to say that you have no interest, no responsibility concerning that last possibility of the Negro—his soul. Can you in the face of the vice, the sin and degradation lived on your plantation, in your town, even in your own yard, say to God, 'Am I my brother's keeper?' I know you will say they have their Sunday schools and churches, their organizations and literature. Have you ever investigated what is taught and how taught in those same schools and churches? Have you ever walked or ridden through a Negro quarter or section of your town, and seen the nine dirty, ragged, wicked, debauched ones who play and curse and fight at home, while one perhaps is in that Sunday school, poor as it is? Did you ever question Negro girls of from twelve to fifteen on religious matters as I have, and find that some of them could not give you a definite idea in regard to Jesus Christ, and that they know nothing of the Bible or even the simplest catechism questions? This is certainly a part of the Negro problem that vitally concerns missionary women.

"We may believe what we like in regard to the Negro's right to other

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things, but the "Whosoever will" plan of salvation must include them, and it has never been proven that the pure gospel of Jesus was a bad thing for any race or people.

"The Negro is needy, he is laid at our gate, he may be ignorant, immoral, loathsome, and unclean, but Jesus came 'To seek and to save that which was lost,' and no man can be his disciple unless he be willing to deny self, take up the cross and follow him."

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The Sunday School.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Rev. C. S. Wasson, of Tunica, reports five live Sunday schools in his charge, all doing excellent work.

Shaw and Merigold are both improving and have added a mission Sunday school to their credit on their list of good works.

Boyle reports a fine school, with four good teachers who realize that a teacher's work is for week-days as well as Sundays.

Superintendent R. M. Maricle, of near Rienzi, reports a growing, interesting school in his neighborhood, and the prospect for a great Children's Day as good.

Superintendent Chaney, of Rose-dale, continues to keep his school doing good work. He has a mixed class of adults and an average attendance of 45 in the school.

Shelby excels along Sunday school lines, having 75 church members and 100 in the Sunday school. There is a fine men's class, and all the work is well up to the standard.

Ackerman has a new church with fine Sunday school facilities. Mr. Townsend has a Women's Adult Class there, and the younger children are well cared for by their skilled teachers.

Our First Church of Corinth celebrated the best Children's Day in every regard ever held there on May 25. The program was finely rendered and a large crowd was in attendance.

Superintendent Ledyard, of Tupelo, had an ideal Mothers' Day service, the best day of the many good days they have planned and enjoyed. They expect to have a great Children's Day in June.

300 is the regular attendance in Greenville. This school uses the Graded Lessons, supports a native preacher in Japan, had an ideal Children's Day, and is doing a great work generally.

The Sunday school at Leland has increased one-third since Conference. There is a busy Women's Adult Class at Hollandale, which 21 members and an average attendance of 18.

Clarksdale has a fine school of 128 members and is growing right along. Shipman's Chapel has an Adult Bible Class of 30. Since they started with but six it is evident that their work has been greatly appreciated.

Jonestown charge has a Sunday school at every church and 50 in a Sunday school at Sabina where there is no church at all. Quite often it is the case that some of our best churches grow from just such Sunday schools.

The Field Secretary spent a good hour with Rev. C. A. Northington on June 1, attending the Children's Day service at Box's Chapel. The school is large and enthusiastic, and is doing fine work, and is materially assisting that rural community.

Superintendent Brinson, of Cleveland, has a splendid school of 104 members. Miss Peevey, his Elementary teacher, is doing exceptionally good work, and the superintendent himself, though a busy and up-to-date presiding officer, finds time to teach a teen-age Boys' Class of 25.

The Coahoma School is progressing and everybody is enjoying the work. A Bible Study Club of ladies is a fine accessory to the school and one no school can afford to do without. This school reports the best Children's Day ever enjoyed before. Bobo has an interesting and growing school, also.

Rev. E. H. Cunningham, of Myrtle, has a well-organized Sunday school of 85 or 90. Mr. Moss, the teacher of the Adult Bible Class, offers \$2 to any man if he will attend Sunday school once and not be sufficiently interested to come again, and the class continues to grow and the fine teacher has not

had any calls for the above-mentioned \$2.

Kosciusko has a fine Sunday school, of which Mr. Lucas is the Superintendent, and in which Prof. Boyd has a splendid class of young women, and Mrs. Allen one of men. The teenage boys are well handled by capable men. Mrs. Gilliland continues to do beautiful work with the children. Plenty of commodious and well arranged Sunday school rooms are being included in the plans for the new church, and a really ideal school is expected from these good workers.

MISSISSIPPI CONFERENCE NOTES.

By Mr. R. A. Maddox.

DID YOU OBSERVE CHILDREN'S DAY? IF NOT, WHY NOT? DID YOU TAKE A COLLECTION?

The Field Secretary visited the Brookhaven, Jackson, and Meridian District Conferences.

The Mendenhall Sunday school has taken the 3-cent assessment and is now getting ready for the Children's Day. Let others do likewise. Make your report and I will get it in the Advocate.

Did you ever get that teacher training class and the Bible classes organized? Hurry up and do it and report to the various Superintendents at Nashville, or to the Field Secretary.

The Port Gibson and Jackson District Conferences passed resolutions pledging to raise the 3-cent assessment for Sunday school work. The work is needed; the Field Secretary cannot answer half the calls made by the pastors.

The writer has recently addressed a letter to each of the presiding elders asking them to assist in securing the observance of Children's Day. Only one replied, and that one says that the pastor who fails to have Children's Day in his District will have a very serious reckoning. Shall the Mississippi Conference be in the rear on this important work of giving the child the proper place in the Sunday school?

Below I give a list of the charges that failed to observe Children's Day, or, if they did observe it, failed to turn in any funds. By Districts they are as follows: Brookhaven—Adams, Gallman, McComb Centenary, Summit and East McComb, Topisaw; Hattiesburg—Collins, Hattiesburg, Court St., McLain, Summerland; Jackson—Benton, Bolton, Canton, Edwards, Fannin, Harrisville, Jackson, Capital St., Lintonia, Madison, Mendenhall, Satartia; Meridian—Binnville, Buckatunna, DeSoto; Newton—Hickory, Homewood, Lake, Laurel, First Church, Laurel, Sixth Street, Montrose, Pachuta, Shiloh, Stallo and Indian Mission, Walnut Grove; Port Gibson—Fayette, Hermonville, Mayersville, Rocky Springs, Rolling Fork, Vicksburg, Washington St.; Sea Shore—Biloxi, Main St., Howison and Saucier, Wolf River.

You may note by the above list that some of our strongest charges failed to report the observance of Children's Day. Can't we make the record better this year?

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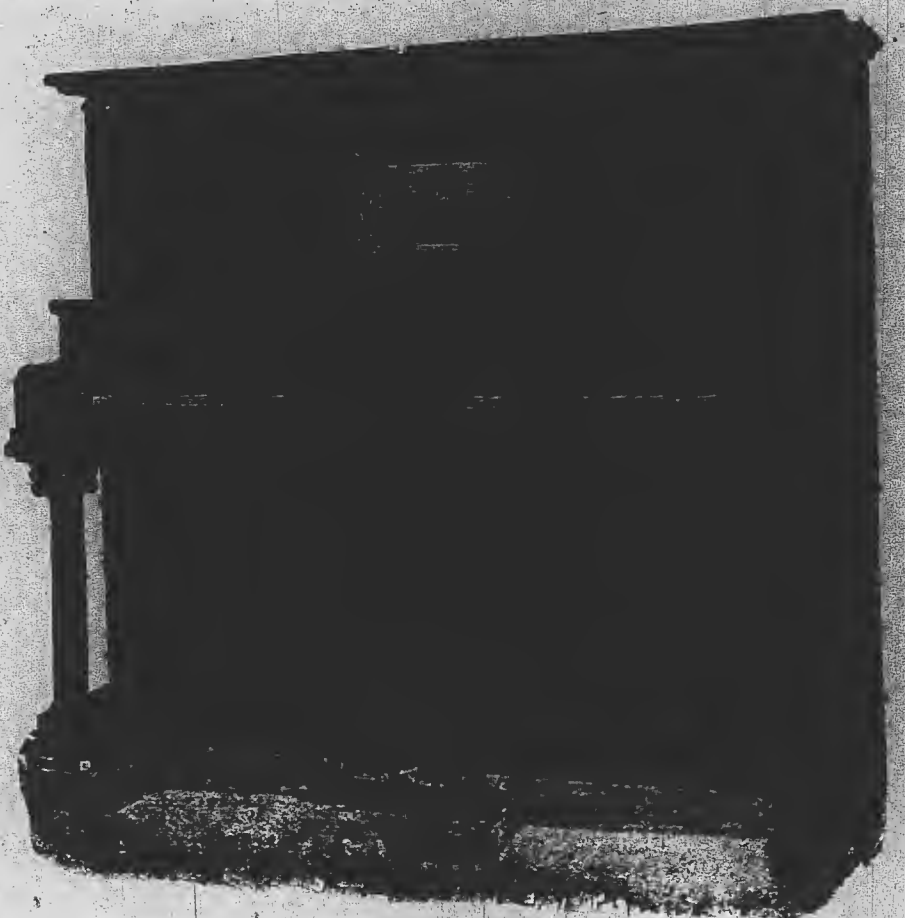
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NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 60—No. 25.

"Prove All Things: Hold Fast That Which Is Good."

Whole No. 2991.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, JUNE 19, 1913.

CHAS. O. CHALMERS, Publisher.

Editorial

All the power given to Christ is behind the Church, but the trouble is that instead of appropriating it, she too often spreads out sails to the capricious breezes of the world. The great need of Zion is to 'lift up her eyes to the hills from whence cometh her help.'

* * *

The Master said: "Where your treasure is, there will your heart be also." This is a reversible proposition; for when one's heart truly enters into anything, it takes one's possessions along with it. The best financial method that any church can adopt is to awaken in the souls of its members a faith that will make Jesus precious to them.

* * *

A journal connected with another branch of Methodism says: "A few churches still allow the Bishop to appoint the preacher." Yet there are persons in our Church who appear to think that all the good in Methodism is to be found in the other bodies and that we should be constantly trying to imitate them. We fear that there are some people who even when they get to heaven will fancy that the Glory Land is situated somewhere else.

* * *

If we were to use the kodak and reproduce in the Advocate the pictures taken, it would be an easy thing to win in our fight against theatricals. And why shouldn't we do so? We admit that some of the scenes would be rather enlivening for the pages of a staid religious journal; but it would be sensationalism in a good cause. We are not sure that a church paper ought not to adopt modern methods in combating the evils of the age. The Ram's Horn does.

* * *

Mr. Frederick J. Haskin, writing in the Times-Democrat, says: "The historian, Bancroft, calls the American Government a 'plagiarized Presbyterianism.'" Our Baptist brethren are also stout in the claim that the framers of the United States Constitution got their principal ideas from their church polity. To which of these denominations does this distinction belong? We respectfully suggest that the Presbyterians and Baptists ought to constitute a joint commission and settle this important question, so that plain, ordinary people like the Methodists may know to whom they really owe this glorious Republic. Contentions so conflicting are a bit perplexing.

THE MILLSAPS COMMENCEMENT.

It was our pleasure to attend the recent Commencement exercises of Millsaps College, which were among the best in the history of that splendid institution. The declamation contests by the students of the lower classes were up to the usual high standard and awakened much interest in college circles. The Commencement Sermon was preached in the Chapel at 11 a. m. on

Sunday, June 8, by Bishop John C. Kilgo, of Durham, N. C. This was Bishop Kilgo's first visit to Mississippi, and the audience which greeted him was a magnificent one. His theme was "The Sovereignty of Christ," and he handled it in a most masterful and impressive manner, holding the close attention of the entire congregation from the beginning to the end of his able discourse. The music and singing, which were under the direction of Mrs. W. B. Murrah, were of a very high order and added much to the success and enjoyableness of the hour.

On Sunday evening Bishop Kilgo occupied the pulpit of the Capitol Street M. E. Church, South, and delivered an appropriate and forceful sermon before the Young Men's Christian Association of the College. The Bishop tarried in Jackson only a single day, and there was a general feeling of regret that his visit was so hurried. He is manifestly one of the most magnetic and resourceful leaders of Southern Methodism, alert, brilliant, eloquent, and thoroughly loyal to our doctrines and polity. He may be assured that a warm welcome will always await him when he comes to the Magnolia State.

On Monday at 11 a. m. orations were delivered in the College Chapel by members of the graduating class, the speakers reflecting credit both upon themselves and their Alma Mater. Monday night was given over to the Alumni Association which had arranged an excellent program for the occasion. The Baccalaureate Address, which was made on Tuesday morning by the Hon. G. T. Fitzhugh of Memphis, Tenn., was one of the best ever heard from the college rostrum. The distinguished speaker's theme was "The Reign of Law," and his emphatic and eloquent utterances frequently evoked hearty applause. Mr. Fitzhugh was born, reared, and educated in Mississippi, and his notably successful career in Tennessee has been a source of much gratification to the people of his native State.

Following the Baccalaureate Address, President A. F. Watkins awarded the diplomas to the members of the graduating class, which numbered 29—17 in the Literary Department, and 12 in the Law Department. Bishop W. B. Murrah, President of the Board of Trustees, then came forward and spoke briefly of the work of the College during the year and of its bright outlook for the future. When he announced that Major Millsaps had made the institution an additional gift of commercial property in the city of Jackson valued at more than \$150,000, the audience manifested great enthusiasm and gave the Major a splendid ovation, rising and waving him a chautauqua salute from all parts of the building. The Bishop then pronounced the benediction, and the Commencement of 1913 was at an end.

The session just closed was the twenty-second in the history of Millsaps College, and the Methodists of Mississippi have reason to be proud of the record made. The enrollment reached 271, harmony and good will prevailed in the affairs of the institution, and the health of the students and instructors was good. Despite the fact that Founder's Hall, the home of the Preparatory De-

partment, was destroyed by fire in the middle of the year, the work was not seriously interrupted and the sub-freshman pupils made fully an average showing. The burnt structure is being replaced by another building on the same site, which is now nearing completion, and which will be superior in every respect to the one which was lost. This new home of the fitting school will be ready for use before the College opens next September. Only two changes took place in the Faculty: Judge Richard F. Reed, of the Mississippi Supreme Court, an accomplished lawyer and a most estimable Christian gentleman, was chosen to succeed Hon. W. R. Harper (deceased) in the Law Department; and Prof. Withers, of Washington and Lee University and a post-graduate student of Johns Hopkins, was elected temporarily to the Chair of Modern Languages, in place of Prof. J. M. Burton, who was given a year's leave of absence to prosecute his studies at Johns Hopkins University. It was unanimously agreed in the meeting of the Board of Trustees that the present most urgent need of the institution is a large and well equipped dormitory for students in the college proper, and a Committee, consisting of President A. F. Watkins, Dr. T. B. Holloman, and the Editor of the Advocate, was appointed to plan and conduct a campaign to secure the requisite funds for such a structure.

The place of Millsaps College among the leading educational institutions of the Church is now well established and unchallenged. It has the finest location of any college in Mississippi, and one which is not surpassed by any school in the South. It has a beautiful and almost ideal location in the suburbs of the Capital City of the State, with a street car line on each side of its spacious and attractive campus. Its courses of instruction are comprehensive and thorough, and in financial resources it stands next to Trinity among the colleges of Southern Methodism, having about \$750,000 worth of property, of which nearly \$500,000 is in actual endowment. The day is not far distant when its holdings will reach the million mark. In the twenty-two years of its remarkable history, the College has never owed a dollar which it did not have money in the treasury to pay.

The career of this growing young institution has been nothing short of phenomenal. Blessed with the aid and guidance of such friends as Major Millsaps, Bishop C. B. Galloway, and Bishop W. B. Murrah who for nineteen years was its President, it has gone steadily forward, and has already reached a position of vantage such as many similar schools have failed to attain after nearly, or quite, a century of toil and struggle. But still larger things are ahead, and the 125,000 Methodists of Mississippi should rally enthusiastically to the support of President Watkins and his able corps of assistants, and help them to make the most of the sublime opportunities that now lie out before them. The watch word of the hour is "A GREATER MILLSAPS," and if all will do their duty, it will come far more speedily and upon a vastly larger scale than many among us now think possible.

IS SUCH ACTION LEGAL?

At its recent meeting in Dallas, Texas, the General Board of Education of the M. E. Church, South, took the following action:

"That the Commission on Education be requested to work out requirements and standards for a class of institutions to be known as Junior Colleges."

"That these Junior colleges shall consist of those now on the unclassified list and those under the title above indicated (as per the May Bulletin of 1912, pages 52-53) which give as much as two years of college work and do not confer baccalaureate degrees."

"That the institutions in said list which confer baccalaureate degrees but do not meet the requirements of the Commission for colleges within a year of the adjournment of said Commission, either take their places as Junior Colleges or raise their standards and enlarge their equipment and income so as to meet the requirements of college classification."

"That the Annual Conference Boards be advised that they are not at liberty, under the law of the Church, after the above readjustment shall have been consummated, to make appropriations to institutions which have not been properly classified by this Board."

In order that we might clearly understand upon what provision of the Discipline the General Board based its action forbidding the Annual Conference Boards of Education, or the Annual Conferences themselves (which practically are included in the scope of the enactment), to appropriate money to their own institutions, already established, unless they shall obey the requirement of the General Board of Education as to classification, we addressed a note of inquiry to Mr. Stonewall Anderson, the General Secretary, asking him for a statement in regard to the matter. To our letter Dr. Anderson made the following response, to which we invite careful attention:

"May 12, 1913.

"My Dear Dr. Meek: Your favor of May 8 has reached me. In reply I will say that I do not know that I am at liberty to give for the Board of Education an authoritative interpretation of the law of the Church in the matter which you mention. However, I am able to suggest the view which underlies the action which you refer to.

"1. The Board of Education of the M. E. Church, South, has the general superintendency of all our schools. The Board is provided for in Par. 407-412 of the Discipline. You will notice that Par. 408 provides that the members of the Board shall be incorporated under the laws of Tennessee. The first item in the charter of incorporation reads as follows:

"The general purposes for which a charter is sought are to establish a Board of Education for the Methodist Episcopal Church, South, which shall consist of members whose general duties and powers shall be fixed by the General Conference of said Church, and said Board shall have general care for the upbuilding of the educational institutions of said Church, for the establishment of new ones, and for the union of all in a harmonious system."

"You will notice that the duties of the Board, so far as its function of superintendency is concerned, are set forth more clearly in the charter than in any clause found in the Discipline. However, I take it that this must be a defect in the Discipline which the charter serves to correct."

"2. Par. 413 of the Discipline provides that the Conference Boards of Education shall be auxiliary to the General Board. Since they are auxiliary they are not at liberty to inaugurate independent plans and policies and educational systems for themselves. While Par. 414 of the Discipline provides that each Annual Conference may foster such educational work as it may desire, still, as an auxiliary to the General Board, this must be interpreted, I take it, to mean that the educational work which it fosters, so far as an educational policy and system are concerned must be in line with the work of the General Board of Education. In Par. 417 it is provided that the General

Board shall, through its members, agents, and Boards of Education of the Annual Conferences, seek to increase endowment and otherwise to strengthen our institutions in harmony with the general educational policy of the Church, to correlate existing institutions, and to originate new ones where they can be judiciously established and maintained. You will notice that in this paragraph the Board of Education is made the supreme superintending power in the educational department of the Church, and that the Boards of Education of the Annual Conferences are made sub-ordinate agencies through which the General Board is to exercise superintendency, and to effect correlation, etc., and this is all to be done according to this paragraph, in harmony with the general educational policy of the Church. You will notice that here it is assumed that there is one educational policy of the Church, and not many.

"3. Par. 419 provides that there shall be a commission of ten practical educators whose duty it shall be to prescribe the minimum requirements to be demanded of institutions seeking recognition by the Board of Education as secondary schools, colleges, and universities. This Commission is required to report its work at least every four years to the Board of Education. And the same paragraph declares that it shall then be the duty of the Board to classify all the educational institutions of our Church and to designate each as university, college, or academy, etc. Now the Board's view of the matter—I say the Board's view; at least it is mine—that the standards which the law here provides for must, according to the law, be applied by the Board of Education to all our institutions of learning. No institution of our Church is at liberty, under the law, to ignore the standards prescribed by the Commission and the Board has no option in the matter. It must apply these standards to all our institutions of learning and classify them according to their relation to these standards."

"Now the action of the Board which you refer to is based on this view of the law. I do not regard that any institution, under the law, has a right to ignore the standards which the Church has provided. If it does ignore these standards, it is thus far an outlaw, throws itself out of our educational system, and frustrates the very purpose for which the Board of Education was called into being; namely, 'the upbuilding of the educational institutions of our Church, for the establishment of new ones, and for the union of all into a harmonious system.' You can readily see that if the institutions of an Annual Conference ignore the educational standards provided by the Commission under the law of the Church, and then the Conference Boards of Education also ignore these standards and their application, and foster institutions that ignore our system of education and our efforts to standardize and organize our schools, that we shall not have 'one harmonious system of education.' But we shall have cross-currents and discord in our educational work even from 'Dan unto Beersheba.'

"You are at liberty to use the above exposition of our educational law in any way you desire."

"With very best wishes, I am,

Respectfully yours,

STONEWALL ANDERSON."

THE EDITOR'S VIEW.

After carefully reading all in the Book of Discipline that relates to our educational work and Dr. Anderson's exposition of the law regulating it, we find ourselves utterly unable to concur in the view that in undertaking to dictate to the Annual Conferences as to which of their schools they may make appropriations the General Board of Education has kept within the limit of its powers. We speak of "Annual Conferences" instead of the Annual Conference Boards of Education, because it is really the rights of the former which are trenching upon in this action, and not merely the rights of the Boards which they have created—a fact which the General Secretary of Education seems largely to have overlooked. But upon what do we base our conviction that Dr. Anderson is in error in the position which he has taken, and to which he has influenced the General Board to give its sanction? This we shall now proceed to show.

Paragraph 414 of the Discipline, which stands in the Chapter authorizing the organization of our Boards of Education (General and Annual), defining their respective powers, and outlining the general scheme of operation, reads as follows: "Each Annual Conference shall make an assessment for educational purposes to be distributed among its charges in the same way as the other Conference assessments, and applied by the contributing Conference to such educational work as it may desire to foster; but donors may give special direction to their contributions." A clearer and more explicit bestowment upon the Annual Conferences of the right to raise educational funds and apply them as they may see fit to their educational institutions, already existing, would be difficult to conceive. No restrictions whatever are imposed in this delegation of power; there is not the faintest hint that it may be exercised only when in harmony with the wishes of the General Board, as our Secretary now contends.

In the face of this specific and perfectly plain declaration contained in the Discipline, the nebulous generalities which Dr. Anderson has brought forward to sustain the Board in the action taken, seem to us to be unconvincing and wholly unsatisfactory. First, he goes back to the charter and tells us that it sets forth the functions of the Board as to its general superintendency more clearly than the Book of Discipline, even suggesting that the former instrument may be used to correct what he adjudges to be a defect in the Discipline. Truly, this is a remarkable contention. That we are to determine what the law of the Church is by scrutinizing charters, and that they may sometimes be used to supplement the enactments of the General Conference, is, so far as our knowledge extends, a brand-new idea. Let it be noted that in this instance it was expressly stated the charter was to be "for the purposes and with the powers herein set forth" (in the Discipline). If any of its provisions have gone beyond this distinctly affirmed limit, they are manifestly illegal and invalid. The law may be used to determine the proper scope of the charter, but the charter cannot be used as a means of adding to or subtracting from the law. If the efforts of our distinguished Secretary of Education in this direction are to be regarded as of any value, might it not be a good idea to have the next General Conference to appoint a Commission to study the charters of all our church organizations and prepare a book, entitled, "Church Law as Deduced from the Various Charters Which, from Time to Time, Have been Taken Out by Representatives of the Church—a Volume Specially Designed to Correct Defects in the Discipline?"

Dr. Anderson tells us that the General Board of Education has "the general superintendency of all our schools." And in another place he claims that it is "the supreme superintending power of the educational department of the Church." To the first of these expressions we have no particular objection, though it is nowhere contained in the Discipline. A general superintendency does not necessarily vest those exercising it with the right to do whatever they please, regardless of the law. Our Bishops, for instance, are spoken of as "general superintendents," but their powers are restricted in many directions. What such "a general superintendency" amounts to depends entirely upon what those having the legal right to constitute it designed it to be. It may vary all the way from a mere casual supervision to a direction of affairs that is plenary and minute. The facts, however, do not warrant the claim that our General Board of Education has a superintendency over our educational work that is "supreme." Abridgments of its powers are not lacking. Thus, it cannot establish any new institution of learning within the bounds of an Annual Conference without the consent of both the Conference and the Conference Board of Education; nor can it appropriate its own money to a person desiring its assistance without the recommendation of the Board of Education of the Annual Conference within whose territory he resides. But this phase of the discussion is very largely out of place, since, as we have said, the Discipline does not anywhere affirm that the General Board of Education has either a general, or supreme, superintendency of the educational department of the Church. This expression is one of the Secretary's own coining.

But again it is declared that "since they (the Conference Boards) are auxiliary they are not at liberty to inaugurate independent plans and policies and educational systems for themselves." We respectfully submit that none of these things are being done when an Annual Conference sees fit to exercise its legal right to donate money to one of its own institutions, already established. The Conference Board of Education has no right to dictate to the Annual Conference in this matter; neither has the General Board. The expression, "educational policy," upon which Dr. Anderson is disposed to lay so much stress, is one which has no very definite meaning. Who is to

determine what that policy is? The General Board alone? Let the authority for such a contention be specifically adduced. Can that body, independent of the General Conference, inaugurate whatever plans and methods it may wish, and style them the "educational policy" of the Church? Nay, it must keep within the prescribed limits of the law. It can no more block out an educational policy of its own accord and demand its universal acceptance than can the Conference Boards. That prerogative belongs only to the General Conference. What the educational policy of the Methodist Episcopal Church, South, is must be inferred from a study of our entire educational system, as it is constituted under the law. To be sure, the General Board has a large and important part in that system; but the Conference Boards and the Annual Conferences also have their places in it, as also do the trustees of our various institutions and the charters under which these institutions are incorporated. That all these other agencies are merely subsidiary and subordinate and that they may be overridden at will by the General Board of Education, is a contention for which we find no legal warrant.

We think that Dr. Anderson reads into the word "auxiliary," which appears in the Discipline, a much larger import than our lawmakers designed it to have. Because a body is "auxiliary" it does not follow that it must be entirely subservient, and that it has no rights safeguarded from invasion. That precise term is used of the Conference Boards of Missions and Church Extension; but the General Boards with which they are aligned have never set up the claim that they have a right to dictate to them and control them. The General Board of Missions would not think of telling any Conference Board that it must not appropriate money to a charge situated in the Annual Conference with which it is connected; nor would the General Board of Church Extension undertake to tell the Conference Boards affiliated with it what churches they may or may not assist. It has remained for Dr. Anderson in the management of our educational work to undertake to perform such a role as this. But the discussion of this point is largely irrelevant, since the attempted dictation is in reality to the Annual Conferences themselves, which are not "auxiliary" to the General Board of Education.

But how about the following declaration, which the Secretary cites as giving the General Board a large measure of power: "The Board shall, through its members, agents, and Boards of Education of the Annual Conferences, seek to increase endowments and otherwise strengthen our institutions in harmony with the general educational policy of the Church (not of the General Board), to correlate existing institutions, and to originate new ones which can be judiciously established and maintained?" There is nothing here which can be construed as abrogating the specific power delegated to the Annual Conferences in Paragraph 414; and there is nothing that vests the General Board with power to dictate to the Conference Boards about anything. The General Board is obviously expected to load in this necessary work, using a policy of persuasion, and not of coercion. That it was not intended to give it authority to dictate absolutely in these matters is clearly evidenced by the fact that the establishment of new institutions is one of the things mentioned, and that, as is indicated elsewhere, it can in no instance do simply upon its own election.

We shall not waste much time upon Paragraph 419, which deals with the question of classifying our educational institutions. We believe that the "classifying" which the General Conference had in mind was merely to group our institutions, giving each its proper place as "a university, college, or academy" in the official list of our schools published. That it was meant to empower the General Board to force every school to take its place in these classes by conforming to its requirements, however ruinous it might be to our local educational interests for it to do so, or to outlaw it and make war upon it, we do not at all concede. We see in the Discipline no evidence of any such design upon the part of our church lawmakers. On the contrary, "institutions seeking recognition by the Board of Education" are spoken of as if the effort to obtain that recognition was chiefly a matter of their own option. But whatever the word "classify" may mean, it can delegate no power that would strip an Annual Conference of a right given specifically to it long before this Classification Commission was ever thought of, and which has never before been challenged.

As we see it, our General Secretary is trying to accomplish by duress what was intended to be done by persuasion and wise leadership; and in order to succeed in this, he wishes to set aside a perfectly plain law which he thinks stands in the way. But we have little idea that he will be able to do this as long as the Discipline remains as it is at present. What we really need to fear is that the next General Conference may enact such legislation as would give the General

Board the plenary power which is now improperly, we think, claimed for it. If that should be done, in our opinion, the results that would follow would be most disastrous. But the discussion of that question and of the probable effect of the recent action of the General Board, if carried out, upon our educational work in Louisiana and Mississippi, we must leave to the next issue of the Advocate, since we have already written much too lengthily for a single editorial utterance. It has been a long time since a more important issue than this has arisen in the Church, and it well deserves the earnest and thoughtful attention of all our preachers and people. And when they understand what is involved, we predict that they will be heard from on this subject in no uncertain manner.

THE NEW ORLEANS Y. M. C. A.

(An extract from an address delivered by Dr. L. Sexton in the Carrollton M. E. Church, South, on Sunday, June 8, in the interest of the Y. M. C. A. forward movement in New Orleans.)

The Y. M. C. Association under its new Board of Administrators has determined on a forward movement in regard to Y. M. C. A. work in New Orleans, which is very much needed. In the past this Association has not had the close co-ordination with and relationship to the churches which its work and aim justifies. The Association has stood much in the same relation to the churches as that of a step-child—the churches wishing it well, but taking no active part in promoting the development which is so essential to the success of Y. M. C. A. work here and everywhere. The Association should be a sort of moral clearing house, or down-town church club for all young men of the community, and this can never be accomplished until we get all the churches more vitally interested in helping the Board of Administrators of the Y. M. C. A. to realize this worthy aim. It is upon this mission that the different members of the Board have been addressing the various churches of New Orleans during the past few months and this is my excuse for addressing you to-day.

The hundreds of students that are being educated in New Orleans from the adjacent country and States, added to the large number of our New Orleans young men, certainly emphasizes the need of some down-town moral influence or club life to offset the various worldly attractions that are staring the average young man in the face, such as bar rooms, salacious picture shows, theaters, and the red light districts. These and other things are constantly throwing temptations in the path of the average young man. This pressing need for the betterment of the surroundings of the average down-town hall-room boy, the students, and employed young men in our various stores and factories caused seven of the Board of Administrators to sign notes for \$1000 each to make the improvement necessary upon the present Y. M. C. A. building—to convert the large auditorium and other rooms in the building into dormitories suitable for the lodging and entertaining of 150 young men. The contract has been signed and awarded for these additional rooms and the renovation of the gymnasium and the building, the improvement of the plumbing, heating and lighting, and the construction of 50 new rooms besides those already in use. The Board of Administrators thought that if they individually converted this building into a dormitory for the accommodation of 150 young men they might reasonably count upon the churches and the generous public of New Orleans to furnish such rooms at a nominal expense of \$50 per room, either as a memorial to a member of some family, or as a philanthropic and benevolent donation for the better housing and environment of at least a portion of our transient and permanent down-town young men. It is also the expectation and desire of this new Board of Administrators to launch a membership campaign for 1000 new members to enjoy these added facilities to our gymnasium, swimming pool, shower baths, in-door base ball, and various other sports which tend to interest young men and to keep them apart or separated from the temptations which are so flagrantly offered to them in all down-town sections of the city.

To any one who knows the cheerlessness of the average hall room, with its inadequate ventilation, furnishings and comforts, it is scarcely a surprise that hundreds of young men are nightly tramping the streets, promenading up and down the walks, yet going nowhere.

There is a call to every right thinking man and woman with proper civic pride to at least try to offer a counter-attraction to the allurements to evil which many young men have, and our splendidly equipped gymnasium, with its splendid athletic leader, our hot and cold shower and plunge baths, our reading room, well equipped with literature, including all the daily papers and new magazines, and our alert Secretary will, in our judgment, appeal to their better emotions, and perhaps cause a reformation in the lives of many splendid young men who otherwise might be lost to all moral and regenerating influences. The auditorium of the Y. M. C. A. is to be moved to the front portion of the building where attractive lecturers, speakers, preachers and teachers will be constantly employed for the upbuilding of the moral and intellectual side of our young men patrons. The new Board of Administrators expects to make the name of the Y. M. C. A. stand for the moral uplift of the young men of this community. Its athletic conveniences, as well as lectures and teachings upon hygienic subjects, are expected to offer ample inducements for the development of the physical well-being of our patrons. Mens Sana in corpore Sano is to be the watchword in the new movement of the Y. M. C. A. work in New Orleans. It is to this end that the Board of Administrators is appealing to the various churches, and to those who are charitably inclined to at least take care of the furnishings of these dormitories after the Board of Administrators has built and equipped them. Can we realize our expectations? Can the churches and community really afford to do less?

THE TRI-STATE EPWORTH LEAGUE ASSEMBLY.

The Tri-State Epworth League Assembly, for the States of Alabama, Mississippi, and Louisiana, will be held this year from July 17 to July 27. The Assembly will, as in former years, be held at the Seashore Camp Ground at Biloxi, Miss. The arrangement of the program for the Assembly has been placed in the hands of Rev. C. N. Gulce, of Canton, Miss. Brother Gulce promises the best program that the Assembly has ever had. He states that he will soon be able to make definite announcement as to speakers, etc. We feel sure that he will look after the program to the very best of his ability and that the Leaguers and others attending this meeting will be greatly profited thereby.

There are many of our young people and other Christian workers who are now thinking of their vacation and are beginning to make plans for the same. There is no better place where these young people can spend a vacation than at the Seashore Camp Ground during the ten days that this Assembly will be in progress. Here will be found all the advantages that one could wish for in the way of enjoyment and for spending the vacation in a pleasant manner. Beside all this, there will be a fellowship with other Christian people and Christian workers that will be helpful and uplifting. The addresses and the other work that is done by the Assembly will be of great benefit toward the better preparation of everyone for living a victorious Christian life and for being useful in helping others to this victorious life.

The past history of the Seashore Assembly is one of which everyone concerned in it may well be proud. There have been young men brought into the Christian ministry through the work of this Assembly. There have been young women brought into the work of the deaconess by the influence that has been brought to bear upon them by these meetings.

We trust that a larger number of young people than ever before will plan to spend their vacation at the Camp Ground during the meeting of the Assembly this year. Yours faithfully,

W. L. DOSS, Sec'y.

Church News

Dr. J. M. Buckley and his daughter will spend the summer in Northern Europe.

Bishop John H. Vincent, of the Methodist Episcopal Church, will attend the World's Sunday School Convention in Zurich, Switzerland.

The June number of the Missionary Review of the World contains a discussion from the pen of Bishop E. R. Hendrix entitled, "Why Send Missionaries to South America?"

The total subscriptions to the Galloway Memorial Hospital (Nashville) have reached the sum of \$188,099. The campaign for additional funds will be vigorously pushed during the summer.

The "baby" educational institution of the Southern Presbyterians is Palmer College at De Funiak Springs, Fla. It is named for that prince of Southern pulpit orators, Dr. B. M. Palmer, of New Orleans.

Dr. H. M. Blair, Editor of the North Carolina Christian Advocate, who has lately been going around a good deal, thinks that there is very little sentiment throughout the Church in favor of changing its name.

Dr. G. C. Rankin, Editor of the Texas Christian Advocate, doubts the wisdom of publishing the Epworth Era in Dallas, instead of Nashville. He thinks it would cost 25 per cent more to issue the paper in Texas, and that the advertising would not be as profitable as that which can be secured at the Tennessee Capital.

The campaign that is being conducted in the Holston Conference to raise \$75,000 for Emory and Henry College is approaching a successful culmination. Already \$60,000 has been secured, and the balance of the amount desired will be in hand by the 1st of July, if the predictions of the leaders of the movement are fulfilled.

Episcopal Methodism has at last gained a foothold in France. On April 20 the first Methodist Episcopal church ever erected in that country was dedicated, after having been built at a cost of \$4000. It has sixty members. The Wesleyan Methodist Church of England also has gained a small foothold in the French Republic, and a great revival meeting is said to be in progress at Bourgneuf.

Professor George Jackson, who for many years has stood out as one of the leaders of Canadian Methodism, preached his farewell sermon in Toronto, Canada, on the fourth Sunday in May, and sailed the following week for England where he will take up work in Didsbury College. The Church in Canada has lost a strong man, and England has secured an accomplished scholar and gifted educator.

At a recent service held in Centenary Church, St. Louis, Mo., the pastor, Rev. L. E. Todd, received more than four hundred members into the Church at one time. This large class was not the result of a revival meeting, nor of any special series of services, but was the culmination of a long and carefully worked out plan of pastoral visiting and evangelistic work in which the pastor had the co-operation of his flock.

For many years the Portuguese Government has sent a legation to the Vatican in Rome in order that it might have the advantage of the counsel of the Pope. On May 31 the legation was abolished by the vote of the Chamber of Deputies in Lisbon. The Pope is reported to be greatly incensed by this act of the Deputies, and charges that it was brought about through the influence of Free Masonry.

The International Bible Students met recently

in Hot Springs, Ark., and after reaching the conclusion that there is no hell, passed resolutions asking all ministers to cease preaching such a doctrine. It might be added that this same body reached the same conclusion about a year ago, and that when the public looked up its record, it was learned that the International Bible Students are only a branch of Pastor Russell's Millennial Dawnites.

Mrs. J. D. Hammond, wife of the president of Paine College, has undertaken to raise \$50,000 with which to purchase a ten-acre tract of land near Atlanta, Ga., where she expects to demonstrate that better equipped houses and absolute segregation is the paramount need of the Negro race. Mrs. Hammond's plan includes the building of a large number of modern three-roomed houses for rental purposes and a large community house for assembly purposes and class rooms.

It has been less than a year ago since the Methodists of Canada agreed to unite with the Presbyterians and Congregationalists, making one great Protestant Church in Canada. Recently an application was filed in Montreal by prominent Methodist ministers asking for a charter to establish another Methodist Church with a slightly different name from the one that voted in favor of union. Organic union does not necessarily bring the oneness among Christians for which Christ prayed.

The United Brethren Church in its recent Annual Convention passed a resolution urging its members to refrain from attending the Panama Canal Exposition to be held in San Francisco in 1915, giving as a reason for such action the wide-open and godless manner in which the managers are planning to conduct it. If all the Churches of America would take a similar stand, those directing the exposition might be influenced to eliminate some of the features which are considered most objectionable.

GIRLS' MISSIONARY CONFERENCE.

A Girls' Missionary Conference will be held at Booneville, Miss., from July 12 to 14. The Conference will be composed of five girls from the ages of 16 to 21 years from each of the charges between Corinth and West Point, between Amory and New Albany, and between Ripley and Pontotoc, including Iuka and Houston. The meeting will be held under the auspices of the Young People's Missionary Society.

A delightful program has been arranged which includes plenty of attractive music and live inspirational addresses. The social feature of the gathering has not been overlooked. Among those who are to take part in the program are Rev. S. A. Brown, of Booneville, and Rev. S. L. Pope, of Itta Bena, Mesdames Vic Thompson Hoyle, of Tupelo, J. E. Thomas, of Columbus, and W. M. McIntosh, of Iuka, and Miss Corinne Rogers, of Tupelo, and Miss Maggie Tate, of Blue Mountain. The Conference will convene at 5 p. m. on Saturday, June 12, and continue until after the evening service on Monday, July 14.

THE MISSISSIPPI CONFERENCE TRAINING SCHOOL.

The 1912-1913 session of the Mississippi Conference Training School has passed into history, and some of the patrons and friends of the school pronounce it one of the best sessions it has ever had. Two hundred and seventy pupils were enrolled during the session, seventy of whom were in the academic department. Nine of these pupils were ministerial students, and five were the children of preachers—the children of the Presiding Elder not counted.

The Commencement Exercises reflected credit on all the participants. Five very interesting programs were rendered. Rev. G. H. Thompson, Presiding Elder of the Hattiesburg District of the Mississippi Annual Conference, preached the Commencement Sermon. His Text was Psalms

VIII, 4, which he developed with the skill of a master. I think if there were any in the audience at the beginning of the service who were inclined to degenerate man to the level of the brute creation, they were converted before the close of the sermon, so powerfully and clearly did the preacher explain man's kinship to God. Sunday night our own beloved Presiding Elder, Dr. H. Walter Featherston, preached a very interesting sermon, especially to the Epworth Leaguers. The Baccalaureate Address was delivered by our pastor, Rev. H. F. Tolle. With his wit and eloquence he easily swayed his auditors at his will. Four noble young men and three charming young ladies graduated in the literary department. Four young ladies received music diplomas.

After thoroughly discussing the matter, the Trustees decided to raise the curriculum, and advance the institution to the dignity of a college, so from this time the school will be styled "The Montrose College," and in the new classification of schools, it will be classed as a junior college.

As President of the school, I wish to thank my honored predecessors for all they have done for it, and all the friends of the school for their valuable assistance, and all the patrons of the last session for their co-operation with the administration in making the session a success.

I shall thank the preachers, and all others who may read these lines, if they will send me the names of any boys or girls who are interested in getting an education at the least possible expense.

Respectfully,
Montrose, Miss.

T. J. O'NEIL

SEASHORE DIVINITY SCHOOL.

June 24, July 3, 1913.

The Editorial notice in the New Orleans Advocate of last week is highly appreciated by the management of the Seashore Divinity School, and we are expecting a large attendance at this session. The program is altogether up to that of any previous session. The presence of Bishop Candler will be a great inspiration to those present. Dr. Rice will present his themes in a strong and helpful manner. He is one of the greatest pastors of our great Church, and he knows how to inspire men with faith in the Word. Doctor Cope is not one whit behind those who discuss the character of subjects he will present at this session. Altogether, we have a strong and pleasing program.

Let every pastor and presiding elder of the patronizing territory be on hand at the opening and remain through the entire session. There have been more inquiries this year regarding courses and conveniences than any year previous, and I predict that the grounds will be alive with preachers and laymen who desire to get the benefit of the lectures.

With high hopes and strong faith in the permanence of this great institution, I am,
With love for all the brethren,

Brookhaven, Miss.
June 12, 1913.

ROBT. SELBY,
President.

FOR SALE.

A most desirable Beach Cottage at Seashore Camp Ground. In good repair; furnished; six rooms, four rooms front beach; gallery on front and one end. Immediate possession, \$950.00 cash. Apply at once to Mrs. W. H. Goodale, 160 Seashore Camp Ground, Biloxi, Miss.

Mansfield Female College.

MANSFIELD, LA.

The year 1912-13 has been the best year in many. The boarding students number 150 per cent more than last year, and the local patronage has been 100 per cent larger. The graduating class is the largest in twelve years. The income for board and tuition has been \$13,500, against \$8,500 for the past few years. Of the \$13,500, \$13,000 has been collected, and to-day the College has not a dollar of indebtedness except the bonds. We have paid every obligation of the year and nearly \$1,000 of old accounts.

Our new catalog is one of the neatest and prettiest. We have 1500 copies. Write for one and send us names of probable students.

The College kept open house to all its patrons during Commencement, and it has been our delight that we had friends from all over the State to enjoy the various exercises.

R. E. BOBBITT, President.

Secular News and Comment

By Rev. A. J. Gearheard.

The English language is now taught as a common branch in the public schools of Japan. The strongest tie of friendship between two nations is a common language.

* * *

Dr. Alcee Fortler was last week elected Dean of the Graduate Department of Tulane University, the place made vacant by the elevation of Dr. Robert Sharp to the presidency of that institution.

* * *

Colonel R. T. Milner, President of the Agricultural and Mechanical College of Texas, tendered his resignation to the Board of that institution on June 11. His successor has not yet been selected.

* * *

The new court house which will soon be erected in De Ridder, La., the county seat of Beauregard Parish, will cost when finished, \$150,000. It will be one of the most beautiful structures of its kind in the State.

* * *

Mr. John A. McIlhenny, a citizen of New Iberia, has been selected by President Wilson for the Presidency of the United States Civil Service Commission, a post that has heretofore been held by General John C. Black of Illinois.

* * *

The State of Kansas is advertising for 19,000 hands to aid in harvesting the 1913 wheat crop. Hundreds of young men earn enough money during the wheat harvest in Kansas every year to assure their tuition in college for another year.

* * *

At the age of seventy-five, Edward Payson Weston last week started on a 1500 mile trip afoot. Mr. Weston is reported to be the greatest walker in the world. "Eat sparingly and take plenty of real exercise," is the rule of his life.

* * *

One hundred universities and colleges of the United States have been invited by the government to send students to the military instruction camps at Gettysburg from July 7 to Aug. 13, and at the Presidio in Monterey, Cal., from July 1 to Aug. 8. Thus far twenty schools have accepted the government's invitation, eight of which are located in the South.

* * *

President Wilson has ushered in another innovation at Washington. He recently invited an Assistant Secretary of one of the departments to sit in a Cabinet meeting in the absence of the Secretary. By adopting this plan, it is stated that Mr. Wilson will always in the future have a representative from every department at Washington present at his Cabinet meetings.

* * *

There is every indication that the State of Alabama will soon publish its own school text books and totally eliminate the school book agent from that commonwealth. From the standpoint of economy, there is no doubt that State published school books are usually cheaper than any other kind, but it is not always true that the best quality of text books are secured in that way.

* * *

A recent house-to-house poll was taken of the women of New York City to ascertain their wishes concerning the ballot. The result of the poll was that 2300 women declared themselves against woman's suffrage, 1200 expressed themselves favorable toward it, and 546 expressed themselves as indifferent. The remarkable part of the straw vote was that more than 30,000 of the women refused to vote any way at all.

* * *

Herman Coppes, a youth of 14 years, was on June 2 sentenced to life imprisonment in the Illinois penitentiary. The lad smiled complacently and rolled a cigarette while listening to the judge

read his sentence. The boy is the victim of bad home surroundings. Little do parents realize that their own laxness in disciplining incorrigible sons and daughters may be the cause of involving them in trouble of a serious, if not ruinous, character.

SOME NORTHWEST LOUISIANA HAP- PENINGS.

By Dr. J. M. Henry.

Methodism in Shreveport gives evidence of great vigor. Wise counsel has prevailed and telling work has been done. Much is under way, and much more is to follow in the near future. First Church has a magnificent building nearing completion. The building when finished and furnished will represent an expenditure of \$125,000. The site upon which this building stands is worth \$100,000. This splendid plant representing almost a quarter of a million dollars, occupies the most desirable site in the city of Shreveport. Here a great congregation is soon to make its home. This is to be the home of a great Sunday school. From it will go forth great missionary and evangelistic influences. One is almost impatient to see the building finished, and this great church, in all its departments, at work in its new home.

There are other churches in and about Shreveport which contribute to the forward movement of Methodism in that growing city. Involved in this movement, and a very vital part of it, is Centenary College. This institution is situated in a rapidly growing suburb, within easy reach (just about a fifteen minutes ride) of the heart of the city. The College crowns an elevation which is symbolic of the position it has held in this State, and is destined to hold. When the College was brought from Jackson, La., a few years ago, no student body nor faculty came with it; the Board of Trustees to a great extent was composed of new men. The present enterprise is practically a new Centenary; yet it is not a new, only a renewed Centenary, for the history and traditions remain. Men of mature years, filling high places in State and Church, claim it as their Alma Mater.

And of greater importance than these things, the renewed Centenary holds sacred the ideals of the old Centenary. Taking all these things into consideration, we see in this year's work a splendid success. Six men finished the regular A. B. course, and one the B. S. course. The students and members of the faculty are so closely associated that the work bears the marks of "hand made." This is an excellency which schools having overgrown classes cannot produce. This personal element is essential to the best quality of education.

The Board of Trustees met in the Library on Tuesday morning. The occasion was of more than usual interest, for, in addition to the routine business, the College was bidding adieu to a retiring President and welcoming an incoming one, and setting on foot an advance movement. Dr. Hill's retirement was the cause of regret, and yet all recognized the wisdom of Dr. Hill in asking for relief. The position is one which requires the strength of a younger man. Dr. R. H. Wynn is young and strong, and in every way fitted to fill the place made vacant by the resignation of Dr. F. R. Hill. Already Dr. Wynn has a strong grip upon the details of his new work, and is maturing plans for large things for the College. The Board put itself on record as favoring large things. Nothing less than adequate buildings and a sufficient endowment is to be considered. It was well understood that these plans could not be realized in a day, but that time and hard work alone can bring the results desired. The immediate need is another building, costing not less than \$50,000. All available space is occupied; more room is an imperative need. The money for this building ought to be placed in the hands of the Trustees by the Methodist of this State immediately.

The Presiding Elders, the Board of Education of the Louisiana Conference, the Board of Trus-

tees of Centenary College, and the Board of Trustees of Mansfield College, are all agreed that the time has come for a "Forward Movement" in the educational affairs of this Conference. With the success of the year just closing as an inspiration, there is no reason for delay. There is every reason to believe the Methodist people of Louisiana are ready to give hearty support to this movement. With Dr. R. H. Wynn, President of Centenary College; Prof. R. E. Bobbitt, President of Mansfield College; Rev. P. M. Brown, President of the Louisiana Conference Board of Education; and Rev. M. C. Holt, Conference Secretary of Education, as leaders, it is expected the thing will come to pass.

Some Additional Notes.

The following young men were awarded the A. B. degree at the recent Commencement, Centenary College: I. B. Robertson, Jena, La.; E. L. Whittington, Alexandria, La.; Luther E. Martin, Gibbsland, La.; H. W. Cudd, Benton, La.; H. T. Young, Shreveport, La.; and H. M. Elston, Haughton, La. L. A. Sims of New Orleans, La., received the B. S. degree.

The Board of Trustees, Centenary College, made Dr. F. R. Hill President Emeritus as a mark of appreciation.

Upon the recommendation of Dr. F. R. Hill and his faculty, the degree of D. D. was conferred upon Rev. R. H. Wynn.

Dr. R. H. Wynn became the President of the College at the close of the Commencement exercises, and will move to Shreveport in a few days.

Rev. P. M. Brown was elected President of the Board of Trustees.

The Presiding Elders of the Louisiana Conference met in the College Library, Wednesday, and gave attention to some matters of general concern. The reports indicated a prosperous year so far. The next meeting of the elders was set for Baton Rouge, Oct. 15, 1913.

AN APPEAL

To the Pastors of the Louisiana Conference.

In order to meet the obligations assumed by the Annual Conference which would fall due before the next meeting of the Conference, the Board of Education asked that the second Sunday in February last be set apart as Education Day and that the collection for "Conference Education" be taken on that day and forwarded to the Treasurer of the Board. This action was taken by the Conference without a dissenting voice.

Very few churches have reported the proceeds of this day to our Treasurer. The Board will be seriously hampered in its work if it does not have funds in hand by July 1 to meet the semi-annual interest on the Mansfield Bonds. Brother Pastor, if you have funds on hand from the observance of this day, will you not remit to me at once at Shreveport, La.? (Our treasurer is out of the State at present.) If you did not observe this day, will you not take the collection between now and July 1? This is by no means an extra collection but simply an appeal for an early collection for a vital cause, which you have no idea of neglecting. It will help you to get this done early in the year.

Thanking you in advance for a prompt response to this appeal, I am,

Your obedient servant,

PAUL M. BROWN,
Ch. La. Conf. Bd. of Education.

FOR RENT—AT CAMPGROUND.

Furnished Cottage, eight rooms, at Seashore Campground; \$40 until Aug. 1. Apply to Mrs. S. A. Montgomery, 7926 Elm Street, New Orleans, or to Mr. Price, at grounds.

THE
Grant Furniture Co.
527-29-31 BARONNE STREET
—SPECIAL SALE—
OF
BEDROOM AND DINING-ROOM SUITES,
With the "Grant" Guarantee Behind
Every Suite Sold.

SHALL GOD'S METHOD BE SET ASIDE?

By Rev. A. J. Gearheard.

Has the old time revival meeting, with its accompanying revival preacher and mourners' bench, gone out of style? It so appears to one who reads the writings of a large class of religious workers. This seems to be the age of the teacher and the child; and the theory of the teaching enthusiast is that all the Church needs to do to-day is to instruct the child, and that to-morrow the world will be saved. In order to bring the child into full accord with the principles of Christianity and the Church, we have the Sunday school, the Junior League, the Juvenile Missionary Society, Boys' Clubs, Scouts, and other organizations galore. The preacher finds himself so busy with his missionary societies, his training classes, his men's banquets, his District meetings, conferences, institutes, classes, leagues, boards, and other subsidiary organizations of the Church, that he falls by the wayside and faints spiritually, thinking that when all the inner wheels of his church are running smoothly Zion is prospering.

Is there not danger of the Church of to-day missing the goal she is expected to reach by allowing enthusiasts for petty organizations to becloud the real business of the Church? Does it not stand to reason that a thoroughly converted father and mother is a surer guarantee of a religious family than the best equipped Sunday school building in the Connection would be? If the parents are not religious, it is well-nigh an impossibility to develop their children into first-class Christians by training them for one hour a week in a Sunday school, or any other junior organization.

The first business of a preacher is to offer Christ as a Savior to dying sinners. The preacher is an evangelist, not a theological professor. The average congregation is composed of ten people who can not follow abstract reasoning to where it has one who can. These ten, and the one, too, can understand and appreciate a simple presentation of the story of the Cross, wherein Christ is offered as a Savior. A great sermon is not a great argument—it is a great appeal. First Corinthians 1:21 says: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

While we would not minify the importance of their work, we do not hesitate to express the conviction that the salvation of the world will never be accomplished by the Sunday school teachers. In the first place a lamentably large number of them do not know Christ themselves, and how can the blind lead the blind? The atmosphere of the Sunday school is characterized by too much of a hurrah to be the most effective place to influence children to seek Christ. Decision Day is not Scriptural on the very face of it; for it postpones deciding for Christ to a given date in the future, and the Bible says, "Now is the accepted time," and "To-day is the day of salvation."

The hope of the Church is in the preacher and not in the teacher. No laymen's movement, missionary society, league, club, or any other organization will ever fill the demand for the man of God who stands in the pulpit and warns against sin and points to Christ. Give us more men of the stamp of Wesley, who spent most of his life as a revivalist. He organized, but his organization work followed his revival work and did not precede it. The average enthusiast to-day, when his church becomes dead, is beside himself until he has found a new organization to arouse increased enthusiasm. If our churches are dead, preach Christ! If the Sunday school has run down, preach Christ! If the League is dead and the prayer meeting a drag, and the missionary society a burden, preach Christ! I did not say preach about Christ, I said preach Christ. Hold him up until a dying church and community can see in him the balm for all their ills, and your troubles about a dead church will soon be over.

SOME MATTERS OF IMPORTANCE.

Mr. Editor: Some special features of the recent session of the Seashore District Conference should (in the judgment of the Conference) receive more emphasis than is ordinarily given to reports and memorials. The questions of evangelism and the spiritual condition of the Church are as important at this time as any that are confronting us. Both these questions were thoroughly discussed and the result was the adoption of a memorial to the Annual Conference, and of an impressive report prepared by the Committee on the Spiritual State of the Church, which was read by Brother Sharbrough. The memorial is as follows: "Resolved that it is the sense of this District Conference that the present arrangement made by the Annual Conference for special evangelists is inadequate and unsatisfactory in that it does not touch the most needy charges; that this District Conference memorialize the Annual Conference carefully to investigate this whole matter, and, if possible, make more adequate provision as to the number of evangelists appointed, and that they be placed under the direction of the Board of Missions, and that their remuneration be provided for through the Board, so that they shall be accessible to the most needy charges."

Report on the Spiritual State of the Church.

"We rejoice to note that, as a rule, good reports have been made on this subject by the various pastors of the District; that in a few instances revival meetings have been held and that in others careful plans for revivals are being enthusiastically laid. We would urge a close and constant walk with God on the part of our preachers and laymen throughout the District. We would insist kindly but most fervently upon the restoration of family altars in homes where they have fallen into decay, and their erection in every home in our Church where they have never been established. We would devoutly and most earnestly recommend that our pastors preach more upon family religion and that they emphasize the same in their pastoral visitation; that they press upon the conscience of the people the importance of a better observance of the Sabbath; and we urge the churches constantly to a more consecrated and deeply spiritual life; and also that they do all that is possible to counteract the worldly spirit wherever it shows itself in the Church, whether manifested in excessive devotion to business, or to worldly amusements, or in immodest attire. We further recommend that our pastors, while avoiding fanaticism and extreme views on the subject of sanctification, preach earnestly on Scriptural holiness, emphasizing the truth that all real Christians must live without committing any transgression (in spirit or act) against the divine law; and that they all be wholly the Lord's whether for sacrifice or service, and that they should go on to perfection in love; that the Spirit's fullness is for all who will meet the conditions of the full knowledge of the truth—entire consecration to Christ and constant believing prayer.

"As to revival methods, we would recommend the employment only of those preachers who dig deep and lay firmly the foundations of Christian life and character, and who heal not the hurt of God's people lightly. We would advise the singing of the grand old penitential hymns of the Church in revival services; and we urge that those who profess faith in Christ be led to the reception of the witness and fellowship of the Spirit."

W. B. JONES,

Lumberton, Miss., June 5, 1913.

Secretary.

COURTLAND SETS A GOOD EXAMPLE.

Last Sunday I was at Courtland, Miss., with Brother A. S. Raper, who has won his way into all hearts there, and has his charge doing business for the Lord at a pace entirely new to it. We started in expecting to raise \$1,000 from the entire charge (double its apportionment), which would give it a room in the Methodist Hospital

named for it. But the Courtland Church, with fifty or sixty members, responded so heartily to the Hospital appeal that the \$1,000 was promptly subscribed by it alone, and the room will therefore be named for that church, which is but one of the seven on the charge.

How did they come to do it? That is easy enough to answer:

They have a pastor who is doing things, and who threw himself into the effort with all his heart.

Then, they had recently had a splendid revival, led by the pastor and our good brother, Rev. John Park. Three cheers for the Courtland Methodists and their pastor!

Are the other brethren and churches going to let Courtland, with no rich members, run away with the record? If not, they will have to hustle. The Methodist Hospital cause is winning everywhere. It is the greatest cause now before our people.

H. M. ELLIS,

Field Agent.

HURRY UP! HURRY UP!!

"The world is changing rapidly and Christ says: Hurry up! Hurry up!! Hurry up!!! You cannot afford to waste time. You can better afford to waste money. Time is getting to be precious. The Angel of the Covenant stands to-day with one foot on the sea and the other on the land and proclaims to all the earth 'Time shall be no more.' You have got to hurry up or your work will never be done. Don't wait! Don't wait!! Six months of to-day is worth a century of to-morrow. We are moving with such tremendous rapidity along life's highway that we cannot afford to lag behind on this—the King's Highway."

The above are the closing words of the stirring appeal made by Bishop Abner W. Wilson for an increase of the Loan Fund Capital of the Board of Church Extension from one half million to one million dollars. The address was delivered on the evening of May 1, in First Church, Dallas, Texas, in connection with the Annual Meeting of the Board and will be published in booklet form at an early date.

W. F. McMURRY,

Corresponding Secretary.

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LITTLE HELPERS.

When every little hand
Helps sow the Gospel seed,
And every little heart
Doth pray for those in need;
When every little life
Such fair, bright record shows;
Then shall the desert bud
And blossom as the rose.

WHERE MARY FOUND HELP.

"Mary, what do you do when you feel cross and naughty?" asked the lady of a little girl only 5 years old.

"I just shut my lips and eyes tight and think a prayer to Jesus to come and make me feel right," answered Mary.

Mary is a wise little girl. She knows that when she is tempted she needs help from above to keep her from falling into sin.

Let us all remember that in every temptation we need the help of the Lord Jesus Christ to keep us from doing wrong. So, when we feel our tempers rising let us lift up a little prayer to Jesus, and he will surely hear and answer us.—Little Ones.

A BOY'S ESTIMATE OF VALUES.

A deep sigh of sorrow broke from the lips of Freddie.

"I wish," he said plaintively, "I wish I wuz Billy Smith!"

His mother was astonished, shocked.

"Why, Freddie?" she asked. "Billy Smith has none of the nice things you have. He doesn't get any pocket money, and he isn't as big as you, and he is not nearly so strong. His father never buys him presents or—"

"Yes; I know all about that," said Freddie. "But—"

"And then look what a nice home you have, and nice books, and you never have to go out when it is cold and wet to carry papers, and—"

"Yes, I know that," said Freddie irritably, annoyed at his mother's strange lack of sympathy and understanding. "But, Billy kin wiggle his ears."—Times-Democrat.

JOHNNY AND THE BEE.

By Gertrude M. Neil.

"Oh, Johnnie, you are a lazy boy," said his auntie, as she watched him weed the onion bed. "Why, if that little bee was big enough to do your job and had been given it, he would have had it done long ago, for he is busy all the time. Don't you know, Johnnie, that when you fiddle over a job you make it twice as hard?"

"Now look at the bee; it goes from flower to flower and never wastes a minute, and then, when it has all the honey it can carry, off it goes to the hive without being told. Surely you ought to be as able to work as a little bee. Why, a bee earns its own living, and that is more than you can do."

Johnnie began asking questions about the bees, which auntie answered; then, telling him to hurry with his work before the sun became too hot, she left him.

Lazy Johnnie weeded one more row and then decided he must have a rest and an apple, so over he went to the apple tree and threw himself down on the grass.

"That's all stuff auntie was telling me about bees," he told himself. "She can always find something to compare a fellow to, but that bee business—I can't swallow that."

Just then he heard a buzzing noise, and a bee settled on a dandelion not far away, and the funniest thing happened. That dandelion began to grow bigger and bigger until it was as big as a tub, and that bee became larger until it was as long as Johnnie was tall. But, funniest of all, the bee began to talk.

"Hello, Johnnie slow-poke! have you finished weeding your onion bed yet?"

"No, I haven't," answered Johnnie, "but that is none of your business."

"Oh, you're a saucy boy, as well as a lazy one," answered the bee. "Well, I could sting you real hard for speaking to me like that, but I won't; I will try to teach you better manners."

"I thought you were such a busy fellow you would not have time to stop and talk," answered the saucy boy.

"Well, I have my pocket filled with honey, so I stop long enough to tell you a few things about busy bees. I heard you say you do not believe all the stuff your aunt was telling you."

"Well, go ahead," said Johnnie.

"Well, in the first place, my companions and myself gather all the honey our queen, our drones, our babies and ourselves eat, and what a great many people eat also. We make bee bread out of honey and pollen to feed our babies. We also make the wax for our honey combs, and then make the combs. When our hive becomes stuffy for want of air, some of us turn ourselves into fans and fan the air into the hive. We wait on our queen and make wax nests for her in which to lay her eggs, and then we attend to the baby bees when they are hatched. We never stop from morning until night, and if you do not think this is true come over to Mr. Brown's farm, where my hive-home is, and watch us work, and ask Mr. Brown to tell you about us. Now you'd better finish your onion bed, for I must go away with my heavy load."

Away flew the bee, and Johnnie rubbed his eyes and looked at the dandelion on which the bee had sat, and it had grown small again. "I wonder if I was asleep," thought the boy, as he went back to his onion bed job and worked so hard that he finished it in a very short time.

After dinner he asked his auntie and received permission to go over to Mr. Brown's farm. Mr. Brown was only too pleased to let Johnnie watch the bees, and he told him many interesting things about them, and Johnnie found that all the things the bee had told him were true. Mr. Brown also told him that if two queens are allowed to remain in a hive the bees will quarrel and divide, part of them leaving with one of the queens. Wherever the queen settles, on tree, chimney, bush or man, there the runaways will settle in a bunch around her, and they are very easily captured and put in a box. Thus another beehive is started. Johnnie saw the queen of one of the hives, and noticed that she had a much longer body than the workers or the drones.

As Johnnie watched the bees through a glass window which Mr. Brown had put in one of the hives just for that purpose, he began to think the busy bees were about the busiest things he had ever seen and the drones about the laziest. He began to be very much disgusted with the drones, and then a sudden thought struck him.

"Why, there are lots of boys and girls just like those drones, who get out of doing all the work they can. Why, I believe I have been a drone boy myself! Well, I won't be after this."

Johnnie's relatives were much surprised to see him suddenly change from a very lazy boy into quite a little worker, and if ever he was tempted to shirk his work the sight of a bee would make him hustle.—The Christian Guardian.

TREASURER'S REPORT.

Dear Brother Meek: I have received returns from 57 Children's Day offerings, representing some 60 or 65 Sunday schools, and amounting to \$588.43.

This is very fine as far as it goes. But this is only about one-fifth of our schools. May has passed, and June is passing, and I am beginning to wonder if the other four-fifths are going to do their part.

I have heard of some schools celebrating the Day, from which I have not received any returns. I have had some complaints that the minutes do not give credit for Children's Day offerings last year, in some cases. I do not know why, but if the offering is not turned over to the Sunday School Board, it is evident that such credit cannot be

given. Nor is it proper for the pastor or officials to use this offering for any other purpose.

The object of this note is two-fold:

1. To request every pastor and superintendent to see that the Children's Day offering is sent to me promptly, and that it is not diverted to any other channel.

2. To urge those schools which have so far failed to act to do so at an early date and thus clear the Sunday school decks for a great Rally Day in the fall. Yours fraternally,

T. W. HOLLOMAN,
Treas. La. Conf. S. S. Board.

RAILROAD RATES TO THE SEASHORE DIVINITY SCHOOL.

Our Committee on Railroad Rates has just forwarded me the following note from the South-eastern Passenger Association:

"Dear Sir: Referring to your favor of 2nd inst., and previous correspondence, I will say that upon investigation, it is found that, although the carriers went to the expense of publishing a tariff of special fares for this occasion last year, only 11 delegates availed themselves thereof; therefore the carriers do not feel that they can consistently publish special fares this year. Presumably most of your delegates used their clergy permits. Very respectfully,

JOSEPH RICHARDSON."

I had thought we would have the same rates given us as heretofore, but this note ends that expectation.

Let all the preachers attending use their Clergy Permits. This will be just as cheap and as convenient any way. Really it will save a little. The only loss is to the laymen or members of the preachers' families who may attend.

H. M. ELLIS.

A WORD FROM BROTHER BORDERS.

Dr. Meek brands me as "variable" because I deplore the admitted fact that the generality of opinion in our church condemns the theater indiscriminately and inveighs against it with unofficial anathema, while I at the same time aver that there is no mandatory law upon the subject. The inconsistency is at least not apparent.

Respectfully,
I. D. BORDERS.

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Christian Advocate.

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North Mississippi Conference—Rev. W. W. Woolard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial.

A SERIOUS SITUATION AND THE REMEDY.

The Methodist Episcopal Church is at present being considerably disturbed by "higher criticism," one of its latest advocates being Dr. George P. Mains, the New York Publishing Agent of that denomination. Among other things, Dr. Mains is quoted by Our Hope as giving utterance to the following statement: "The Reformation started by Luther protested against an infallible Church. 'Protestantism has put in place of that Church an infallible Book, which has been called the 'Paper Pope of Protestantism.' Higher criticism is to-day doing for that infallible Book just what the earlier reformers did for the infallible Church, and this task is as important and necessary as was the other." He is also quoted as saying that the battle of the critics has been won, and that some parts of the Bible have been selected as worthy of credence, while others have been rejected.

There must be troublous times ahead for a Church in which a man occupying the prominent official position that Dr. Mains does can talk in such a manner as this. Whether our Sister Church shall be able to handle this distinguished offender as he deserves to be remains to be seen. If she cannot, after him will likely come a veritable deluge of such infidelity. The truth is, the paramount question in practically all of the Protestant Evangelical Churches to-day is whether they shall be able to maintain sound doctrine and discipline, or whether a state of anarchy is to become prevalent in them.

This is quite as true of the Southern Methodist Church as of any other. We boast of our episcopal and subordinate forms of supervision, but these seem to amount to comparatively little in these stirring times. Far too often it is the case that some preacher tramples our doctrines and rules under foot, and not a word in rebuke is uttered by those charged with the duty of oversight. Of one thing we are fully convinced, namely, that the present chaotic condition of things will never be remedied by a mere general preaching against it. What is needed is a firm and faithful administration of discipline. If an unsound and hurtful utterance is heard in one of our pulpits or theological schools, or from one of our platforms, or is seen in one of our periodicals, the offender should be taken promptly and vigorously to task. There should in such cases be no compromising or shirking of duty. There are yet plenty of orthodox men among us to easily save the day if all would only stand forth fearlessly in the defense of truth and right. But if each deems it prudent to hold his peace and let things drift along in a haphazard way, the present contagion of liberalism is pretty certain to work havoc among us in the coming years. Scarcely any person in the Church exerts a more hurtful influence than the complacent optimist who insists that all is going on well and that we need not concern ourselves very seriously about anything. The Prophet Amos knew whereof he spoke when he uttered the warning: "Woe be unto them that are at ease in Zion!"

FINANCIAL VALUE OF A COLLEGE EDUCATION.

That a college education greatly increases one's enjoyment in life and capacity for useful service in the world, are facts very generally admitted and frequently emphasized, but the extent to which it is of financial value is not fully appreciated. Indeed, there are some who go so far as to venture to suggest that a long course of scholastic training tends to make one impracticable and to militate against a successful business career. We think, however, that a careful study of the question would utterly refute any such notion and show that in the commercial world, as well as in most other spheres of human endeavor, the advantage is clearly with the man who is well-equipped intellectually.

Some interesting statistics on this subject were recently given out in Chicago, which we quote, in part, as follows:

"A college education is worth \$25,000 according to statistics compiled by the administration office of Northwestern University and made public to-day. In seeking to prove in dollars and cents the value of a higher education, the University took a census of the class of 1903, members of which have had 10 years to get settled. The investigation showed that for the first five years out of school the average earning power of the graduates was \$367, and for the next five years the earning capacity jumped to \$1862.

"According to the United States census bureau the average capacity of the salaried man in Chicago is \$1202. An estimate of the total value of a college education was arrived at by finding the difference between this amount and the earnings of the graduate, and multiplying the sum by 40, which the statistician considered a fair estimate of a man's years of service.

"The cost of a college education at Northwestern is estimated at \$2400."

THE SEASHORE CAMP MEETING.

The Seashore Camp Meeting will begin this year on July 9 and close on July 16. The preachers announced for the occasion are Dr. John M. Moore of Nashville, the Home Missionary Secretary of the M. E. Church, South, Dr. George W. Mathews, a leading member of the South Georgia Conference, and Dr. J. D. Simpson, President of Birmingham College, all of whom are said to be gifted as revivalists. It is to be hoped that the attendance upon the services will be large and that the occasion will be one of spiritual power and profit. To this end, let the readers of the Advocate pray that those who are to dispense the Word may be anointed with the Holy Ghost and that all the workers present may have the burden of immortal souls placed upon their hearts. Camp meetings have had a conspicuous part in the history of Methodism, and it is to be regretted that they do not now command the attention that they once did. In our judgment, the Church is losing much as a consequence of the decreased interest in them. We should be delighted to see the Seashore Camp Meeting assume the proportions of former years. Doubtless such a development at this time would bring a far-reaching blessing to the Methodism of New Orleans and the Gulf Coast, quickening, heartening, and energizing it. There is no Christian who is not helped by a season of spiritual uplift and refreshing. Every disciple needs an occasional mountain-top experience. Therefore, if you can, go to the Seashore Camp Meeting and drink in the inspirational influence of the place and the occasion. For any information desired, write Mr. R. G. Price, Biloxi, Miss.

REV. J. B. STONE DEAD.

A telegram from Rev. O. W. Bradley, of Winona, Miss., bearing date of Monday, June 16, reads as follows: "Rev. J. B. Stone died at his home at Amory, Miss., this morning at two o'clock. He will be buried here (in Winona) to-morrow."

According to the press dispatches, the obsequies were to be under the direction of Dr. T. C. Wier,

of Starkville. This announcement will touch with sadness many hearts and homes. Brother Stone was for many years one of the most prominent and active Methodist ministers in North Mississippi, filling with marked acceptability many of the leading appointments of his Conference. He was a model presiding elder, and is reported to have served the Church in that capacity for twenty-four years. He was a man of deep piety, and both his private and public ministrations were helpful and strengthening. He had been on the superannuate list for a number of years, and his closing days were peaceful and radiant with light. He "kept the faith," and we doubt not that he has now obtained the promised crown. Brother Stone left four children: Mr. J. K. Stone of St. Louis, Mrs. Dowden Rogers of Texas, Mrs. J. B. Small of Winona, and Mrs. John Kirk of Amory. His wife preceded him to "the better land" several years ago. We extend to the bereaved our deepest sympathy.

PERSONAL AND OTHER NOTES.

Mrs. J. B. Streater and Miss Ella Rivers Streater, of Black Hawk, Miss., are visiting Mrs. R. A. Meek at her residence, No. 5914 Coliseum street, New Orleans.

We regret to learn that Dr. I. W. Cooper, President of Whitworth College, has lately been ill. We earnestly pray that he may soon be quite himself again.

Mr. and Mrs. A. J. Paxton, of Arcola, Miss., have been spending some time in New Orleans taking medical treatment. They are among the best of our Delta Methodists, and to know them is to esteem and honor them.

Mrs. John S. Summerlin, of Denison, Texas, in renewing her subscription, also enclosed \$1 to send the Advocate to some needy person. We are grateful to Sister Summerlin, both for this kindly act and her generous words concerning our paper.

Rev. George H. Thompson, the presiding elder, states that the Hattiesburg District Conference will convene at Mt. Olive, Miss., July 8, and that he hopes to have Bishop Candler preside. We dare say that the occasion will be one of much interest.

At the recent Millsaps Commencement, Mr. N. B. Harmon, Jr., the gifted son of Rev. N. B. Harmon of Yazoo City, Miss., was awarded both the Clark Essay medal and the D. A. R. historical medal. He is regarded as a young man of unusual intellectual gifts.

Mr. Harper Seawright and Miss Pearl Harmon, of Ackerman, Miss., were married at the beautiful home of the bride's mother, Mrs. J. W. Harmon, on May 28. Rev. J. M. Wyatt officiating. We extend congratulations and best wishes to the contracting parties.

Mr. and Mrs. R. T. Jones and Mrs. Ella Melton, of Greenwood, Miss., visited relatives at Jackson, Miss., last week. Brother Jones is one of the Trustees of the Mississippi Orphan's Home, and it was chiefly to be present at the annual meeting of that body that he went to Jackson.

In the last paragraph of our editorial in reply to Brother Borders last week we were made by the linotypist to say "obliged" where we had written "obligated." We rarely take the trouble to correct typographical errors in what we write, and we have varied from our rule in this instance.

Bishop and Mrs. W. B. Murrah will sail for Europe on their way to the Far East from New York on July 19, having taken passage on the Imperator, said to be the best equipped steamship afloat. While crossing Siberia the Bishop and Mrs. Murrah will be aboard the train for ten days consecutively.

Among those attending the Commencement exercises of Millsaps College, from outside the city of Jackson, last week we noted the following: Rev. Robert Selby, Brookhaven; Rev. G. S. Harmon, Meridian; Rev. O. S. Lewis, Brandon; Rev. C. F. Emery, Vicksburg; Rev. G. W. Bachman, Winona; and Rev. and Mrs. J. G. Galloway, of Edwards.

From Hattiesburg, Miss., Rev. G. W. Huff sends us the following good news: "I have just closed a great meeting at Cedar Lake, Miss. There was a wonderful spiritual awakening in the community, resulting in many conversions and 52 accessions to our Church. I am a superannuate, but conduct revival meetings when my health will admit."

"A Treatise on Sin and Depravity" is the name of a volume by Rev. R. A. Ellis, of Yazoo City, an esteemed member of the North Mississippi Conference, which has just been issued by the Publishing House of the M. E. Church, South. It has as a frontispiece an excellent picture of the worthy

author. We shall have more to say of this book at a later date.

The New Orleans District Sunday School Association held a very profitable session at the Louisiana Avenue Church last Tuesday evening.

The Lewis Brothers (Quartette) have consented to lead the singing at the Seashore Camp Meeting. This means that the song feature of the services will measure up to a high standard.

Rev. J. L. Sutton and family and Rev. J. G. Snelling and family are planning to spend a part of the summer at the Seashore Campground. Sister Snelling and her two sons went over the first of this week.

Mrs. J. W. Carnes, the wife of the Superintendent of our Sunday school in McDonoghville, underwent a serious operation in the Presbyterian Hospital, in New Orleans, last week. We are glad to state that she is making satisfactory progress toward recovery.

Dr. and Mrs. G. F. Douglas, of Meridian, were blessed with the arrival in their home of a sweet baby girl, Mary Elizabeth, on May 27, 1913. We extend congratulations, and pray that the Heavenly Father may watch over and safely keep the mother and little one.

Under the leadership of Dr. Thaddeus P. Bell, the Algiers Methodist Church has installed a complete line of new fixtures in the Sunday school rooms of their church building. A finance committee is working energetically to secure as much cash as possible at this time to be applied to the building of the proposed new \$20,000 church in Algiers.

According to the press dispatches, the North Mississippi Epworth Leaguers had a great time in their recent annual meeting at Pontotoc. We were especially pleased to note the strong stand which they took against theatricals. So long as our young people remain true to the doctrines and discipline of the Church, the future of Methodism is safe.

A card just received (Tuesday) from Rev. T. W. Adams, the presiding elder of the Port Gibson District, reports the Kelley meeting in Vicksburg to be deepening and widening in its influence. He says: "About 30 have joined the Church, a large proportion of them being married men and women. We are looking for still greater results during the next few days."

The Corinth District Conference, which met at Sherman, Miss., last week, was largely attended and the enthusiasm seems to have been at high tide. Bishop Murrah's presence and service added much to the occasion. The presiding elder, Rev. J. H. Mitchell, is to be congratulated upon the progress Methodism is making in the territory under his supervision.

While at the Capital City of Mississippi last week, it was our pleasure to meet Rev. D. W. Babb, the genial pastor of our church at Charleston. He was in Jackson to attend the meeting of the Board of Trustees of the Methodist Orphanage, of which body he is one of the most useful members. We were delighted to see him looking so well and to hear him speak so encouragingly of the work in his pastorate.

Bert, the 12-year-old son of Mr. and Mrs. H. H. Ahrens, of New Orleans, died Monday night in the Presbyterian Hospital while undergoing a second operation for peritonitis. The young man was first injured by being struck with a baseball in the stomach about a month ago, and his death was an after-result of that accident. The sympathy of a host of friends goes out to Brother and Sister Ahrens in this hour of sore bereavement.

The Napoleon Avenue (New Orleans) congregation of the Presbyterian Church has bought a new lot on the corner of Napoleon and St. Charles Avenues at a cost of \$20,000, and will, as soon as is practicable, proceed to erect thereon a \$100,000 house of worship. What disposition will be made of the property at present owned and used by this flock on Napoleon Avenue, we are not yet informed.

The members of the Woman's Missionary Society of Brookhaven, Miss., announced last week that they would hold a farewell service in honor of Mrs. Bessie W. Lipscomb last Sunday morning. Sister Lipscomb will soon proceed to Nashville and take up her important duties as the Home Base Secretary of our Woman's Missionary work. She will be greatly missed both in church and educational circles in Mississippi.

Rev. D. H. Crowson, of Paris, Miss., writes: "I am sick, and have been so for some time. I should like to have you and the readers of the Advocate to pray for me and my charge. I am anxious not to fall behind in my part of the Master's work. My collections are in good shape, and the prospects are encouraging for a fruitful revival campaign. Indeed, the Holy Spirit is already manifesting his quickening power among us."

Dr. R. H. Wynn, President of Centenary College, writes as follows: "Bishop Candler has appointed Rev. J. I. Hoffpauir presiding elder of the Lafayette District in my place. My address after June 20 will be Shreveport." Doctor Wynn's work as a

district superintendent was of a high order and the preachers and people will give him up with not a little reluctance. In Brother Hoffpauir, however, he will have a faithful and capable successor.

The Vanderbilt Commencement exercises were held this week, closing yesterday. We acknowledge the reception of an invitation to attend them.

Rev. W. A. Mangum, the pastor of our Second Church at Baton Rouge, La., reports a successful and fruitful meeting, which was greatly enjoyed by his people. His interesting account of these services will appear in the next issue of the Advocate.

We are indebted to the following persons, to whom acknowledgment has not been made elsewhere, for subscriptions to the Advocate which have been recently sent in: Rev. W. B. Hogg, Fernwood, Miss., 5; Rev. J. H. Strait, Louin, Miss., 8; Mrs. Joe Bailey, Conehatta, Miss., 5; Rev. W. W. Murray, Shubuta, 6; Rev. J. T. Lewis, Clarksdale, Miss., 8.

Rev. W. H. Saunders is in the midst of a protracted meeting at the Washington Street Methodist Church of Vicksburg, in which he is being assisted by Rev. D. E. Kelley. Brother Saunders says: "Brother Kelley is doing the best preaching that it has been my privilege to hear in many a day, and everybody is delighted with him. The indications point to a really great revival."

In forwarding some subscriptions to the Advocate, Rev. W. L. Blackwell, of Hermanville, Miss., adds the following concerning his work: "We are moving along nicely here. Our third quarterly Conference, which was held on June 3, was well attended and was a most profitable one. The Presiding Elder was on hand with his genial smiles, a head full of good thoughts, and a heart running over with love for the brethren. The general outlook in the charge is most promising."

We greatly regret to learn that Mrs. Parker, the beloved wife of Dr. F. N. Parker, of Trinity College, has found it necessary to submit to an operation for appendicitis. It was performed at the Touro Infirmary, in New Orleans, on last Monday, the 16th inst, and at this writing the patient is thought to be in a satisfactory condition. Let earnest prayer be made that the Heavenly Father may have this elect lady and her anxious loved ones in his special care during these days of apprehension and trial.

We have on our table an attractive wedding invitation which reads as follows: "Mr. and Mrs. Edward Dana Wight request the honor of your presence at the marriage of their daughter, Ruth, to Rev. James Archibald McKee, on Wednesday evening, June 25, 1913, at eight o'clock, at 1425 Pinon Street, Trinidad, Colorado." Brother McKee's many friends in Mississippi will read with interest this announcement of his approaching nuptials. We wish both him and his bride-to-be much happiness in the coming years.

We have on our table a copy of the Catalogue of Mansfield Female College for 1913-14, which was printed by Mr. C. O. Chalmers, the Publisher of the Advocate. It is a most attractive publication and ought to be in every Methodist home in Louisiana in which there are young ladies to be educated. Send to President R. E. Bobbitt, Mansfield, La., for a copy. This historic institution is now moving forward with a steady step, and well merits the patronage and hearty support of all our people in the Pelican State.

Rev. P. D. Hardin, the energetic and aggressive presiding elder of the Jackson (Miss.) District, sends us the following note concerning the progress of the work in the charges under his supervision: "Notwithstanding the adverse financial conditions with which we have had to contend in some parts of our territory, we are able to report a gratifying increase in the assessments made for the pastors this year. Canton has advanced \$400; Capital Street, Jackson, \$200; Millsaps Memorial, Jackson, \$195; Madison, \$100; Camden, \$25, and Sharon, \$5."

We are indebted to Rev. John W. Chisolm, of Jackson, Miss., for the following item of news: "Rev. F. H. McGee, the pastor of our church at Longview, Miss., and a member of the graduating class of Millsaps College, was seized with a violent attack of appendicitis on the afternoon of Tuesday, June 3, and was carried immediately to the Baptist Hospital in Jackson, where he underwent an operation. He stood the ordeal well and a speedy recovery is expected." We regret to be informed of Brother McGee's illness, and we pray that it may, indeed, be of brief duration.

Rev. B. P. Jaco, the leader of our Methodist forces in the Winona District, in a personal note to the Editor, makes the following reference to his work: "This quarter has been full of interest and progress. The field gets larger and larger as I go over it. The new places to be taken in and the need of enlisting our people more fully in the enterprises of the Church tend to put spurs to all the energies a man has." Ever since we have known Brother Jaco he has been spending his strength freely to speed the Master's coming

kingdom. He never trifles with life's fast-fleeting opportunities.

Writing from Alexandria, La., on June 16, Rev. T. J. Norsworthy says: "One week ago last night, upon the invitation of Dr. Werlein, we began a meeting in the First Methodist Church of this city. During the opening days of the campaign we were much hindered by rain and other unfavorable conditions, but notwithstanding this, much good has been accomplished. Up to the present, we have had more than 20 applications for church membership, and great interest is being manifested. Yesterday (Sunday) was a fine day with us. Three splendid services were held, and indications point to a sweeping revival during the coming week. First Church observed Children's Day on Sunday, June 8. An excellent program was rendered and the occasion was an inspiring one."

Our church work at Minden, La., is going steadily forward under the efficient pastorate of Rev. A. G. Shankie. Work has already commenced on the beautiful new parsonage to be erected there. This, when completed, will cost about \$5750. The ladies now have in hand several hundred dollars to be used in furnishing it. The congregations are good and the Sunday school is prospering. The zealous pastor needs but one thing more to make him happy, and that is to see a revival that will quicken the spiritual life of his flock and bring many souls into the kingdom. We pray that he may have it at no distant day.

Dr. J. T. Sawyer, of New Orleans, writes as follows: "By request of the presiding elder of the New Orleans District, Dr. J. M. Henry, I spent last Sunday with the Methodists of Bogalusa. The Children's Day exercises and all the other services were attended by large congregations, and the indications point to a year of great success in that field. Rev. L. I. McCain, the pastor, is an able preacher and is thoroughly alive to all the interests of the Church. He is much beloved by his people, who stand ready to back him in whatever he undertakes for the Master. He did a phenomenal work in Bogalusa last year, which likely he will outstrip during the year now passing. Brother McCain is rapidly recovering from his recent operation for appendicitis and will soon don the harness and take up his 'loved employ' again."

The General Educational Board (Rockefeller Foundation) appropriated \$337,600 for the benefit of 16 educational institutions on May 23. The John B. Stetson University of Deland, Fla., will probably receive \$50,000. Other gifts to the South include \$180,000 to encourage agricultural work, especially by the organization of Boys' Corn Clubs; \$75,000 for the promotion of Girls' Canning and Poultry Clubs; \$30,550 for professors of secondary education in several State Universities; \$20,000 for State supervisors of Negro schools, and \$35,000 to three schools for Negroes.

A WORD OF EXHORTATION.

To the Members of the Ruston District.

Dear Brothers: This resolution was passed by the Annual Conference at its recent session: "The Second Sunday in February, or as near thereafter as practicable, is selected for Educational Day, and our preachers are urged to present the cause of Christian education to their congregations and take up a collection on the assessment."

If you have taken the collection, please send the money to Rev. P. M. Brown, Shreveport, La., and if you have not done so, please present the claim at your earliest opportunity. The Board is in need of funds. As to all the collections, press them and remember that early collections mean good collections. If you postpone too long you will come up short. Your brother,

BRISCOE CARTER.

BRINGING RESULTS.

New Orleans Christian Advocate: We beg to acknowledge receipt of the recent issue of The Christian Advocate, in which we ordered you to place our advertisement; and have to thank you for the very good space given us. We are very much pleased with the results obtained from this first insertion, and, for your information, we may say that we have so far received six inquiries from the same, which is better results than we have received from other publications. Thanking you for past favors, and wishing you well, we are,

Yours very truly,
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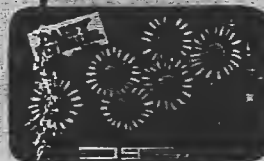
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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

EVELYN WHITTINGTON was born August 9, 1912, and died May 12, 1913, having lived only 9 months and 3 days. In this short time Evelyn had so entwined her affections around the hearts of loved ones that it required great faith and loyal obedience to a loving Heavenly Father to submit to his will. But he who said, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven," said also, "My grace is sufficient for thee." "The above dates span but a short period, and one full of anxiety, yet long enough to expand that niche in the parental heart and intensify the loneliness of the vacant cradle and the empty arms." She is gone from her earthly habitation, and from the loving care of her mother, but she is now in the tender embrace of Jesus. W. L. BLACKWELL.

LUCY THELMA SHELBY, who but recently passed to her reward, was a dear, sweet girl just blooming into young womanhood, scarcely fifteen years of age. She joined the Methodist Church when quite young, and as far as was possible, she ever filled her place at church and Sunday school. She was a frail, delicate child, and had to fight every step of life for existence. She was a bright, intelligent girl, making friends wherever she chanced to be, and was especially the idol of a fond and loving mother's heart. She would have graduated from the graded school of Hermalville had she lived a few weeks longer. Her life was one of great self-sacrifice, looking after others' pleasures and enjoyment more than that of her own welfare. Weep not, dear mother, she has been transplanted from an earthly habitation to the home of many mansions, the house not made with hands, eternal in the heavens. Gone from your tender embrace, mother, but safe in the arms of Jesus. W. L. BLACKWELL, Pastor.

Mrs. AMANDA DELILA MILLER, wife of Rev. A. D. Miller, deceased, died May 4, 1913, being 60 years 8 months and 6 days old. She leaves six children, some grandchildren, and other relatives to mourn her departure. But their loss is her eternal gain. Brother and Sister Miller have left a noble heritage in their good, consecrated children. One of them is a Sunday school superintendent; one, a teacher, and the others are workers in the church. Sister Miller was a lover of the Church, being always interested in its success. She always inquired of the present pastor as to what was being accomplished on the circuit, how every thing was getting along, etc. She was energetic, literally wearing herself out for her home and loved ones. She was a great lover of flowers, as was evident to any one passing her home. Sister Miller was a sufferer for over four months, but she possessed herself in patience, trusting in the Lord all the while. She was not afraid to talk of the future, had no doubts of the rest that awaited her, was hopeful to the end, and died in great peace of mind, as one going to sleep. Weep not, loved ones; she is reposing in peace, enjoying a much needed rest in the home of many mansions, in "the house not made with hands, eternal in the heavens." W. L. BLACKWELL, Pastor.

A NOTE FROM BROTHER CURRIE.

I left home soon after the first of April, and have preached since then in three States—Louisiana, Arkansas and Oklahoma. Several conversions resulted and I have baptized 7 children.

Recently I baptized my grand niece at the home of her father and mother,

Mr. and Mrs. Chas. W. Gunter of Oklahoma City, who wore the same dress that her grandfather and her mother wore when baptized (I also presented her mother for baptism to Brother L. S. Jones, then pastor of the Clinton charge). While on my trip I had the privilege of conducting prayer meeting at St. Luke's Church of Oklahoma City and met Rev. R. E. Goodrich, the pastor. I have had a good trip and have felt the blessings of God on my rounds. I am now ready to return home. W. T. CURRIE.

FELDER'S REUNION AND QUARTERLY MEETING.

On Friday, May 23, 1913, a large concourse of people gathered at the Topisaw Methodist Church to honor the name of John Felder, the founder of the Topisaw church and campground; this annual gathering is known as The Felder's Reunion. In the forenoon a large crowd listened to a lecture on the "Sinking of the Titanic" by the Rev. Mr. Lane, a Baptist pastor of McComb City, Miss.

This lecture should be heard all over this land, because of the marvelous and wonderful religious and moral truths brought out by the speaker. In the afternoon there were short talks relative to the object of the gathering, some songs, instrumental music, and prayers, all of which made the day an enjoyable one. Mr. R. H. ("Uncle Bob") Felder, the eldest son of the above mentioned John Felder, is the living head of the Felder family, the elected President of the Felder's Reunion Association, and an interesting character he is. He was born October 9, 1824, and still retains a strength and activity equal to most men at 30 years of age. He was Sheriff of Pike County, Miss., the last two years of the Civil War, having been elected to this position while away in the Army. He subscribed for the New Orleans Christian Advocate in 1852 and has been a regular subscriber since, with the exception of the time during the Civil War that the Advocate ceased to be published. He still has the work of the church at heart, and when the official roll is called at quarterly meetings, unless providentially hindered, "Uncle Bob" Felder always answers to his name. Immediately after our arrival here this year he came over to see us and bid us welcome.

I could say more of The Felder's Reunion and "Uncle Bob," but time and space forbids. On the day following the above mentioned Reunion the second quarterly meeting of the Topisaw church for 1913 convened at Topisaw church, and, to say the least, it was an inspiring, well attended, and spiritual meeting. Nineteen officials and the lay leader answered to their names, and some questions were asked by the presiding elder that provoked interest and enthusiasm of the right kind. There is every reason to believe that there will be more interest manifested by some of the officials relative to church work as a result of this meeting. Brother Selby gave two good sermons; especially good was his sermon on Sunday, his theme being "Christian Stewardship in the Use of Money." It was the most convincing discourse on this theme the writer ever heard.—J. A. Wells, P. C.

Yet, on the whole, there is no possession so valuable as good habits, for this means that not only is the mind pledged and covenanted to good, but the muscles are supple, and even the bones are bent to what is good.—James Stalker.

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"BABY ELITE" combination for gentlemen who take pride in having their shoes look A.1. Restores color and lustre to all black shoes. Polish with a brush or cloth, 10 cents. "ELITE" size, 25 cents. If your dealer does not keep the kind you want, send us the price in stamps for full size package, charges paid.

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Tidings From the Field

Matherville, Miss.

We are working and praying for a great revival on the Matherville charge during the summer months. On June 1, at Salem, several came forward for prayer, after which we opened the doors of the Church. Six came forward and were received on profession of faith. This was at our regular appointment. As some of the good ladies remarked on that day, the Lord hears and answers prayer. On June the 8th we observed Children's Day at Winfred. The day was very inclement (it rained some), but a crowd came though no dinner was given on the ground to induce them to do so. The children did their parts well. The women of the Missionary Society had made special arrangements for the occasion and the church was beautifully decorated. The congregation gave us a good collection. Our finances are far in advance of what they were at this time last year. We are looking for great things from the Lord, and we praise him for what he has already done for us.—Algie Oliver, P. C.

Shuqualak, Miss.

Dear Brother Meek: Brother J. E. Thomas held my Third Quarterly Conference at Cooksville last Saturday and Sunday, June 7 and 8. It was a delightful occasion, every one was in a good humor, and what the Cooksville people did on the dinner proposition was a plenty. They know how!

We closed our meeting at Shuqualak last night. Brother Felts did some fine preaching. He is a good thinker and a strong preacher. He caught the ear of not only the Methodist people, but of the whole town. I am informed that the crowds were the largest, perhaps, ever known in the history of this place. The whole town was benefited. While the visible results were not what we had hoped for, yet we were greatly helped. God only can know the good that was done. Two joined our Church. To God be all the glory and all the praise!

You are giving us a fine paper. I hope that the management will retain you in your present position and that your editorship will be continued. God bless the paper! Long live the Editor!—W. C. Carlisle.

Sulphur, La.

The Methodist Sunday school of Sulphur, La., held Children's Day services on June 8 with great pleasure and profit. As each little one gave its tribute of praise to the Savior's name, hearts were softened, and eyes bedewed with tears of joy for the very sweetness of their baby voices. Some who took part were only old enough to lisp in the language of baby-land, but they were "getting the habit" and will do better next time. As an instance of the good these services can accomplish, one little boy from a French family, who took part for the first time in last year's Children's Day exercises, has not missed a service of the Church since then, except for sickness, and took part again this year, although none of his family speak enough English to understand the exercises. Pray for him that he may be a true missionary in that home. The collection for needy Sunday schools was \$6.10. Great credit is due Mrs. T. Hebert, Mrs. J. Simmons, and Mrs. J. Shrader for training the children.

MRS. J. HILLEBRANDT.

New Iberia, La.

There are indications of a forward movement among our people at this place. The Sunday school has reached a record-breaking attendance of 216

members since the beginning of the year. The Children's Day service was carried out in full, with an attendance that crowded our church. The offering was in excess of last year. The Ladies' Aid Society, which has been in existence many years, has made a forward step in being merged into a Woman's Missionary Society with both the Home and Foreign Departments represented. They will carry out the regular programs at the business meetings, and, in addition, will maintain a large mission study class. Work of this kind cannot be recommended too highly by our pastors, as it means new life infused into the membership. The Lafayette District Conference, which met in our church, was a great stimulus to our people. We had some heart-searching preaching and inspiring addresses on the various phases of our church work.

Our Epworth League is looking forward to the coming of the District League Conference with a great deal of pleasure. This is always a gathering of a large number of young people who seriously plan for larger things and seek to produce a spiritual awakening in the young life of the Church. Last Sunday one of our Leaguers, in the testimony meeting arose and said he had made a full surrender of his life and felt called to preach the Gospel. Through the League mission study class others have caught a vision of the world-field and will live a deeper consecrated life. Our Boy Scouts are a live bunch of youngsters who contemplate camping out during the summer. They have already explored Spanish Lake, the Salt Mine, the Gravel Pit, Vermilion Bay and the Game Reserve; all of which were full of interest to the Scouts.—Albert S. Lutz.

West Point, Miss.

Dear Brother Meek: The meeting conducted by Rev. J. O. Hanes came to an end last Thursday. Gracious results crowned our efforts. We did not have a great ingathering, but the meeting brought a tremendous uplift to us. Measured by the resolutions for a better life and the great impulse given spiritual religion, as well as by the depth of the impressions made by the meeting, this revival may be set down as a genuine work of grace. I have never seen better impressions made. Brother Hanes is an ideal leader. He has in him the elements of a real revivalist, and is singularly free from objectionable methods. He is earnest and tactful, and employs no clap-trap methods, but holds up Christ as one mighty to save. As was said of one of old, "He is full of the Holy Ghost and of faith." Mr. W. G. Waltermire, of Honey Grove, Texas, led the choir, and did most excellent work. Yesterday (June 8) we received 15 into the Church on profession of faith, and I have the names of six more who intend coming in the same way. Six came in by letter, and 23 had been received before the meeting began, which makes a total for the year since Conference of 51. We feel that the meeting was a great blessing to us, and as a result we have set our faces more resolutely toward the tasks to which we have been called.

E. S. LEWIS.

Do you know just what is meant by the statement that Theodore Roosevelt won the "Peace Prize" in 1906? Dorothy Dudley Leal will explain this and much more of interest in an article in the July St. Nicholas telling of the origin and founder of these prizes.

In prayer it is better to have a heart without words than words without a heart.—Bunyan.

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Seashore Campground

Attractions for the Season 1913

June 25 — DIVINITY SCHOOL — to July 3

The Seashore Divinity School offers expert training to the undergraduates of the Alabama, Mississippi, and Louisiana Conferences in the Conference courses of study. Examinations passed here are approved by the Conferences of the above States. Bishop Candler and Dr. Cope are the leading speakers for this year. Write to Rev. Roht. Selby, Brookhaven, Miss., for particulars.

July 9 — THE CAMP MEETING — to July 16.

Ministers will be furnished free entertainment. Let the preachers rally and bring some of their best people to this year's meeting. Good preaching and singing. Speakers will be announced later. Write R. G. Price, Biloxi, Miss., for particulars.

KINDERGARTEN SCHOOL.

For the benefit of patrons spending the summer on the ground, Miss Ethel Kirkwood, a kindergarten expert, will conduct a school during the summer. Write Miss Ethel Kirkwood, New Orleans, for terms.

SEASHORE CAMPGROUND SCHOOL

opens its second session Sept. 10. Visit the commodious building on the grounds, and interview President H. W. Van Hook while there this summer.

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Board and lodging on the grounds at from \$7 to \$10 per week. Excellent facilities for bathing, boating, sailing, fishing, scenic car riding, and other amusements at hand. Special rates on railroads.

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OUR FATHER'S LITTLE ONES.

About nineteen hundred years ago, when the greatest of all conferences was held in Heaven and it was decided to send Jesus to earth, we think that that paramount mission, with its coming years of sorrow, must have been greatly enhanced by the presence of little children.

In July, 1912 years after our Lord's advent, there came to the home of Brother and Sister E. L. Alford at Pachuta, Miss., two bright and lovely babies—Mary and Elizabeth, as they were called—who by their affability and sweetness entwined themselves about the hearts of the family and their friends. We saw them in the parsonage where, what was then, our beloved pastor and his wife resided, the day previous to their departure for another charge, and never shall we forget the picture presented by these little ones whose influence was so indelibly imprinted upon those with whom they came in contact. The sweet reminiscences of these infant lives shall ever inspire us to brighter and better hopes.

But after removing to Anguilla, they became victims of an epidemic among the children—due to the overflow—and little Mary was sick only ten days. Elizabeth was taken violently ill later and struggled four short days when each was released from the small earthly tenement and borne hence to perpetually radiate gladness in the Paradise of God. The little bodies were carried to Magnolia, Miss., for interment and there, beside two precious darlings gone before, they were put to sleep underneath a flower-covered mound.

We are unable to fully sympathize with the sorrowing loved ones, but let us be glad that the dangers in the paths their little feet would have trodden have now been avoided, and rejoice with the Angels around the throne that God was permitted to take back his own. Let us offer a prayer for the bereaved hearts left back here, and commit them to Him "who standeth behind the dim unknown, keeping watch over his own." May we each resolve that the crowning of Jesus shall never take place till we, with Mary and Elizabeth, are there taking part in the coronation.

BESSIE B. HARDEE.

June 9, 1913.

CHILDREN MENTALLY HANDICAPPED.

Children of arrested mental development, commonly known as feeble minded, carry a handicap which make it impossible for them to keep pace with normal children in the race of the public school-room. Their minds move very slowly and unless coached by teachers who have made a life's study of their defects, soon balk and remain at a stand-still.

For the mentally defective child special methods and specially trained teachers are absolutely essential, and these should be under the constant direction of a medical specialist who understands the mental and physical defects of this class of patients.

Parents and guardians who bear the responsibility of providing for the education and training of such a child would do well to write for a copy of the annual catalogue of the Stewart Home and School, a private institution for the care and training of such cases. Address the Superintendent, Dr. John P. Stewart, Box 19, Farmdale, Ky.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Third Round.
Ponchatoula, at Huff's Chapel Aug. 1, 2
Preaching at Springfield and Ponchatoula Aug. 3,
Hammond 8 p.m. Wed. Aug. 6,

Pine Grove, at Pipkin's Chapel Fri. Aug. 8,
Preaching at Pine Grove on Thursday night Aug. 7,
St. Helena, at Wesley's Chapel Aug. 9, 10
Bluff Creek Camp Meeting Aug. 15, 25
East Feliciana, at Camp Ground Sat. Aug. 16,
Tickfaw, at Cooper's Chapel Sat. Aug. 23,
Amite City Aug. 24, 25
Mt. Hermon, at Mt. Hermon Aug. 30, 31
Franklinton, at Fisher's Chapel Aug. 31, Sept. 1
Kentwood, at Pine Ridge Sept. 6,
Preaching at Kentwood Sept. 7,
All officials are respectfully requested to attend.

WM. H. COLEMAN, P. E.

MISSISSIPPI CONFERENCE.

Seashore District—Third Round.
(In Part.)

Howison and Saucier, at Wortham June 20,
Gulfport, First Church, Sunday, a. m. June 22,
Biloxi, Main St., p. m. June 22,
Long Beach, Monday June 23,
Twenty-ninth St. and Lyman, at Nugent July 4,
Moss Point July 5, 6
McHenry and Wiggins, at Wiggins July 7,
Lumberton July 20, 21
Columbia July 26, 27
Hub and Oakvale, at Hathorn July 28,
Brooklyn and Bond, at Maxie July 29,

A special sermon on Christian Education should be preached in all our churches during the vacation season. Pastors are reminded that the Camp Meeting includes the second Sunday of July, beginning on Wednesday before. Please announce it in all the churches, with a request that all who can will attend. W. H. HUNTLEY.

Newton Dist.—Third Round.

Rose Hill, at Paulding Fri. July 11,
Pachuta, at McGowans July 12, 13
Laurel, Sixth St. Sat. July 18,
Laurel, Second Ave. Sun. July 19,
Laurel, Fifth Ave., Sun. and Mon. July 19, 20
Loun, at Cedar Grove, Sat. and Sun. July 26, 27
Shiloh, at Clear Creek, Thurs. July 31,
Morton & Pelahatchie, at Forkville Aug. 2, 3
Bay Springs, at Raleigh Aug. 9, 10
Homewood, at Fri. Aug. 15,
Trenton, at Burns Aug. 16, 17
Pearl, at Henry C. Fri. and Sun. Aug. 22, 24
McDonald, at Stallo, Mon. to Sun. Aug. 25, 31
Philadelphia Fri. Sept. 5,
Neshoba, at North Bend Sept. 6, 7
Lake, at Eureka Wed. Sept. 10,
Forest, at Thurs. Sept. 11,
Decatur and Union, at Good Hope Sept. 13, 14
Hickory and Chnny, at Wed. Sept. 17,
Meehan, at Thurs. Sept. 18,
Carthage, at Sept. 20, 21
Walnut Grove, at Mon. Sept. 22,
Newton and Montrose, at M. Thurs. Sept. 25,

We shall expect that the committees appointed to examine Church Registers and Church Conference Records will be ready to answer Ques. 23 with full and carefully prepared written reports. While the law does not literally require written reports, yet the spirit of the law cannot be met otherwise—besides a written report will greatly aid your Secretary and please your presiding elder.

I sincerely trust that no congregation will fail to have its Children's Day even if there is no Sunday school. I beg that the pastors see to it that the children be nowhere robbed of

their sacred right to a Children's Day. Hold some sort of a Children's Day service at every Church!
H. WALTER FEATHERSTUN, P. E.

Hattiesburg Dist.—Third Round.

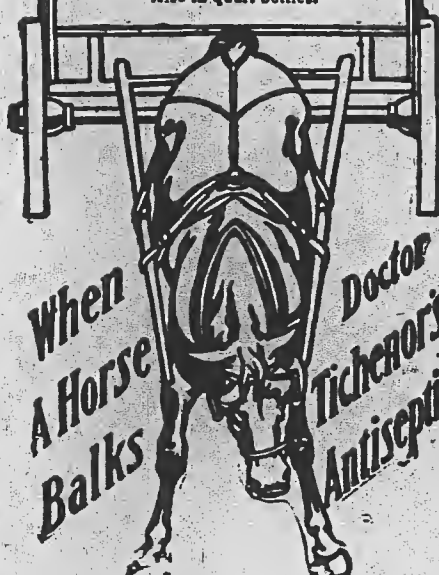
Broad Street, at Bonhomie June 15, 16
New Augusta, at Batson June 21,
Magee June 22, 23
Court Street June 24,
Main Street June 25,
Seminary, at Bethel June 28, 29
Eastabuchie, at Pleasant Ridge June 29, 30
Lucedale, at Shipman July 5, 6
District Conference, at Mt. Olive July 8, 11
Prentiss, at Mt. Zion July 12, 13
Richton July 19, 20
Ellisville, at Ovet July 20, 21
Collins, at Williamsburg July 23,
Summerland, at Hinton July 26, 27
Sumrall, at Good Hope July 29,
Mt. Olive, at Oakvale July 30,
Oloh, at East Columbia Aug. 2, 3
Purvis, at Dearman Aug. 4,
Leakesville, at Clark's Chapel Aug. 10, 11
Vossburg and Heidelberg, at Phila. Aug. 16, 17
Eucutta, at Boyle's Chapel Aug. 19,
Silver Creek, at New Hebron Aug. 23, 24
Taylorsville, at Oakohay Aug. 30, 31
McLain, at Cross Roads Sept. 6, 7
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Whitworth College.

A LETTER FROM DR. DU BOSE

On revisiting Whitworth College, my surprise has been great and my delight genuine. First, I have been struck by the marked material improvements seen on the campus. The fine residence of the President, the spacious, classic and well-appointed auditorium, are special features of this improvement, and would do credit to institutions far more richly endowed than Whitworth. The large and refined audiences which, added to the student body, filled the new auditorium impressed me as being one of the evident signs of the school's wider and abiding influence upon the commonwealth.

I have also had opportunity to see some demonstrations of the class and department work done in the College. These have given me the confidence that the Faculty has been well chosen, and that its members are personally efficient, alert and zealously faithful in the instruction given. The academic and language work, the music and art directory, have all seemed to be worthy of a generous commendation. The presidency of Dr. Cooper has, as to its diligence, firmness and far-sightedness, passed into a proverb. It is to his personal and official direction that happy advances of recent years are due.

As an ex-Mississippian, and one to whose heart Mississippi and its Christian education are ever dear, I heartily commend Whitworth to parents who have daughters to educate.

H. M. DU BOSE.

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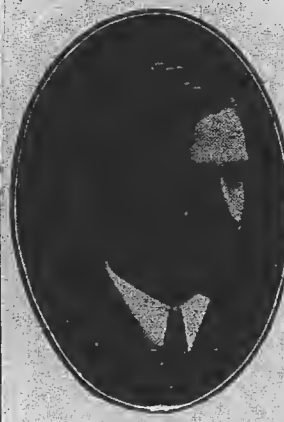
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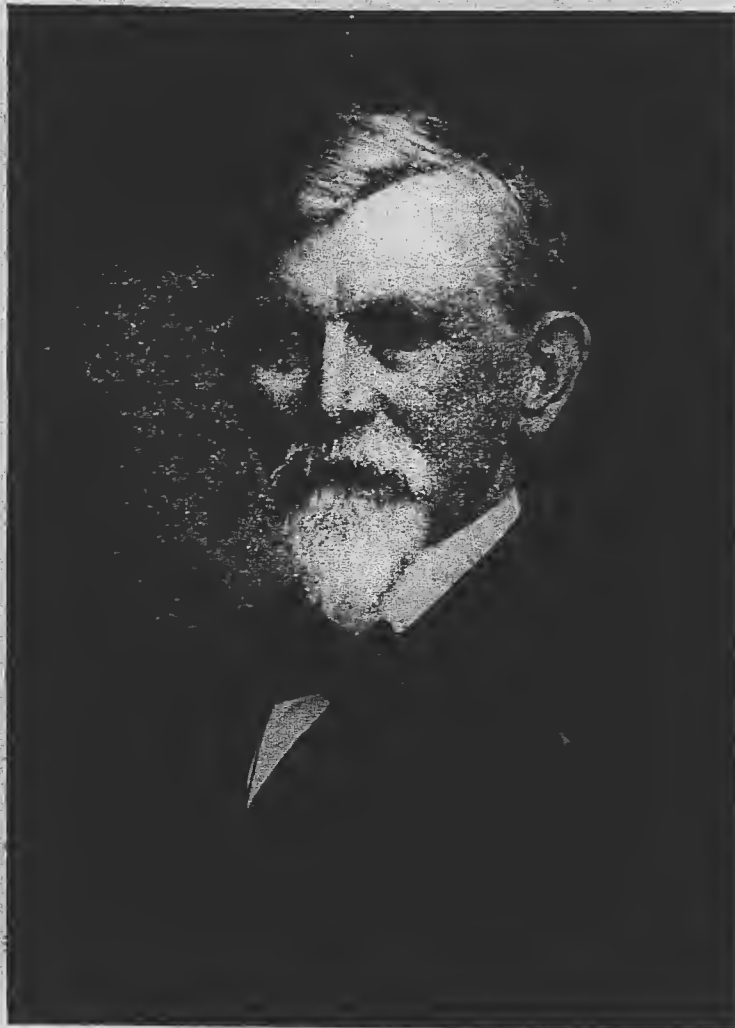
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The annuitants not only have a regular income, but they can rejoice in knowing that their money is invested in a work which is dear to all Christians and very dear to our Lord. It will be in use daily in extending the kingdom, in giving the gospel to those who have it not, in regenerating the life of individuals, and in transforming the life of nations.

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MAJOR R. W. MILLSAPS, OF JACKSON, MISS.

Whose donations to Millsaps College aggregate nearly a half-million dollars. He celebrated his eightieth birthday on May 30, but is yet physically vigorous, and has lost none of his remarkable mentality.

EATON ROUGE DISTRICT CONFERENCE.

The eighteenth session of the Baton Rouge District Conference met at Wilson, La., June 5. Rev. J. D. Harper preached the opening sermon on Wednesday night. Brother Harper is the oldest preacher of the District; hence his sermon for that reason, as well as for others, was much appreciated by the younger brethren. Brother Harper is very optimistic as to the outlook for the Church, and he puts to shame any young man who has decided that the Church is rapidly going to the "bad."

On Thursday morning the Conference was formally opened. Rev. W. H. Coleman, our presiding elder, made a very inspiring address to the Conference. Brother Coleman's utterance, along with his previous work among us, has brought about a more hopeful spirit among the brethren of the District, and we are all now looking for greater and better things in our territory.

The point of special interest was the large attendance of laymen and Sunday school superintendents. There were thirteen of the latter present. Nor was the Conference lacking in the attendance of visitors from other parts. Among these were Rev. P. O. Lowrey, our Sunday school missionary; Rev. P. H. Fontaine, manager of our Orphanage; Rev. Ira D. Robertson, of the Mississippi Conference; Rev. C. B. Carter, presiding elder of the Ruston District, and Brother C. Girard, a representative of the Anti-Saloon League.

The Conference authorized the District Board of Trustees to sell the parsonage at Hammond and a new one will likely be bought at Baton Rouge. A resolution was passed endorsing Brother R. H. Wynn's election to the Presidency of Centenary College. Brothers J. R. Abels, W. B. Rounds, W. H. Underwood, and W. E. Morgan were elected lay delegates to the Annual Conference. Brothers F. H. Holden and O. E. Townsend were elected alternates.

John Elijah Methvin and Joseph

Milegan were licensed to preach. Rev. W. T. Currie was received as a local preacher, and was voted to recommend to the Annual Conference the recognition of his orders.

Missions, Sunday School Work, Church Extension, the Orphanage, and the Divinity School were duly emphasized as far as the time would permit. Two special meetings were held by the laymen for the purpose of planning some improvements in the financial condition of the District.

Rev. F. N. Sweeney, the host of the Conference, did his part nobly, and left Wilson with a warm place in their hearts for Brother Sweeney and his good people. R. S. WALTON, Secretary.

MARRIAGES.

At Liberty church near Gin, Miss., on Feb. 23, 1913, by Rev. Algie Oliver, Mr. TOM MOSELEY and Miss LUVENER TYNER.

At the Presbyterian church in Matherville, Miss., by Rev. Algie Oliver, on June 8, 1913, Mr. EARL F. PALMER, of Laurel, Miss., and Miss EDITH HELTON.

At the home of the bride's father, in McNeill, Miss., on May 25, 1913, by Rev. H. P. Lewis, Jr., Mr. J. M. WHITE and Miss MAGGIE LIVING.

At the home of H. C. Zuber, in McNeill, Miss., on May 25, 1913, by Rev. H. P. Lewis, Jr., Mr. EARL BANKS and Miss ADA HENLY.

At the Methodist parsonage, in Carriere, Miss., on June 8, 1913, by Rev. H. P. Lewis, Jr., Mr. EDWARD WALKER and Miss MARGARET GREEN.

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Memphis Conference Female Institute.

The following is the list of officers and faculty for the ensuing year:

Henry G. Hawkins, (A. B. University of Alabama), president, Bible and French.

Katherine Mitchell, (A. B. Martha Washington College), presiding teacher, Latin and History.

Nellie L. McNutt, (A. B. Goucher College), Mathematics and Science.

Jennie B. Rousseau, (A. B. Liberty College, post graduate student of Goucher College and University of Chicago), English and Latin.

Mary Sam Jenkins, (M. E. L. Memphis Conference Female Institute), Principal Academic Department.

Sarah H. Rogers, (A. B. Memphis Conference Female Institute), Primary Department.

Amy Lee Carter, (M. E. L. Memphis Conference Female Institute), Assistant in Academic and Primary Departments.

Maud Mary Gutz Conservatory, pupil of Mandoline Presser and Theul Burnham, Paris, France, History of Music, Harmony, Piano.

Carrie Chapel Lewis (pupil of Clara Baur, Cincinnati Conservatory, and of Vannini, Florence, Italy), Voice and Piano.

Mrs. J. T. Barbee, Violin. To be supplied: supervisor and piano assistant.

Mrs. Dan C. Caldwell (New York School of Design; pupil of Aulich, etc.), Drawing, Painting, Tapestry, China Painting, etc.

Ethel Mae King (Chicago College, Emerson School of Oratory), Expression and Physical Culture.

Angie Steele, tutress in stenography. Hazel June Ikerd (Port Gibson Female College), Secretary.

Miss Ena Williams, Domestic Department.

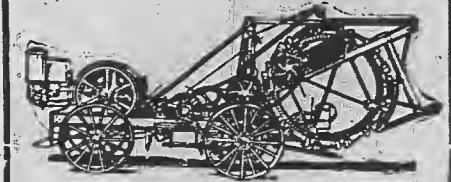
Mrs. Evra Phillips, assistant in Domestic Department.

Mrs. Annie Galloway Hawkins (M. E. L. Whitworth College), lady principal.

Mrs. Mary L. Gibson, sewing, dress-making.

Next session opens September 17, 1913. For catalogue, address Memphis Conference Female Institute, Jackson, Tenn.

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Woman's Missionary Work

Edited by Mrs. R. F. Harrell, Centerville, Miss.
Conference Press Superintendents:

Louisiana Mrs. A. C. McKinney, Ruston, La.
Mississippi Mrs. J. L. Neill, Hattiesburg, Miss.
North Mississippi Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

"When we think of how long and how loud we have prayed for the doors of the heathen world to be opened, what will happen if we do not now rise up and enter the great doors of opportunity which Providence has opened before us?"

GENERAL MISSIONARY CONFERENCE

Lake Junaluska, N. C.,
June 25-29, 1913.

A brief statement of the origin and development of the Southern Assembly will perhaps not be amiss just now. During the first General Laymen's Conference held at Chattanooga in April, 1908, the following was adopted: "Resolved, That it is the sense of this Conference that it would be well for the Methodist Episcopal Church, South, to have a great Assembly Ground on the order of Northfield, Mass., for the gathering together of our forces at stated times, and that such grounds should be so located and so improved as to make them suitable for the various Conferences of our Church when desirable to hold them there, and for Bible Institutes and such other organizations for the help of the preachers and laymen and the general upbuilding of the Church and her forces as may be decided upon in our onward movement for the evangelization of the world."

In order to carry out this resolution a committee was appointed to select a suitable location. This has been done, and one of the most beautiful spots in the Land of the Sky has been selected, laid off into lots which have been offered for sale, and the property is being rapidly improved and developed. Provision has been made to keep the controlling interest always in the hands of members of the Southern Methodist Church. At this great assembly will be present Bishops, men of international reputation, ministers, laymen, and women from every section of our Church. Its scope is far-reaching, including all branches of missionary activity.

MESSAGE FROM SECOND VICE PRESIDENT.

North Mississippi Conference.
The Conference Second Vice President, Miss Lillie Louise Hartwell of Water Valley sends greeting to the young people of her Conference. She says: "Our pledge this year is \$1000—\$800 for the Foreign Department, and \$200 for the Home Department. The money for the Foreign Department is to be used for the McTyeire School, Shanghai, China, and also for the school in Rio de Janeiro, Brazil. In the Home Department the pledge goes to the Laredo, Texas, school for Mexicans. The Foreign Department gave \$900 last year on the pledge. Let us go forward with loyalty to Christ. 'Attempt great things for God; expect great things from God.'"

An Omission.

Mr. A. M. De Moss of Vicksburg, Miss., calls attention to the fact that we omitted a part of our missionary creed when it appeared in the Advocate of May 15. She writes: "We say, 'We believe in God the father and his son Jesus Christ,' and omit our belief in the Holy Ghost." Mrs. De Moss quotes Eph. 4:30 and John 14:26, and then asks, "Can we afford to leave out this part of our Missionary Creed as unimportant?"

We regret this omission, but publishes the creed as it appeared in Mrs. Edmund F. Cook's little book of Plans and Suggestions for leaders of Young People's Missionary Societies.

The Great Experiment in China.
"The World's Work" for June, 1913,

contains a pertinent article under the above heading. The great political transformation in China has furnished a theme for Bishops, missionaries, and men of international reputation—all deeply interested in world-wide missions. It is well sometimes to stop and gain the viewpoint of those who are not so vitally interested in our great work. For this purpose we have made copious extracts from the article in question:

"Seven hundred earnest men of mature years, nearly all of them dressed in European fashion, met recently in Peking and with simple and solemn ceremony opened the first Chinese Parliament, thus making the oldest nation in the world into the youngest republic. They were elected by 40 million voters to begin a new era in the government of 400 million people. With this Parliament begins popular government upon a larger scale than has ever been tried in the history of the world. Our population is about one-fourth that of China. No other republic approaches China in population even so closely as this. As an indication of the spirit with which the great task is being undertaken, the Government appealed to all the Christian churches in China to set aside a certain day for prayer for the success of the new regime.

"The twenty-two Provinces of China are nearly as autonomous as our States were before the adoption of the Constitution. These Provinces collect tariff dues upon goods passing from one to another. They are not used to acting in co-operation; and even in their relations to the former Imperial Government at Peking they often showed a feeling of independence. To clothe the central government with power and credit is the immediate task before the framers of the new Constitution. The foundation upon which they can build is (as it was with us a century and a quarter ago) the knowledge and practice of local self-government. It is now, and has been for centuries, a fundamental part of Chinese life. This, and the inherent ability of the Chinese in agriculture and commerce, is a solid ground work for an effective national government.

"On the other hand, the new leaders of China have even more difficulties to overcome than the framers of our Constitution had. They have a much greater territory and a much larger population to govern, and the means of communication in China are still woefully inadequate. To make China a governable republic there is need of a common language and efficient communication—a public school system, wagon roads, railroads, telegraphs, telephones, and newspapers. Until these things come through the slow processes of educating a people, the machinery of government will be clogged by ignorance and prejudice.

"In the meanwhile, the immediate problems would be critical even for a people long practiced in the use of the machinery of democratic government. The Manchu Government derived its revenue from what practically amounted to tribute money from the Provinces. For the conduct of the multitudinous affairs of a modern government, this tribute money is pitifully inadequate. The country's greatest source of revenue, the tariff, is used chiefly for the benefit of foreign nations. The immediate problems before the Republic are to get control of its finances; to get an adequate source of revenue, so that it will not be subject to the demands of the money-lending countries; and to build up an army and navy that will

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The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

The "Tammany system" in politics is worked by putting every voter's name on a card and having him visited regularly until all hope is gone or he is enrolled as a supporter of the ticket, and he is never considered safe until three men separately report him so. If politicians so minutely organize and so persistently work to secure a voter, should not we be as wise in planning and as eager in seeking to enlist people in the study of the Holy Bible, the entrance of whose truths "giveth light"? Or are "the children of this world" still to be "wiser in their generation than the children of light?"

Some months ago Mrs. B. E. Eskridge, the Secretary of the Baton Rouge District Woman's Missionary Society, organized an auxiliary of her Society at Olive Branch on the East Feliciana Circuit, with "circles" for each appointment on the charge. This auxiliary has resulted in the organization of a Sunday school which has already observed Children's Day, and promises other good to the church life of the circuit. Thus does one line of mission work help another line of church activity. Mrs. Eskridge has recently been elected chairman of the Missionary and Sunday School Extension Department of the West Baton Rouge District Sunday School Conference.

Recently the Boy Scouts of the First Methodist Church of Baton Rouge, numbering twenty-four, had a track meet with the Scouts of the First Presbyterian Church and won in every contest except the basket ball game, and tied on that. They say that they will win in this also when the tie is played off. Wm. Drake, Jr., the pastor's son, won in the mile race. Good for Methodist boys and for a preacher's son! This team work and ambition for the mastery are both divine instincts that need development, and when carried to the logical end will result in loyal church members and overcomers in the Christian race.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

All Adult Classes should purchase and read the full Reading Course for Adult Classes for 1913. Dr. Bulla has issued an interesting and instructive leaflet along this line and will gladly send it for the asking.

Rev. W. R. Williams, of Mt. Pleasant, sends in the encouraging news that he has succeeded in getting fine Sunday schools in all four of his churches, and that he is planning a fine Sunday school rally for the middle of July.

Do not be afraid, but be eager to teach your Sunday school class out of doors these sultry summer days, especially if your class quarters seem crowded and uncomfortable. There may come a great illumination from such a change, if handled properly.

Supt. L. P. Fain, of Pine Valley, writes that his school is doing better work. The Pine Valley school is 14 miles from a railroad and is composed largely of farmers who are necessarily busy at this time. Mr. Fain is preparing to celebrate Children's Day in July.

Here are some good general Sunday school books: "Sunday School Problems," by Amos R. Wells; "The Blackboard in Sunday School," by H. T. Bailey; "The Teacher, the Child, and the Book," by A. F. Schaeffer; "The Adult Class," by W. C. Pearce; "Ways of Working," by A. F. Schaeffer; and "The Modern Sunday School in Principle and Practice," by Henry F. Cope.

Some Sunday schools find that it helps their attendance and also increases their membership to have a specially appointed "Membership Visitor," who

selects her own committee and visits all the absentees for one month, or all the summer, as the case may be. The lists are handed her by the secretary at the close of Sunday school, and she makes her report the following Sabbath. Try it and observe the results.

The Pocket Testament League celebrated its second birthday on May 12. In two years the League has established itself in 734 centers; 48,239 duplicate membership cards have been received; and 70 per cent of the signers have been under 25 years of age. Quite a number of Adult and Teen Age Classes have realized what a fine impetus to Bible study this League is and it should be pushed in all such classes.

Very artistic and attractive invitations have been gotten out by the Baraca Class, of the First Methodist Church of Columbus, as an initial step toward securing all the men in the church for the Class. On the second page of this invitation you find these short, crisp but suggestive sentences: "Our present enrollment is forty. There are nearly 200 men in our Church. How many ought we to have? Interesting lectures on the lesson. Good fellowship and pleasant associations. Warm reception and cool room." The following are the officers of the Class: J. I. Sturdivant, teacher; Dr. Joe E. Lacy, president; Jno. A. Lipsey, secretary; Rev. W. W. Woollard, pastor. This class meets in the pastor's study and under his fine leadership really great things will be expected of it.

EMINENT AUTHORITY DEFINES "HABIT-FORMING."

Dr. Mallet, late professor of chemistry at the University of Virginia, was one of the greatest scientists that America has ever produced. He received his Ph. D. degree from the University of Gottingen; his M. D. from the State University of Louisiana; his LL. D. from Princeton, John Hopkins and the University of Pennsylvania. He was honored with the title of Fellow of the Royal Society.

At various times he occupied the chair of chemistry in the University of Alabama, University of Texas, Tulane University, Jefferson Medical College and the University of Virginia, occupying the latter position for nearly forty years.

Testifying as an expert before the Federal Court, Dr. Mallet discussed the caffeine containing beverages (coffee, tea, Coca-Cola, etc.) and stated that his analysis showed that Coca-Cola contains less caffeine than either tea or coffee as ordinarily prepared. He stated further that the use of caffeine or beverages containing caffeine in moderation, is not only not harmful but absolutely beneficial. Dr. Mallet explained why caffeine was not a habit-forming substance and gave the following scientific definition: "In the first place, I think that the habit formed must be a detrimental one and an injurious one, and in the second place, one which becomes so firmly fixed upon a person acquiring it that it is thrown off with great difficulty and with considerable suffering, and in the third place, that the continued exercise of the habit increases the demand for the habit-forming drug.—Adv.

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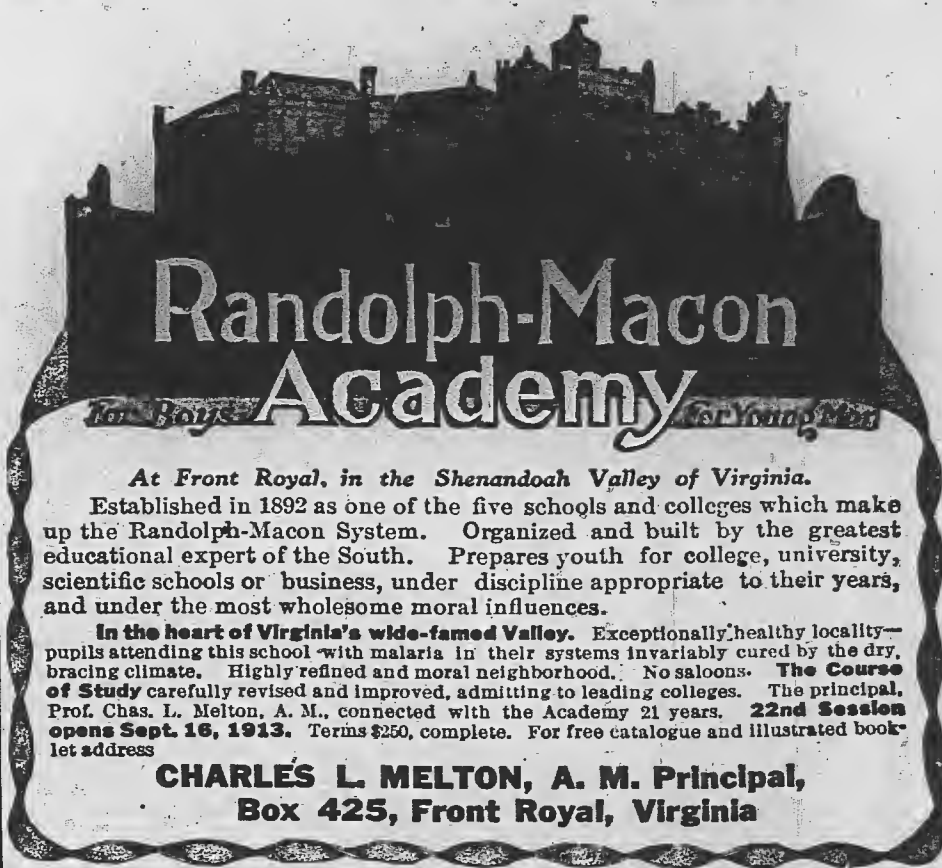
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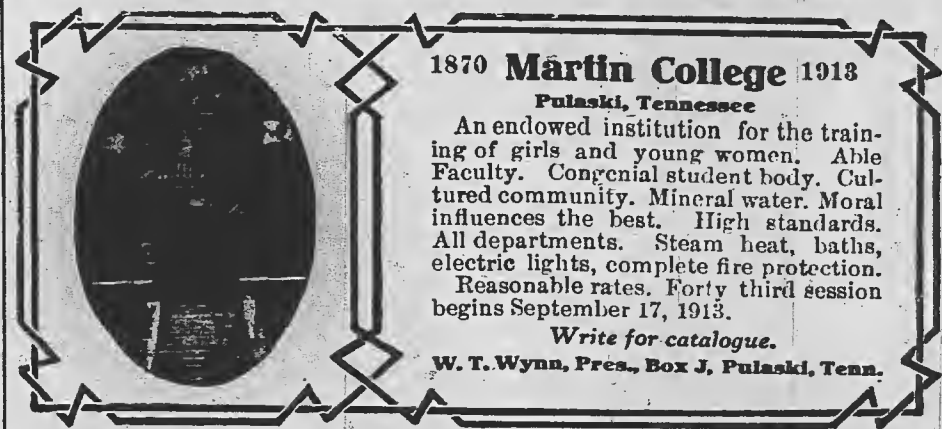
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LAFAYETTE DISTRICT CONFERENCE.

The Lafayette District Conference convened at New Iberia, La., on May 19, with the presiding elder, Rev. R. H. Wynn, in the chair. The attendance was the largest in years, both of preachers and laymen, and there was no desire to go away before adjournment, which spirit has sometimes manifested itself in former years.

The reports were optimistic and showed that all the various interests of the Church were moving forward. The outlook is hopeful; and while this is a difficult field on account of Roman Catholicism, light is beginning to break.

The preaching was ably done by Revs. H. N. Harrison, C. C. Weir, C. D. Atkinson, and L. N. Hoffpauir.

H. Williams, V. A. Mitcheltree, Joe Morgan, and A. P. Holt were elected delegates to the Annual Conference, and R. E. Brumby and W. L. Doss were elected alternates.

The following resolution was passed: "The Conference hereby declares in favor of State-wide prohibition (by legislative enactment) against the manufacture and sale of alcoholic beverages; and to achieve this end we humbly and devoutly invoke the blessing and guidance of Almighty God, and earnestly solicit the active co-operation and united assistance of all good people who recognize and condemn the evils of the liquor traffic."

The District has prospered under the wise and efficient leadership of Rev. R. H. Wynn, and the members of the Conference were loath to give him up. The following resolution was unanimously adopted: "Whereas Rev. R. H. Wynn has been painstaking, faithful, and highly capable in the office of presiding elder of the Lafayette District, and has for the past year and a half administered the weighty affairs of the District with much diligence, ability, and tact; and whereas the Board of Trustees of Centenary College has elected him President of that important institution and he has in obedience to a sense of duty accepted that office;

Therefore, be it Resolved by the members of the Lafayette District Conference, That we invoke God's richest blessing upon Brother Wynn in his new field of work, and that, while we are profoundly sorry to lose him from this District, we confidently trust that the Divine Head of the Church will raise up a true successor who will worthily and capably continue the able administration of the retiring incumbent, who is universally loved and trusted throughout the District which he has so nobly served.

"Be it further Resolved, That in the administration of his new office as President of Centenary College, we pledge to him our prayers, and support."

A petition to the Bishop requesting that Brother Wynn be continued as presiding elder, in addition to his duties as President, was privately circulated and signed by all of the preachers. He has given complete satisfaction and leaves the District beloved by all, and followed by many prayers for his future usefulness.

M. C. HOLT, Secretary.

MONROE DISTRICT CONFERENCE.

The Monroe District Conference was held at Bastrop, La., June 3-5.

Rev. Wm. Schuhle presided with dignity, grace and authority. The business of the conference moved forward to completion without a word of discord or a note of discouragement. The pastors have all been hard at it, and the laymen co-operative and responsive to the lead of their pastors in the work of the Church.

Much has been accomplished up to the present, and larger and more extensive plans of operation inaugurated for the summer campaign. Brother Schuhle and his co-laborers in the District are confidently expecting great results and an advancement along all lines over last year.

The Conference was well attended by pastors and laymen. Bastrop proved to be an ideal place to hold a

conference, so much so, that every preacher and delegate was confident that he had the best host, and the most delightful home—and it was so. Brother Fox, the Conference host, deserves and has the love and respect of his brethren for his unselfish and untiring efforts in behalf of the comfort and convenience of the members of the Conference.

Every interest of the Church was well presented and represented. The Conference was delighted to have with them Brothers A. W. Turner, Supt. Anti-Saloon League; H. P. Fontaine, Sup't of the Orphanage, and P. O. Lowrey, our well known Sunday school man. These brethren are in their respective work heart and soul; and left a fine impression on the Conference.

The New Orleans Christian Advocate was well represented by Rev. A. I. Townsley, and the Conference responded with a strong resolution, commending the editorial work of Dr.

Meek and the mechanical work and management of the publisher. It was insisted that an urgent effort be made to extend the circulation of the paper.

The Sea Shore Divinity School was highly commended, and plans put on foot to insure a goodly attendance from the District. Brothers Miller, Ledbetter and Schuhle spoke at length of the work and importance of the school to the delight of the Conference.

Brothers W. L. Calhoun, R. O. Randle, J. T. Shell, and Dr. R. B. Leavell were elected lay delegates to the Annual Conference; and Brothers W. S. B. Colvin and W. R. Baker were elected alternates.

The material advancement of the District has been marked by a general improvement in the work and the building of churches and parsonages and other enterprises.

Centenary and Mansfield Colleges came in for their meed of praise and commendation, and the response of

the Conference bespeaks the hearty co-operation of the brethren with the Presidents of these institutions, in the furtherance of our educational work, and in the widening of their influence by bringing a greater number of our people into touch with them, and thus insuring a larger student body for the future.

S. S. BOGAN, Sec'y.
Winsboro, La., June 11, 1913.

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NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 60—No. 26.

"Prove All Things: Hold Fast That which is Good."

Whole No. 2992.

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, JUNE 26, 1913.

CHAS. O. CHALMERS, Publisher.

THE CARNEGIE-KIRKLAND TRANSACTION.

We give below the most salient facts of the Carnegie-Kirkland deal relating to the Medical Department of Vanderbilt University as they have appeared in the secular press. This attempted transaction deserves the careful attention of every true and loyal Southern Methodist.

Their Published Correspondence.

"May 1, 1913—Andrew Carnegie, Esq., New York, N. Y.—My Dear Sir: The executive committee of the board of trust of Vanderbilt University, which is charged with the duty of looking after all the interests of the university when the whole board is not in annual session, held a meeting to-day to consider the needs and work of the medical department. As a result of our action, we beg to invite your attention to the opportunity which we believe now exists to establish in Nashville upon a firm foundation a medical school of modern type and of high standards. In calling your attention to this matter we are in part influenced by the epoch-making work of the Carnegie foundation in promoting medical education. A few years ago there were three weak and struggling medical schools in this city. After the work of the Carnegie foundation was made public we succeeded in reducing the number to one combined school, which was and became the medical department of Vanderbilt University. By the most earnest exertions an excellent site of sixteen acres and some good buildings have been procured, good standards introduced, and a sum of money secured which has taxed every resource of those interested in medical education in this city.

"Meanwhile, it has been made evident to disinterested observers that the establishment of a well-equipped medical school at this central city of the south, attached to one of the most active of American universities, would be a most helpful aid to the development of this whole region.

"As the trustees of the university, finding ourselves unable to develop this great work on account of lack of means, we venture to suggest this field as one worthy of your consideration and philanthropy. No gift for medical education in this whole region has ever been made of a magnitude comparable with the demands of modern medicine. No one can estimate the benefit such a gift would bring to the south and to the whole nation.

"Our present site is admirable and affords room for hospitals and other medical buildings. Our present buildings are in good repair and furnish lecture rooms, but are insufficient in the matter of laboratories. To place the medical school upon a permanent basis two additions are now essential:

"First, modern scientific laboratories.

"Secondly, an endowment.

"To place the medical school at this time upon a permanent basis will require \$1,000,000. Of this amount, not more than \$200,000 should be spent in the erection and equipment of laboratories. The remainder should all be used for endowment.

"We beg to express the hope that in your far-

reaching plans for the betterment of American civilization you may see your way clear to make such a gift. In case this matter should receive your favorable consideration, we suggest the following method of administration for the school:

"First—The trustees of the university shall select or appoint for the management of the medical school a governing board of seven members. The chancellor of the university shall be the chairman of the board, and three of its members shall be men of recognized standing in medical education or medical science. All the members of this board shall be chosen without regard to denominational considerations, and solely because of fitness for the service desired.

"Second—The teachers in the school shall be chosen from the best men obtainable, the professorships to be filled as far as practicable by men who are primarily teachers rather than practitioners.

"In presenting this matter to your attention we feel that we are dealing not with a local educational enterprise only but with one destined to affect profoundly the ideals and standards of this whole region. Such a gift would be a noble contribution to that spirit of Americanism which knows no boundary of section or state.

"In the event of this gift, we hope that the president of the Carnegie Foundation may be induced to serve as a member of the governing board of the medical school.

Very respectfully yours,

"J. H. KIRKLAND,

"Secretary of the Executive Committee of the Trustees and Chancellor of the University."

To this communication Mr. Carnegie replied as follows:

"Carnegie Corporation of New York,

576 Fifth Avenue, New York.

Dr. J. H. Kirkland, Secretary Executive Committee Trustees Vanderbilt University, Nashville, Tenn.

"My Dear Sir: I have given careful consideration to your letter of May 1, written on behalf of the trustees of Vanderbilt University, inviting me to contribute a million dollars for the establishment upon a sound foundation of a medical school of modern type in the south. After consultation with those familiar with medical education of this country I am convinced that the sum of money you mention could be wisely devoted to a medical school in Nashville. I approve thoroughly your suggestion that this gift be conditioned on the appointment of a small board of seven persons to govern the medical school, who shall be chosen absolutely without reference to denominational considerations and purely upon the ground of fitness for their duties.

"There is, however, one factor in your university situation which leaves the policy for the future in doubt. A suit is now before the courts to test the question whether the university shall be governed by an independent self-perpetuating board as at present, or whether the trustees shall be chosen by the representatives of the Methodist Episcopal Church, South, with which denomination the university has been since its beginning in sympathetic relations. Should the trustees

finally receive an adverse verdict, I understand that the university will then be under distinctive denominational control. This result would seem to be unfortunate for the future progress and well-being of the institution. I do not believe that it is wise for any sect to control educational institutions such as universities, whether the organization be a Methodist conference, or a Presbyterian assembly, or a Catholic order.

"For this reason, therefore, while I am anxious to make this gift, which would be of high value to the whole south, I hesitate to do so until the question of denominational control has been settled by the courts.

"I make the following proposition for your consideration: I will furnish the \$200,000 cash now needed for the laboratories, and the remaining \$800,000 shall remain in the custody of the Carnegie corporation in New York—interest at 4 per cent to be paid to the university for the use of the medical school until such time as the question of denominational control has been settled by the court of last resort, its final disposition to be then determined. Should this proposition be satisfactory to your board of trustees, I understand that the conditions agreed to in your letter of May 1, as to the size and constitution of the governing board of the medical school and the character of the school itself are also conditions of this gift.

"The objection to denominational control of colleges and universities is not due to lack of sympathy with religion. It lies in the fact that such control by a single denomination rarely means religious development, but nearly always means that both education and religion are subordinated to the interests of the particular organization which is in control. I welcome, rather, all Christian sects, believing with Matthew Arnold, whom I am proud to recall as my friend:

Children of men! the unseen Power, whose eye
Forever doth accompany mankind,
Hath looked on no religion scornfully
That man did ever find.

"Which has not taught weak wills how much they can?

Which has not fallen on the dry heart like rain?
Which has not cried to a sunk, self-weary man,
"Thou must be born again?"

As a true friend of the south,

Sincerely yours,
ANDREW CARNEGIE."

PROTEST OF THE MINORITY OF THE BOARD OF TRUST.

When the Board of Trust of Vanderbilt University met in Nashville last week and proceeded to consummate this deal in accordance with the terms agreed upon by Mr. Carnegie and Chancellor Kirkland, a strong objection was made by four members of that body. The following is their statement in regard to the matter:

The protest of certain members of the Vanderbilt Board of Trust against the action of the board in accepting the conditional offer by An-

drew Carnegie of one million dollars to the medical department is as follows:

"The undersigned members of the Board of Trust of Vanderbilt University take occasion to state upon the records of this Board their protest and objections to the action of the Board in approving the act of the Executive Committee in its correspondence with Mr. Andrew Carnegie touching a proposed gift by him of one million dollars for establishment on a sound foundation of a medical school of modern type in the South. We had heard rumors of and had seen newspaper references to such correspondence, and although one of our number had requested a copy of it before the Board met this day, such request was refused. Nor did we know what the terms of the proposed gift were until they were read to-day before this Board. Thereupon we requested that action on the proposition be deferred until we had had an opportunity to consider it carefully. This request was as follows:

"R. W. Millsaps—I move that final action not be taken at this meeting on the proposition of Carnegie to donate one million dollars to the medical department of Vanderbilt University and that Chancellor Kirkland be requested to furnish each member of the Board of Trust with a copy of his letter to Mr. Carnegie or Dr. Pritchett, acting for him, and the reply to same, that trustees may have time to duly consider same."

Motion Rejected.

This motion was rejected.

"We have now carefully considered the correspondence and state at length our objections to the proposition. (Here follows the correspondence between Chancellor Kirkland and Mr. Carnegie printed above, which the protestants proceeded to discuss.)

"Had this proposal been made without condition attached (which proposal we regard for the reasons herein attached, as impossible of acceptance) we should have welcomed the gift. Had Mr. Carnegie been moved in the spirit of that broad philanthropy which characterized Commodore Vanderbilt's gift to this University, and that which characterized as well all the other gifts which have from time to time been made to this University, recognizing it as the institution of the Methodist Episcopal Church, South, we should have joined cheerfully and gratefully in its acceptance and in its use for the purposes indicated.

"But Mr. Carnegie did not see proper to make such an unconditional gift and the Executive Committee, it appears, invited a different plan.

"It must be remembered that the original foundation of this University, the Memphis Resolutions of 1872, provided for establishing a University to include, among others, a medical department. Commodore Vanderbilt made his original and all subsequent donations upon the plan thus outlined, and his gifts, as well as all others up to this time, have been made upon that plan and with that assurance. In pursuance of it, the Medical Department of this University has been established and is now being maintained.

"The property set apart to its use represents at least \$300,000 of these donations. Of this, \$150,000 was given by William K. Vanderbilt and \$150,000 by the General Board of Education. It was also a condition of these several gifts, implied clearly in the language of the Memphis resolutions and in the charter of this corporation, that the management of the Medical Department should be, as all departments are, under the control of a Board of Trust to be selected in accordance with the terms of the charter and of the statutes of the State of Tennessee.

"It is now proposed in this Carnegie gift to separate the control of the Medical Department from the legal authority of the Board of Trust and to commit it to an independent board of seven members to be chosen without regard to denominational consideration.

"Thus it is proposed to give over \$300,000 of this corporation's property and the management and control of one of its departments to another body than this Board. This would be in our opinion (1) a defection of the trust; (2) virtually an alienation of part of the corpus of the University property, and (3) an abdication of the duty devolved upon this Board to manage and control that department of the University.

"Some doubt may be implied from the Executive Committee's letter to Mr. Carnegie as to whether the governing board of the Medical Department is to be subject to the control of this Board, whereby it might be possible for this Board to govern that department at last. But Mr. Carnegie's letter removes that doubt, for he says, explicitly:

Suggestion Approved.

"I approve thoroughly your suggestion that this gift be conditioned upon the appointment of a small board of several persons to govern the medical school, who shall be chosen absolutely without reference to denominational considerations and purely upon the ground of fitness for their duties."

"He then states the pending controversy as to whether the University shall be governed by an independent, self-perpetuating board, or whether

the Trustees shall be chosen by the representatives of the Methodist Episcopal Church, South. He then sets forth his objections to denominational control of Universities, and offers to give \$200,000 for buildings and equipment and \$800,000 conditional endowment, and adds:

"Should this proposition be satisfactory to your Board of Trustees, I understand the conditions agreed to in your letter of May 1 as to size and constitution of the Governing Board of the Medical School and the character of the school itself, are also conditions of this gift."

"Thus it appears to us that whatever may have been the plan in the mind of the Executive Committee, Mr. Carnegie's offer is expressly conditioned upon the Governing Board being an independent body when elected. The fact that certain members of the majority in the course of their remarks upon the motion to approve the action of the Executive Committee, expressed the opinion that the arrangement suggested would not be legally binding on this Board or on the corporation we cannot for one moment consider as an argument, if it be an argument. We are as unwilling to deceive Mr. Carnegie as we are to violate the trust in us as members of this Board.

"There was lately a suit pending in the chancery court of Davidson County, Tenn., wherein the Bishops and certain Trustees of this corporation sued to enjoin the other members of this Board, including the majority who to-day voted on this proposition as well as the undersigned, from electing members of the Board of Trust contrary to the Resolution of the General Conference of the Methodist Episcopal Church, South, held at Asheville, N. C., 1910. That suit was fully prepared and was heard and decided recently by the chancery court. The judgment decreed the relief prayed for by the complainants, holding, among other things, that this Board is not self-perpetuating, but subject to selection by the Methodist Episcopal Church, South. We are unwilling to agree to an arrangement proposing a different mode of government of the University or any of its departments, and solemnly contracting to do so.

"The gift of the proposed endowment of \$800,000 is further conditioned, in effect that the pending appeal from the judgment of the chancery Court, being prosecuted now by certain of the Trustees of this University, be decided adversely to the appellants, and in favor of the Church, that it will then be subject to Mr. Carnegie's further consideration whether it shall become effective. In the meantime we will have given over our Medical Department to an independent board of governors.

"This last mentioned condition appears to us, therefore, to be unfortunately timed by Mr. Carnegie. If Mr. Carnegie had in mind not to give anything to a school controlled by a religious denomination (and such seems from his letter to be his fixed view) he might well have awaited the decision by the Supreme Court before acting at all on the request of the Executive Committee. This consideration is of itself sufficient to justify its instant rejection.

"This action, furthermore, concedes the power of this Board to provide similar independent governors of each of the other departments of this University, contrary to the terms of the charter, the conditions of all previous gifts, the statutes of the State, and the will of the founders and patrons of the University. We are unwilling to enter into such a concession or to treat concerning it.

"We deny the power of this Board to give away the property of the University, or, which is the same thing, to give away its management and control. Nor does it matter whether a consideration is passed. We deny the power of the Board to sell any of the colleges of this University. It was not incorporated to be sold, and it is not for sale—no matter what price may be offered. But in this instance we note that the proffer of one million dollars to the foundation of the Medical Department is not in fact given to the University at all—it is reserved to an independent body to which the University is to give over the Medical Department of the value of more than a quarter of a million dollars. It is not so much a gift to the University, but is a donation by the University.

"In Mr. Carnegie's offer he asserts that a religious body is not competent to govern a University. His belief may be a sufficient ground to justify his making his charitable gifts to undenominational institutions, but the history of the Methodist Church, South, and of all other Churches, is contrary to his opinion. Our own views are also at variance with his. We cannot conscientiously accept his gift coupled with that statement of his views. The University needs money, but not so sorely that it must surrender its own record and deny the history of a century of the Church which founded it, or refuse to continue the struggle for wholesome religious training of its youth, in whatever vocation.

"We regret to find these impossible conditions attached to Mr. Carnegie's proposal. In the main they are not new. We have long known that by surrendering the Church's charge of its educational plants, somebody would willingly adopt them. But we have not heretofore found either

the necessity or moral justification for such an abject surrender, and we protest against it now.

"We do not contest Mr. Carnegie's right to found schools, as many and of as many kinds as his will and means may permit. We have no quarrel with him. We regret that he has not seen his way clear to help this University or our Church. But we respectfully, though firmly, protest against turning our schools over to him or to anybody else.

"R. W. MILLSAPS,
"JNO. R. PEPPER,
"E. B. CHAPPELL,
"W. J. YOUNG."

BISHOP HOSS'S STATEMENT.

To the Tennessean:

"In view of the fact that many partial and misleading statements have appeared in the public prints in regard to Mr. Carnegie's proposed gift to Vanderbilt University, I desire to set out the exact facts in the case, so that the public may be able to form an independent judgment in the premises.

"It is known that the Bishops of the Methodist Episcopal Church, South, acting under the definite instruction of the General Conference, brought suit about three years ago in the Chancery Court of Davidson County against the Trustees of the University to assert and maintain the rights of the Church. This suit, after the most elaborate and exhaustive argument on both sides, was decided wholly in favor of the Church. An appeal was at once taken by the Trustees—a majority of them—to the Supreme Court of the State, and is now pending before that tribunal. It would seem, on even the most casual consideration, to be the part of wisdom to await the result of the suit in that court of last resort before raising new questions. The Bishops have adopted that view and have kept silent on the whole subject.

"Now comes Mr. Carnegie, however, and throws a million dollars into the State against the Church. That this gift, magnificent as it is on the face of it, can have any bearing on the issue of litigation is not possible. The rights of the Church now are exactly what they were before, neither more nor less. No one need doubt that they will be defended to the last extremity. The Church does not solicit nor desire one hair's breadth more than belongs to her under the charter and the Statutes of the State, and she will not be content with one hair's breadth less. The assertion, so often made, that the Trustees are a self-perpetuating body is without the slightest foundation in fact.

Nothing to Sustain.

"There is not a line, nor a word, nor a syllable in the charter to sustain it. The Trustees have recently affirmed it, but that does not make it so. Two judicial tribunals—one ecclesiastical and one civil—have denied it categorically, and the Supreme Court will soon pass on it. I am told that this Court will surely reverse the decision of the Chancellor. How anybody could chance to know that is beyond my comprehension. As a matter of fact, nobody does know it. The Trustees—some of them—imagine that the Court will be favorable to their contention. I imagine that it will not, and my imagination is as good as anybody's.

"The Trustees, very unwisely, as I think, have complicated the whole situation by making a contract with Mr. Carnegie which they cannot fulfill unless they are victorious in the Courts. Was it worth while to take a risk of that sort when, in about six months, everybody could have known definitely what could not be done?

"There are two chief objections to the contract. In the first place, the University does not get a dollar from Mr. Carnegie, but gives away its Medical Department to a new 'governing body' without limitations or restrictions of any character whatever; and on this foundation Mr. Carnegie is to establish a Medical College according to his own views. If this be denied I refer my readers to the appended documents which speak for themselves. (The Bishop refers to the correspondence between Dr. Kirkland and Mr. Carnegie.) Now, if the Trustees can thus give away one of its departments it can likewise give away any other. The action, in the judgment of competent lawyers, is not legal, and will not stand before the courts.

Eliminate Church.

"In the second place, Mr. Carnegie makes no promise to give the \$800,000 endowment unless the Trustees shall succeed in eliminating the Church. Even a blind man can see that. That he has a right to affix whatever conditions he may choose to his donation is certainly true. Legally, his money is his own, and he can do with it as seems good in his own eyes. But it doesn't follow that the Church should agree to be crowded out of her inheritance to make room for him and his peculiar views. His prejudices against denominational education are well known. He has never hesitated to view them. The mere fact that a school is under the patronage and control of a Church, no matter what its other merits may be, makes it persona non grata to him. In his letter to the Trustees, he speaks out openly and vigorously against the Church's influence in education.

That he is a man of great ability in many directions no one will wish to deny; but that he has any expert competency to pass judgment on questions of religion, philosophy and education is by no means certain. There are a good many people still left in the United States who do not dread the influence of the Christian Church in education as much as they do the influence of Mr. Carnegie and his foundations. The mere fact that he controls \$500,000,000, made in one of our protected interest industries, does not prove that he is entitled to leadership in matters that affect the intellectual and moral life of the nation.

"Why the University authorities should have been unwilling to publish all the facts in this case I do not know. For weeks the correspondence with Mr. Carnegie was refused even to the University Trustees, on the assumption, manifestly, that nobody who ventures to dissent from the majority has any right to a voice in the affairs of the University. But things of this sort cannot be hidden. The truth will come out."

"E. E. HOSS."

BISHOP CANDLER ON THE TRANSACTION.

The recently announced gift of \$1,000,000 to the Vanderbilt University, of Nashville, Tenn., by Mr. Andrew Carnegie is, in the opinion of Bishop Candler, not so much a donation to the University as an attempt to "denature the institution."

To a representative of The Journal, Bishop Candler said:

"This loud-heralded gift appears, on close inspection of the terms of the offer, to be no gift at all, but a shrewd attempt to get control of a part of the property of Vanderbilt University in order to set up a Medical School fashioned according to the peculiar ideas of Mr. Carnegie and his educational employees.

"In the first announcement of the so-called gift the essential terms of the gift and the expressions of purpose accompanying it were held back. The request of a member of the Board of Trust, even, who asked to see the papers in the case, was refused. What was contained in the letter of Mr. Carnegie was not known to any one outside an inner circle until last Monday, when the Board of Trust met. The matter was so serious that Major Milisaps, a member of the Board of Trust from Mississippi, moved that the question of accepting the gift be postponed until the members of the Board could have time to consider it. This motion was rejected, and the motion to accept the gift put through with inconsiderate haste. On Tuesday four of the Board of Trust offered a protest against the acceptance of the Carnegie proposals. When the public sees Mr. Carnegie's letter the protest of these worthy gentlemen will be generally approved, if I am not greatly mistaken."

Belongs to Methodists.

"The Vanderbilt University belongs to the Methodist Episcopal Church, South. The Church's ownership having been denied, suit was brought by order of the General Conference some time ago to settle the question, and the Chancery Court decided every point in favor of the Church. From that decision those who deny the Church's rights took an appeal, which is now pending in the Supreme Court of Tennessee. To this Mr. Carnegie makes allusion in his letter, putting his offer in such relation to this suit as to make it tantamount to dangling money before the public with the purpose of influencing the case. He also denies the ability of any and all Churches to manage and control educational institutions—a preposterous piece of ignorance and confident assertion which the whole history of education in Christendom for a thousand years contradicts. His expressions about the Churches are as discreditable to him as his conditioning a gift on the result of a pending suit is indecent."

"But I need not comment on the proposal. It speaks for itself. Without Edenic innocence Mr. Carnegie is in this letter like Adam in paradise, 'naked and not ashamed.' (Here Mr. Carnegie's letter to Dr. Kirkland is quoted.)"

Effort to Dismember.

"Now the dullest mind can see that Mr. Carnegie does not propose to give a penny to the Vanderbilt University, but to take something from it, to dismember from it one of its departments, which is worth about \$500,000.

"By the same process he may proceed to alienate all the other departments and put them under his little boardlets. It is strange that more of the members of the Board of Trust did not perceive this patent fact, and protest against the acceptance of his offer. It would be just as appropriate for the Society for the Prevention of Cruelty to Animals to accept for its uses the gate receipts of a bull fight as for this gift to be accepted by a Christian institution."

"It appears also that the Episcopalians see in this affair an effort to defeat the proposed Medical Department of the University of the South. If they are correct in their opinion, Mr. Carnegie is proposing at one blow to destroy the medical school of the Episcopalians, and denature the medical school of the Methodists, and raise on the ruins of both a Carnegieized establishment in his own image and likeness."

"An Impudent Proposal."

"I cannot doubt that this impudent proposal of the aggressive and agnostic steel-monger will provoke the indignation of the Christian people of all denominations in the country, and incur the emphatic disapproval of all thinking men. This undisguised attempt to disintegrate a Christian University is in keeping with the well fixed purpose of antagonism to Church schools which Mr. Carnegie has pursued for a long time."

To the question, "What will the Bishops of the Methodist Church do in the case?" Bishop Candler replied:

"The Bishops are common-law visitors to the University, and citation of the Trustees to a meeting of the visitors at the Bishops' room in Nashville next Friday has been issued. I have no right to anticipate their decision, and I have as little doubt about what it will be. The attempt to make it appear by a telegram sent from Nashville that Bishop Hoss only is concerning himself about the matter is as unjust to his colleagues as it is unfair to him. Bishop Hoss has done his duty, and he has had opportunities beyond most of the other Bishops for rendering good service to the Church in the case. But the attempt to make it appear that he is standing alone is utterly without foundation in fact. This effort to isolate Bishop Hoss from his colleagues before the public eye is sinister and unworthy. It lacks even the virtue of Carnegie's candor."—From the Atlanta Journal of June 18.

CHANCELLOR KIRKLAND'S DEFENSE.

In defense of the position of the majority of the members of the Board of Trust of Vanderbilt University in accepting the \$1,000,000 gift from Andrew Carnegie for the Medical Department of the institution and declaring that nothing is surrendered in the acceptance of the magnificent gift, Chancellor J. H. Kirkland quotes the rules for the Conduct of the Medical Department in answer to the protest entered by four members of the Board. Dr. Kirkland's statement follows:

"All the objections so far offered to the acceptance of Mr. Carnegie's magnificent gift to Vanderbilt University and through it to Nashville and the South, turns on the assumption that the Board of Trust is to turn over the Medical Department to an independent board. The sufficient answer to this is found in the regulations adopted by the Board at its recent meeting for the administration of this new trust. These relations are as follows:

"Rules for the conduct of the Medical Department in accordance with the conditions of the Carnegie donation:

"1. The members of the Governing Board of the Medical Department shall be elected by the Board of Trust. If vacancies occur previous to the annual meeting of the Board, the Executive Committee shall have power to fill the same until the next regular meeting of the Board of Trust."

"2. Members of said Governing Board shall hold office for eight years or until their successors are elected, but may be removed for cause by the Board of Trust at any annual meeting."

"3. Said Governing Board of seven shall elect its own Secretary and keep a record of its own proceedings, which record shall always be open and accessible to the Board of Trust or to the Executive Committee of said Board or to the President of the Board of Trust. Three members of said Board shall constitute a quorum for the transaction of business."

"4. The Chancellor shall in connection with his annual report make a summary of the most important business transacted by the Governing Board of the Medical Department, and these actions of the Governing Board shall be subject to the ratification and approval of the Board of Trust."

"From this and from the correspondence between Dr. Kirkland and Mr. Carnegie, which has now been given to the public, it is at once clear that the Board of Trust surrenders nothing at all. It merely agrees that the immediate direction of the Medical Department shall meet with a group of gentlemen selected in accordance with Mr. Carnegie's wishes. The majority of them are members of the Board itself and their work is subject to its legal control, as appears from the above regulations. The protest of four members of the Board ignores wholly the plain provision of these regulations, though the gentlemen signing it were present when they were offered or adopted."

"Even from the point of view of the Methodist Church, there can be no ground for the rejection of the money or the plan. Vanderbilt University has everything to gain by it and nothing to lose. If the University is to be controlled by the Church, it will be much better off with a first-class medical school than without one. Certainly Nashville and the South generally can hardly be expected to relish the refusal of a great donation on grounds so peculiar."

It is understood that Chancellor Kirkland will make a fuller and more complete statement on the discussion in the near future.

ACTION OF THE COLLEGE OF BISHOPS.

At a called meeting held in the city of Nashville on Friday, June 20th, by a unanimous vote, the College of Bishops took the following action and issued to the Church an address setting forth their reasons for so doing:

"Whereas, the College of Bishops of the Methodist Episcopal Church, South, sitting and acting as a Board of Visitors of Vanderbilt University, having had due notice given to Board of said University by citation hereinafter referred to, and having read and considered the answer of E. B. Chappell, W. J. Young and R. W. Milisaps, three of the members of said Board, and having further considered the communication of Chancellor J. H. Kirkland, in which communication he declined to furnish a transcript of the minutes of the meeting of the Board of Trust of Vanderbilt University, at which meeting action was taken accepting the Carnegie gift, but affirming that certain publications in the Nashville Banner of June 16, and in the Tennesseean and American of June 19, contained the acceptance by the Board of Trust of Mr. Carnegie's donation and of certain resolutions passed by the Board for the management of the Medical Department; and also having read and considered the correspondence, to-wit, a letter to Mr. Andrew Carnegie, dated May 1, 1913, signed J. H. Kirkland, Secretary Executive Committee of the Trustees and Chancellor of the University, and reply thereto, dated 'Carnegie Corporation of New York, 576 Fifth Avenue, New York, May 20, 1913,' addressed to 'Dr. J. H. Kirkland, Secretary Executive Committee Trustees, Vanderbilt University, Nashville, Tenn.,' and signed 'Andrew Carnegie.'"

"Therefore, be it resolved, First, That in our opinion said action of the Board of Trust of Vanderbilt University is a breach of the trust vested in said Board of Trust of Vanderbilt University under and by virtue of the resolutions of the Memphis Convention, which constitute the foundation of Vanderbilt University."

"Second, That said action is ultra vires the power of said Board of Trust."

"Third, That it constitutes a diversion of a large portion of the funds and property of the University from the trust upon which said property is held; is contrary to the terms of other gifts to the university; is illegal, null and void."

"We, therefore, veto said action and every part thereof and declare the same null and void."

"Be it further resolved, That a copy of this action of the Board of Visitors of Vanderbilt University be duly certified by the Secretary of the College of Bishops and forwarded to the Secretary of the Board of Trust of Vanderbilt University."

Statement of Bishops.

The following communication is addressed by the College of Bishops to the Methodist Episcopal Church, South, setting forth the views of the Bishops in regard to the Carnegie gift acceptance:

"In view of the fact that as a Board of Visitors of the Vanderbilt University, we feel constrained to disapprove the action of the Board of Trust in undertaking to accept the proposed gift of Andrew Carnegie to the Medical Department of the University, we make the statement which follows:

"We are deeply concerned for the welfare of the University, and if this gift had been offered without embarrassing conditions, as all other gifts to the institution have been made, we should have offered no objection to its acceptance, but the conditions attached to this gift, and the letter accompanying it, which must be taken as expository of the conditions, are such as lead us to believe that it cannot be accepted without a breach of the trust, and without dishonor to the Church, if the conditions are fulfilled in good faith to the donor."

"We are as unwilling that Mr. Carnegie should be deceived as that the University should be dismembered and the Church of God dishonored."

Claim Action Illegal.

"We are of the opinion that the Board of Trust cannot legally delegate the government of the Medical Department or the control of any other department of the University to any governing body, such as is stipulated in this case. The adoption of regulations for the control of a governing body which the Board of Trust cannot legally create cannot affect this consideration. The conditions of the gift, which the Board of Trust solemnly pledged itself to carry out, 'in letter and in spirit,' constitute the only material point in this matter, and these conditions call for a governing board unknown to the charter of the institution. If the Board of Trust, in pursuance to these conditions, could thus dismember the Medical Department, it could by the same process set off every other department, and thus break up into fragments the whole foundation and put each piece under the control of a board framed with a view to alienate from the Church the University which it founded and owns."

"The coupling with the proposal to deal thus with the Medical Department, an allusion to the pending suit of the Church to maintain by law its rights to the University, and the suspending of a gift upon the issues of that suit puts the matter

out of serious consideration. The implications of such a proposal we forbear to discuss.

Destruction of University.

Our University needs funds for its enlargement and improvement. It needs far more than one million dollars. And we welcome all benefactions which are made in furtherance of the aims for which it was founded. We are grateful to the large-hearted men and women whose unconditional gifts in the past have blessed it, but we cannot approve the acceptance of gifts the conditions of which require the change of the nature of the institution, which in effect means the destruction of the University that its founders set up and the use of its name and resources, to raise upon its ruins an establishment that they never desired or intended. To such a course neither the offer of one million dollars, nor any number of millions, can tempt us for one moment. We should betray the confidence of the Church and of God and prove recreant to our duty if we fail to disprove such a course and exert whatever power we have to arrest such a proceeding. Were our people never so poor and our educational needs never so distressing, we could not entertain such a proposition. We know how to endure poverty, but we have not learned, nor are we ready to be taught, how to accept gifts to which are annexed conditions that require the sacrifice of our self-respect, the defeat of the founders of the University, the renunciation of the principles which we hold in common with all the Churches, and the abdication of the mission of the Church of God in the field of Christian education.

Mean No Offense.

In thus expressing ourselves we disclaim any intention of giving offense to anyone or of reflecting upon the motives of any. We are called upon, however, on the present occasion, when the fitness of any and all branches of the Church of God to own and operate colleges and universities is called in question, to reaffirm the Church's position on the subject with all emphasis. The issue is clearly joined, that we cannot hesitate for a moment to do our duty as we see it. With sincere devotion to the interests of the University, with profound concern for the welfare of our country, with fervent desire for the promotion of the cause of Christian education and in the fear of God whom we serve, we feel constrained to withhold our approval of the acceptance of this gift with the conditions annexed to it.

Signed by direction of the College of Bishops of the Methodist Episcopal Church, South, as their unanimous action.

"COLLINS DENNY,
"Secretary."

OUR MISSIONARY RECORD.

A careful study of the statistics found in the Minutes of the last session of the Louisiana Conference will reveal some facts with reference to our missionary contributions that are more surprising than gratifying. The first of these facts is that the per capita contribution for Home and Foreign Missions combined in the regular assessments amounts to a little less than 31 cents, or a little less than 14 cents a member for Foreign Missions, and a little more than 17 cents for Home and Conference Missions. A second and more discouraging fact is that this per capita is a decrease from the reports of 1911 of more than ten per cent. Apparently we are putting into practice the time-honored Methodist doctrine of lacksliding.

A third fact is that only nineteen charges, and not a single entire district in the Conference, paid both assessments in full. Of the charges that paid in full, six are in the New Orleans District, six in the Shreveport, four in the Lafayette, two in the Alexandria, one in the Ruston, and none in the Monroe and Baton Rouge. The minutes show also specials amounting to \$1277, which would add about three and a half cents to the per capita average for the Conference. Most of this amount for specials came from the First Church of Shreveport.

A fourth startling fact is that ten charges—three in the Alexandria District, three in the Baton Rouge, one in the Ruston, one in the Lafayette, and two in the Shreveport—reported nothing for either Home or Foreign Missions; while three others which reported nothing for Home and Conference Missions, paid small amounts on the Foreign assessment. The following statement shows the order in which the districts stand as to the per capita contributions:

District.	Foreign	Home	Total
New Orleans	22 cents	31 cents	53 cents
Shreveport	20 "	25 "	45 "
Lafayette	14 "	19 "	33 "
Alexandria	13 "	15 "	28 "
Ruston	12 "	15 "	27 "
Monroe	10 "	12 "	22 "
Baton Rouge	7 "	9 "	16 "

These figures are particularly humiliating in view of the fact that many Conferences are now undertaking large specials of ten, fifteen, or even as high as thirty-five thousand dollars in addition to assessments; while our Conference is paying less than half of the assessments, and almost nothing in the way of specials.

It is hardly convincing to explain our deficit and our low per capita rate by saying that Louisiana is missionary territory. It is true that we have peculiar difficulties and problems, and a small membership in proportion to the demands of self-support; but it will be fatal to our spiritual vitality to plead the difficulties of our local work as an excuse for such pitiful response to the call of the world field. If we narrow the horizon of our sympathies and our service to the work at our own doors, under whatever urgency of local need, we will destroy the missionary impulse which is a vital element of our spiritual life. If the amount of our missionary contributions is an expression of our interest in world evangelization, in response to the Master's last command, we may well inquire whether as a people we really care for the redemption of the world or for our Lord's command.

I am persuaded that much of our failure and negligence in this matter is due to the fact that the body of our people are unacquainted in any adequate way with the principles and facts of the missionary enterprise. This lays upon the preachers and leaders a heavy responsibility for the instruction of the Church in the matter. One of our greatest needs is for a campaign of education that shall inform our people concerning this vital interest. Each church ought to be organized under the direction and leadership of the pastor and lay leader, with a definite missionary program providing for a missionary plan in the Sunday school and in the League, missionary sermons and prayer meetings, the circulation of the Missionary Voice, and the distribution of missionary literature. Literature for free distribution can be had by application to the Conference Secretary or the Board at Nashville, and books, charts and maps full of inspiration as well as information are plentiful and cheap, and can be circulated widely by determined effort.

It is encouraging to note in this connection that at least two of our presiding elders have this year supplied all their preachers with the set of the twenty-five cent charts recently published for our Board, and that at least one has supplied all the preachers of his district with a copy of "The Call of the World." Every pastor can, by persistent effort, and by the study of missionary literature as a help to his own preaching, help to wipe out the shameful record shown by our Minutes. While a shortage in missionary collections does not always evidence a pastor's unfaithfulness or inefficiency, it is unquestionably true that in many instances reasonable diligence in teaching and in effort to collect these assessments would greatly increase the pitiful showing indicated by some of these reports. A presiding elder speaking recently of the carelessness of some preachers in this matter said to me that he did not propose to keep in his district a man who did not make an earnest effort to lead his people to meet these demands of the Church.

Another reason for much of our failure is in the lack of a system for securing these collections from all our people. The Boards of the Church have agreed upon a system, "A Financial Method for Methodists," which involves an every-member canvass early in the year, under the pastor's direction, and the using of the lay leader and missionary committee, and an envelope system of regular offerings that provides for all the interests of the church. This system has brought

great advance wherever it has been introduced, and is so flexible that it can be used in any charge where it is intelligently taken hold of. I sincerely hope that all our pastors and leaders will carefully study this system before the end of the present Conference year and introduce it for next year without waiting till next year has begun.

We are abundantly able, if we will take hold of this matter intelligently and earnestly, to pay in full the moderate assessment of about sixty cents a member that the Church asks of the Louisiana Conference for Home and Foreign missions, without neglecting or discriminating against the other sacred claims assessed to us. Let us make a new record this year.

W. WINANS DRAKE,
La. Conf. Missionary Secretary.

BROOKHAVEN AND WHITWORTH COLLEGE.

In many particulars Brookhaven is an ideal appointment. A membership of more than 500, a well organized Sunday school, an official board of intelligent business and professional men, an efficient band of Christian women in the Missionary Society, and good congregations, all contribute to the pleasure and inspiration of the pastor. We have been well received by this cultured people, some progress has been made in the work of the church, and we feel that we have reasons to be encouraged.

Last Sunday morning a missionary rally, under the auspices of the Woman's Missionary Society, was held in the Church in honor of Mrs. Lipscomb, who is soon to leave for Nashville. The address of Mrs. Lipscomb on this occasion was instructive and inspiring.

Whitworth College has just closed one of the best sessions in the history of the institution. The Commencement exercises were a success in every particular. The Mary Jane Lampton Auditorium, completed just in time for the commencement exercises, is a beautiful building and a valuable addition to the College. The President's Home, recently built and donated to the Church by Dr. Cooper, is an elegant building and stands as a monument to Dr. Cooper's generosity and love for the Church. The Board of Trustees authorized the Building Committee to proceed with the erection of a central building as soon as the necessary funds could be secured. This building is to be used for the President's Office, Society Halls, Y. W. C. A. Rooms, Parlors, and Dormitory purposes. This is a much needed building and the Methodists of our Conference ought to contribute liberally to make possible its immediate erection.

The religious spirit of the College is good, and it is the place where our Methodist girls should be educated. Dr. Cooper is doing a great work for our Church and deserves the confidence and co-operation of every Methodist in the Mississippi Conference. Let us rally to him and make this the greatest institution for girls in the South.

W. H. LEWIS.

FOR SALE.

A most desirable Beach Cottage at Seashore Camp Ground. In good repair; furnished; six rooms, four rooms front beach; gallery on front and one end. Immediate possession, \$950.00 cash. Apply at once to Mrs. W. H. Goodale, 160 Seashore Camp Ground, Biloxi, Miss.

Mansfield Female College.

We have mailed this week more than 600 copies of our new catalog to our pastors throughout Louisiana. To date we have sent out nearly 1000.

Forty per cent of our boarders last year came from four pastoral charges. If half our pastors would send us one girl each, we would have a house full.

The faculty for next year will consist of graduates from the best colleges in the land. We offer first-class instruction, careful training, and Christian environment—a school where character making is the end; and books, and music, and work and play are means.

Young girls who must leave home for school advantages are wanted in our Preparatory department; high school graduates, in our College department; prospective teachers, in our Normal department, and special students in our Music and Domestic Science departments. Write for catalog.

R. E. BOBBITT,
President.

THE UNFAVORABLE THINGS OF THIS GENERATION.

It is so unpopular nowadays to talk or write about the conditions, practices, etc., that are unfavorable, that we fear that the tendency is to declare all right what is not all right. However, let us stop and see and consider things as they are.

The first unfavorable thing to which we desire to call attention is the decline of family worship. It is true that occasionally we find a man who holds family prayer once a day, but how about twice daily? How many are there in the Church in this favored land who hold family prayer twice a day? No family can measure fully up to God's requirements that does not have family devotion twice daily, unless providentially hindered.

Another unfavorable thing is the lack of family government, that is, in detail and completion. How often is the husband and father found to be bossy, partial, or wholly lacking in executive ability, and the wife fussy, too indulgent, or self-assuming, having no real care for her head, her husband, as did her model, Sarah, of whom Peter said: "Even as Sarah obeyed Abraham, calling him lord, whose daughters ye are, as long as ye do well, and are not afraid with any amazement." (1 Peter 3:6). Furthermore, the husband often treats his headship with complete indifference, or renders himself unworthy of it; although the Bible plainly declares: "For the husband is the head of the wife, even as Christ is the head of the Church." (Ephesians 5:23.) As a father, the Lord cannot say of him as of Abraham: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." (Gen. 18:19.) Children are growing up self-willed, loud, impolite, irreligious.

Another unfavorable thing is the covering up of the wickedness of the untrue, even to the damage of the innocent and faithful. Another, is the tendency of people to disown or defend their own faults instead of confessing them and making proper amends for them and ceasing entirely from them. And still another, is the very poor conception many have of what a Christian ought to be to please God and make sure of a home in heaven. Others could be given, but let us think on these.

ISAAC LOCKHART PEEBLES.

Meridian, Miss.

A SO-CALLED CLERICAL CONSPIRACY.

Some one has sent us two copies of "The Bible Students Monthly," published in the interest of "Pastor Russell" of Brooklyn. In one of the papers is an article, evidently written by "Pastor Russell" on "A Clerical Conspiracy to Injure Pastor Russell." The opening sentence of the article is as follows: "The various denominations of Christendom, after fighting each other for centuries, have concluded that they all are partly wrong and partly right, and that they do not know where the Truth lies, nor what is Truth, nor what is error." Of course, Russell knew that this statement was false when he wrote it.

Russell made a flying trip to foreign lands, stopping at ports here and there, and claimed to have spoken at various places where it is said by competent authorities that he did not speak. He also said some disparaging things about the work of Foreign Missions. Mr. Ellis, a newspaper man who has made more than one trip abroad to investigate Foreign Mission work, and whose investigation was thorough, has shown up Russell's trip, proving that his claims are false. Now, Russell, in the article mentioned, claims that Mr. Ellis is making a systematic attack on him, and says: "All the clergy have been urged to join the conspiracy, and nearly one-fourth of their number have joined the campaign of lying and slander." This statement is absurdly false and without foundation. This is the first we have ever heard of such a conspiracy. This is only one of Russell's methods of advertising himself, that the dollars may flow into his purse.

We heard Russell when in Birmingham. His

coming was extensively advertised by circus-size bill posters all over the city. These posters were imaginary pictures representing a couple being confused by the various roads to heaven. The inference was that Russell could tell them of the only road. We left the theater, as many others did, before he finished his lecture, because we were bored. We were convinced that he was a religious trickster working on the credulity and ignorance of the masses.

Some grave charges were brought against Russell by his wife, who separated from him. The Brooklyn Eagle showed him up in some of his methods and he sued the Eagle, but lost. In the article on the clerical conspiracy, Russell explains some of the charges made against him by his wife. The following is his explanation of one of the charges made against him: "As to my being in a girl's room with a door locked: Our servant girl was reported to be sick, and my wife asked me to take time to see her, as I had some knowledge of medicine. In the room where she was, was a noisy pump and sink, and after being interrupted, I turned the key for quietness about one minute." We cannot understand how locking the door would stop the noisy pump and sink, and we do not understand why it was done for "about one minute." Russell's own statement convicts him, but his followers will believe anything he says.—The Baptist Chronicle.

NORTH MISSISSIPPI EPWORTH LEAGUERS.

Dear Brother Meek: The following are the North Mississippi Epworth League officers for 1913-14:

President, Prof. E. F. Puckett, Amory; First Vice President, Miss Nona Evans, Caledonia; Second Vice President, Miss Mary Stokes, Columbus; Third Vice President, Mr. L. K. Carlton, New Albany; Fourth Vice President, Mr. V. H. Stephenson, Booneville; Junior Superintendent, Miss Myrtle Furr, Pontotoc; Press Reporter, Mr. R. T. Hollingsworth, Houston; Secretary and Treasurer, W. T. Boswell, New Albany.

Below is given a list of the District Secretaries: Aberdeen, Mr. W. L. Thomason, Pontotoc; Columbus, Miss Bessie Heron, Columbus; Corinth, Miss Esther Hall, New Albany; Durant, Miss Blanche Foose, Tchula; Greenville, Rev. E. R. Smott, Glen Allan; Holly Springs, Roy Sissell, Water Valley; Winona, Mrs. O. W. Bradley, Winona; Sardis, Rev. W. H. Mounger, Coldwater.

The North Mississippi Leaguers at their recent annual meeting in Pontotoc adopted the following resolution:

"Resolved, That we the North Mississippi Epworth League Conference assembled in Pontotoc, Miss., on this 12th day of June, 1913, do hereby put ourselves on record as endorsing the general principles contained in the recent editorials of Dr. R. A. Meek in the New Orleans Christian Advocate on the subject of wordliness, such as the dance, card parties, the professional and amateur theatricals, and that we heartily commend his fearless advocacy of the Discipline of the Methodist Episcopal Church, South, and of the plain teachings of the Holy Scriptures in this regard."

W. T. BOSWELL, Secretary.

PORT GIBSON FEMALE COLLEGE—ITS STATUS AND WORK.

The question of the relation of the Port Gibson Female College to the Mississippi Annual Conference having arisen at the late Annual Session of our Board of Trustees it was thought well to appoint a committee to look into the same and report to the next session of the Annual Conference, and also to send a copy of its report to the New Orleans Christian Advocate for publication.

In response to said order the committee reports the following facts: The property consists of two tracts known as the Main building and the Annex. The Main building is located in the center of a square in the heart of the town of Port Gibson and has the capacity to care for sixty boarders and the President's family, besides furnishing recitation rooms and the study hall. This property was conveyed to the Mississippi Annual Conference more than forty years ago by

the Port Gibson Collegiate Academy with one condition, namely, that a "school for children of the white race be maintained." Many years ago a donation was made to the Church and loaned by it to the Academy the interest upon which goes to the local Methodist church, and same is assumed by the Board of Trustees. This, however, is a small amount and in no wise embarrasses the college or its management; this property is otherwise unencumbered and is valued at \$35,000.

The Annex is a more recent purchase and consists of a dwelling adjoining the property of the Main Building. It has a capacity to accommodate sixteen boarders; is valued at \$5,000, and is deeded unconditionally to the Mississippi Annual Conference. One note for \$250 with interest is all the encumbrance upon this property. It will be seen from this investigation that the Church has under its control in this institution a property worth about \$38,000.

For more than seventy years this institution has been under the control of the Methodist Church, and for the greater part of this time was the only church school for young women in the western part of the State. The alumnae of this college make quite a roll and are scattered over the States of Louisiana and Mississippi and are a credit both to the school and the Church. Lack of railroad facilities for some years made the school inaccessible as compared with other institutions which operated against its patronage, but with the coming of the Y. & M. V. railroad it revived and is now doing good work for the State and Church in the education of young women. In thorough sympathy with the advanced educational ideas, and appreciating the need of the thorough training of our young womanhood, the more recent managements have adopted plans which are resulting in a finished product of which the friends of the institution may be justly proud. Before the county boards her graduates take high rank as educators in the schools of the State. Nor is the religious development of the students neglected; there is maintained in the institution a Young Woman's Christian Association, an Epworth League and Sunday school in which the teaching is done by the faculty of the institution. During the session just closed the morale of the student body was remarkable for its excellency.

The faith of the trustees and management of the school is evidenced by the sound of the hammer now making improvements upon the buildings necessary for the work of the approaching session.

Signed: J. T. DRAKE,
H. H. CRISLER,
T. B. HOLLOMAN,
Committee.

June 18, 1913.

AN APPRECIATION OF J. P. MORGAN.

"Mr. Morgan's Personality" is the subject of an article by Joseph B. Gilder, to appear in the July Century. This intimate study of the great financier, revealing his nature as his closest friends knew it, will contain many anecdotes illustrative of Mr. Morgan's generosity, integrity, religious faith, and marvelous mental accuracy. Mr. Gilder's article will give also a host of little-known yet significant facts about the shy genius who so consistently shrank from the limelight.

FOR RENT—AT CAMPGROUND.

Furnished Cottage, eight rooms, at Seashore Campground; \$40 until Aug. 1. Apply to Mrs. S. A. Montgomery, 7926 Elm Street, New Orleans, or to Mr. Price, at grounds.

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Grant Furniture Co.
527-29-31 BARONNE STREET
—SPECIAL SALE—
OR
BEDROOM AND DINING-ROOM SUITES,
With the "Grant" Guarantee Behind
Every Suite Sold.

EARLY TIMES OF METHODISM IN NORTH MISSISSIPPI.

By Rev. G. W. Bachman.
II.

The Chickasaw Mission District noted in the former article embraced all of Mississippi north of Yallahusha River and west of the Tombigbee. The country at that time, 1836, was in a chaotic state. The Chickasaw Indians, having sold their lands to the United States government, were moving out—going to their allotted country in the Indian Territory—and the white people were rapidly coming in and taking possession of the country. Neighborhoods were being formed and villages and towns were springing up in many quarters. The distance between these was frequently great, requiring many hours, and sometimes days, to pass from one to another. Traveling had to be for the most part on horseback or afoot, over poor roads and by paths, and often without either, across water courses without bridge or boat, or through forests and canebrakes inhabited by wild and ferocious animals and reptiles, with occasionally a lone roving Indian, lost or straying from his tribe.

There was probably but one church building in the District—the log house at Coffeetown—and but few schoolhouses, and they were built of rude logs with puncheon floors and seats, so most of the preaching had to be in private dwellings or in the woods under the shade of the trees.

With these conditions it required alert, energetic, and courageous men to find the scattered settlements and preach the gospel to the ever-incoming multitudes of people.

The presiding elder, Rev. R. Alexander, and his co-laborers, S. W. Speer, J. P. Sneed, and Wm. Craig, proved themselves to be heroic and zealous pastors and evangelists, whose labors in this pioneer work were owned of the Lord in accomplishing great and abiding good. They had success in finding and organizing the scattered immigrant church membership, and in adding many new converts; so that at the close of the year they reported 454 white members and 34 colored.

This being an entirely new field, no statistics had been previously reported. The preachers seem to have operated principally in the counties of Yallahusha, Pontotoc, Lafayette and Marshall, including the towns of Coffeetown, Pontotoc, Oxford, and Holly Springs, which were then just beginning to exist.

Rev. S. W. Speer, in his narrative, says: "On a visit with Rev. J. T. Sneed through his extensive mission, we passed through Oxford the day the surveyors were measuring off the town; there was but one log cabin in the place."

Again he writes: "The presiding elder (Alexander) asked me to go with him to hold a meeting in Pontotoc, sixty miles east of Coffeetown. We had a good meeting in a schoolhouse, and were kindly cared for by General McMackin, the king of hotel keepers. On our return we were met with a heavy storm. The next morning it was snowing, and the streams were bank full. We came to a stream, and a man by the roadside feeding his hogs was asked if it could be crossed. 'Oh, yes,' he said; 'it is not deep.' The presiding elder, being a tall man and having the tallest horse, pushed in and was afloat in an instant; his horse rounded to on the other side and walked out, the presiding elder wet up to his armpits. I dismounted, floated my horse across and walked over on a log. So the creek could be crossed. We stopped at the next house for repairs, and after two or three hours spent in drying out, we left for Coffeetown and got into port by sunset."

This incident is only one of many similar and worse experiences of those pioneer preachers which reminds us of the perils and hardships they endured in preparing the way for the better things that we of to-day enjoy.

Robert Alexander is represented as a man tall of stature, great preaching and executive ability, and of peculiar qualifications for pioneer or missionary work.

Brother Speer, one of his preachers above quoted,

writes of him thus: "Brother Alexander was a live presiding elder. He meant business and he did what he meant. The mere routine of questions in the Quarterly Conference was but a small item in his work. He wished to see the application of these principles and what had been done. So he walked about Zion that he might see the strength of her towers. He was a good preacher, a genial companion, a pleasant co-laborer and suited to the oversight of the work." After three-fourths of a century, this abides as a good picture of a model presiding elder of our Southern Methodism.

From a memoir published in the Minutes of the Texas Conference, 1882, we get the following items: "Rev. Robert Alexander was born in Tennessee on Aug. 7, 1811; was converted in 1828; was licensed to exhort in 1829, and to preach in the early part of 1830, and in November of the same year was admitted into the traveling connection by the Tennessee Conference. In 1834 he was transferred to the Alabama Conference, but before entering his new field he was transferred to the Mississippi Conference and placed in the Port Gibson and Grand Gulf work. In the autumn of 1835 he began that which was henceforth to be his peculiar province in the Master's vineyard, to-wit: the opening of new fields and preparing ground for other laborers to occupy. He was appointed superintendent of the Chickasaw Mission District, and during the year organized and reported at Conference a large field which was divided into two districts known for many years as Holly Springs and Grenada Districts. In 1837 he was sent as a missionary to Texas, which was then as truly a missionary field as are Mexico and Brazil to-day. Several times he was elected president of his Conference in the absence of a Bishop. He was a member of the Louisville Convention in 1845, and of nearly every General Conference of the M. E. Church, South, until his death."

Winona, Miss.

CENTENARY COLLEGE.

By Dr. J. W. Moore.

The greatest opportunity of Louisiana Methodism is Centenary College. Centenary's increased prosperity means a growing Church and the enlarged usefulness of Methodism.

The Louisiana Conference is alone responsible for the success of this institution. Its growth will be our glory, its decline would be our shame. Formerly we could depend on Mississippi for patronage, but the development of Millsaps has cut off that source. It was thought that by locating a first class school at Shreveport that considerable patronage could be drawn from Texas, but the Southern Methodist University has pre-empted that field. Fortunately we have been thrown on our own resources and Louisiana unaided must make either a great college or a great failure.

We can fail, but we must not. There is too much at stake. Centenary has had a creditable history and is too closely identified with the life's work of some of our greatest men to be allowed to suffer for lack of funds. In looking over the old files of the Advocate the writer was much impressed with the interest taken by the great men of our Methodism in this institution. We owe it to their memories to make this one of the greatest colleges in America.

Without a strong, aggressive and spiritual institution Louisiana can not hope to take its rightful place in the advancing columns of Methodism. Centenary ought to be the very heart of the Louisiana Conference. From this vital center the warm blood of intellectual and spiritual life ought to radiate to every corner of our State. On Centenary we must depend for the education of our ministry unless we desire to send them elsewhere and have them come back to us (if they come back at all) with an opinion of us that is scarcely complimentary. A patronizing spirit is easily acquired.

The world is getting tired of a secularized edu-

cation. It is not only lop-sided but it is failing to accomplish what its advocates maintained would be its results. The fruitage of this system is already apparent in a lowered moral tone and in the rapid increase of crime. A Christless education is an unmitigated curse to the nation. Washington's Farewell Address seems almost inspired in its prescience and wisdom. "And let us," said he, "with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of education on minds of a peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

Mr. Huxley has said, "I hold that any system that attempts to deal with the intellectual side of the child alone and leaves the rest untouched, will prove a delusion and a snare, just as likely to produce a crowd of astute rascals as anything else. In my belief, unless a child is taught not only morality but religion, education will come to very little."

Discerning parents will more and more seek the church schools for the symmetrical education of their children. They desire for their offspring an environment of reverence for sacred things, of high ideals and high standards of morality, and above all a reverence for religious faith.

Centenary College is admirably situated in a community that possesses brains, wealth, push, and Christianity. Shreveport has shown a disposition to be liberal. One of our most successful preachers has been elected president, taking the place of Dr. Hill, who has crowned a life's work as a successful pastor by a signal service to Methodism as a college president. Now, let the whole Conference rally around Dr. Wynn and let the name, "Centenary," be on the tongue and in the prayers of our preachers until a spirit of loving loyalty shall be in the heart of our entire membership.

A great Centenary spells a great Methodism in Louisiana. A declining institution will mark a waning Church. Forward!

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The Home Circle

WHICH ARE YOU?

Said Benny, "When I grow a man
I'll milk the cows, and split the wood;
I'll take my mamma out to ride,
And do a million things I should!"
And thus the minutes, one by one,
Found Benny dreaming in the sun.

Said Teddy, "Shall I get some chips?
And sha'n't I bring the eggs in, too?
I'll draw the baby in her cart,
And then she won't be teasing you."
And thus the minutes, one by one,
Slipped by—while Teddy's work was done.
—Christian Intelligencer.

HE PRACTICED WHAT HE PREACHED.

A chaplain on the battlefield came to a man who was wounded, lying on the ground. "Would you like me to read you something from this book—the Bible?" he asked the soldier. "I'm so thirsty," replied the man; "I would rather have a drink of water." Quickly as he could the chaplain brought the water. Then the soldier asked, "Could you put something under my head?" The chaplain took off his light overcoat, rolled it and put it gently under the soldier's head for a pillow. "Now," said the soldier, "if I had something over me! I am very cold." There was only one thing the chaplain could do. He took off his own coat and spread it over the soldier. The wounded man looked up into his face, and said gratefully, "Thank you." Then he added feebly, "If there is anything in that book in your hand that makes a man do for another what you have done for me, please read it to me."—Unknown.

WHEN THE WEATHER IS CLOUDY.

"The weather is cloudy this morning," said Maude's father.

"Why, father, the sun is shining just as bright!" cried Maude.

"Oh, that sun! But I meant the inside weather."

Maude looked at her father a minute and then turned quickly away from him. She must have known what he meant.

"What is inside weather, father?" asked Madge.

"Oh, when anybody in the family comes to breakfast late, and wishes there were something good to eat, and wishes our canary bird wouldn't make so much noise, and wishes that old school wouldn't begin so early, why, then I think the inside weather is rather cloudy, don't you think so, too?"

Maude looked at her father a minute and then laughed. "Father makes inside sunshine, anyway," she said.

Do you make inside sunshine?—The Mayflower.

LITTLE MISSIONARIES.

By Graham Wentworth.

Beatrice and Juliet were two little New Yorkers. Beatrice was nine and Juliet seven. The children lived very near Central Park, where in pleasant weather they spent all their play hours. They were strong, healthy little girls, merry as crickets, and happy as the day was long.

Six days in the week they were allowed to amuse themselves in any reasonable way, but on Sunday a different order prevailed. Sunday school, church, a walk with father and mother in the afternoon, and then, after an early supper, the good old hymns were sung. Mr. and Mrs. Cooke were criticised by some of their friends as being "narrow" and "unprogressive," but the criticisms were unheeded and the same routine continued Sunday after Sunday.

The little sisters had a German governess of whom they were very fond, but poor Fraulein was often lonely and homesick for the beloved "Vaterland," so it is not to be wondered at, that when walking in the park one day, and meeting an old school friend from her own village, her

joy was boundless. The friends embraced rapturously, kissing each other on both cheeks, and talking so excitedly that the children had difficulty in understanding. Fraulein's friend was a governess also; but, unlike her, was governess to a little Jewess.

The two Frauleins now arranged to meet every day, so the three children were thrown constantly together. Little Helene proved to be a sweet, amiable child, and delighted to play with the little sisters. Sometimes the governesses would seat themselves on a park bench and talk long and earnestly of the dear home country, of family and friends, while the children, tired of play, sat at a distance also engaged in an animated conversation. It never occurred to Fraulein Kruger to inquire into the subject of their discussion.

One day as Fraulein Kruger and the two children were about leaving the house, Beatrice ran back, flew upstairs, and rushing into her mother's room, asked breathlessly, "Mamma, may I take my Bible to the park to-day?"

"Take your Bible to the park?" cried the astonished mother. "Certainly you may, my dear, but why?"

"We are trying to convert Helene," was the eager response. "We tell her stories from the New Testament, and teach her our favorite hymns. Helene doesn't believe half we say. She says the New Testament is a book of fairy tales, so we thought if she could see it written, she might be convinced."

Beatrice sped down stairs, the Bible under her arm. "Surely," thought Mrs. Cooke, as she sat alone in her room, "out of the mouths of babes and sucklings Thou hast perfected praise."—Christian Intelligencer.

THE CORINTH DISTRICT CONFERENCE.

The Corinth District Conference came to a close last Sunday night. I do not remember to have attended a district conference with so few uninteresting and tedious moments. Every moment was full of interest and one thing of importance crowded upon another throughout every session.

We were disappointed that Bishop W. B. Murray was prevented by other duties from presiding over more than one session. He made us glad with one of his masterful sermons. Brother Mitchell presided with his usual grace and courtesy.

The attendance of pastors was unusually large, only three being absent. Those present gave most encouraging reports of their respective charges. The attendance of laymen was the largest I have seen in any conference since I have been secretary. Revs. W. L. Graves, J. A. Poe, L. M. Lipscomb, J. H. Felts, W. M. Williams, H. M. Ellis, J. H. Mitchell, and S. A. Brown preached during the conference.

The Lay delegates elected to the Annual Conference were D. T. Yeates, L. K. Carlton, Dr. L. W. Worsham, and Dr. J. Y. Murray. Rev. T. L. Porter was recommended to the Annual Conference for admission on trial. Henry W. Scott and Philip B. Grisham were recommended for Deacon's Orders.

The visitors present and contributing to the profit of the conference were: Miss Elizabeth Kilpatrick and Mr. R. M. Weaver, representing the Sunday School Board; Miss Corinne Rogers, District Secretary of the Woman's Missionary Society; Rev. W. C. Carlisle, looking after the interests of the Church Extension Board—he makes a good connectional officer; Rev. T. H. Lipscomb, representing the Board of Education (the conference assumed an obligation to raise \$200 to assist in the education of a minister, at Brother Lipscomb's earnest request, brought from the Board); Rev. H. M. Ellis, Field Agent of the Methodist Hospital; Rev. W. M. Williams, of the Orphans' Home; Rev. G. W. Bachman, with "Our Books"; Dr. J. M. Sullivan, representing Millsaps College, and Rev. W. L. Duren, President of the Conference Board of Missions. All of these brethren can be depended on to worthily represent the interests committed to their hands. We were glad to have in the conference room for one day that staunch friend of Methodism, Mr. S. H. High, of Tupelo.

The conference will be held at Ecru in 1914.

The pastor of the church at Sherman, Rev. G. W. Gordon, and his good wife were untiring in their efforts to make the conference a great success, and they succeeded admirably. I have never known a community to show more fraternal interest in a conference; all denominations joined in entertaining royally, and the large attendance, not only upon the preaching service but upon the business sessions as well, indicated a keen interest and endeavor to make the Conference a successful meeting. If there is a disinterested layman in the Methodist Church at Sherman, he stayed in the background. If there is a member of any other Church at Sherman that was not heartily in sympathy with us, he was not found. With new zeal, we continue our labors.

S. A. BROWN, Secretary.

Booneville, Miss., June 18, 1913.

THE ALEXANDRIA DISTRICT.

My Dear Doctor: I am sending you an announcement of my third round of quarterly conferences and will add a brief statement concerning the work in the Alexandria District. We have had about 200 accessions to the Church to date. The support of the preachers in most places has been better than usual. We are occupying two churches that have been opened since Conference. Our church at Grayson has been built this year. The church at Oakdale will be, I hope, ready for use by October 1. By vote of the District Conference, I am instructed to procure a district parsonage in Alexandria.

Revival meetings are being held in many places. Montgomery at Campiti and Bennett at Merryville have had fine meetings. Perritt at Marksville, with Freeman to assist, had a most unusual revival. Dr. Werlein is now engaged in a good meeting in Alexandria. We will have five churches and three parsonages by December 10 that we did not have at the last session of the Conference. The outlook is bright for quite a growth in the membership of the Church and the opening of two or three new charges in manufacturing towns will be necessary.

Yours cordially,

H. W. MAY.

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Editorial.

WHAT THE EFFECT WOULD PROBABLY BE.

Last week we promised to discuss in this issue of the Advocate the probable effect, if carried out, of the recent action of the General Board of Education relative to the unclassified educational institutions of the Church upon our educational interests in Mississippi and Louisiana. In order to form an intelligent opinion of what would likely result from this new movement, we need to get clearly before us the entire scheme of classification adopted by the General Board, including this last feature which it is proposed to add:

All the schools of Southern Methodism are at present placed by the General Board in four groups; (1) Universities, which must have not less than a million dollars of endowment, and be organized on a basis of professional schools and of elective studies, with departments of original research. (2) Colleges, which are divided into classes "A" and "B." In order to be given a place in "Class B" an institution must have seven professors, or adjunct professors, and a permanent annual income, exclusive of matriculation and tuition fees, of not less than \$5,000. This income may be derived from interest on an endowment fund, Conference assessments, private gifts, or NET EARNINGS from board or dormitories. The requirements for admission into "Class A" include all of the foregoing exactations, with the additional one of a \$100,000 endowment (a temporary exception to this item is made in the case of female colleges). The curriculum is also required to be higher in the latter class of institutions. (3) Academies. These are only required to do a certain grade of work, no endowment or particular income being necessary. (4) Unclassified institutions. This group includes all the institutions of the Church not embraced in any one of the three classes mentioned above.

Now what the General Board, under Dr. Anderson's leadership, recently did at Dallas was to request the Commission on Education (appointed by the College of Bishops) to work out requirements and standards for a class of institutions to be known as "Junior Colleges," which are to give as much as two years of college work, but which are not to be allowed to confer degrees. And going further, the Board proclaimed that all the unclassified institutions in the Church within twelve months after the report of the said Commission must either meet the prescribed conditions and take their places with the "Class A" or "Class B" Colleges, or else become "Junior Colleges," thereby surrendering the right to give degrees. Nor is this all; but, as has already been stated, the Board ventured to go even further and to advise the Annual Conference Boards (which is equivalent to advising the Annual Conferences themselves) that they are not at liberty, under the law, to appropriate money to any institution which does not obey the above-stated mandate of the General Board.

In the light of the foregoing facts, the probable effect of this action upon our educational institutions in Mississippi and Louisiana is perfectly obvious. Millsaps College, of course, would not be affected adversely by it; but it would seriously involve the interests of Grenada, Whitworth, Port Gibson, Centenary, and Mansfield Colleges. It is scarcely possible that any one of these schools could secure in so short a time as that specified a guaranteed income sufficiently large to entitle it to admission in "Class A" or "Class B." They would therefore, if this late order of the General Board should stand, be forced to fall into the rank of a "Junior College" and be stripped of the privilege of awarding diplomas, or else to pass under the anathema of the General Board and be deprived of any assistance from the Annual Conferences.

There is not, in our opinion, a single one of these institutions that could surrender the right to confer degrees without seriously damaging its

patronage. Many Methodist parents would refuse to send their sons and daughters to them under such conditions, and the young people themselves would be indisposed to go. A diploma is valuable in many respects to the young man or young woman, who, after leaving school, desires to secure a position as a teacher or some other remunerative employment.

Some of these schools do not receive donations from the Annual Conference, but there are others that do receive such assistance, and which could scarcely get along without it. This is particularly true of Grenada, Centenary, and Mansfield Colleges. If this plan of the General Board should be carried out and the colleges in our patronizing territory should fall in with it, there would not be a single Methodist school in Louisiana that could confer degrees, and only one in Mississippi. If this should cause the students that ought properly to attend the institutions from which this right is taken, not to patronize them, where would they go to secure an education? To Millsaps College? The facilities there would fall far short of being large enough to accommodate them. Would they go to Methodist schools in other States? A few of them perhaps might, but the great body of them would, in all probability, go to the near-by schools of the State or other denominations. What sound sense can there be, out of a mere blind devotion to an idealistic scheme, to strike our own institutions such a blow as this, and to send our Methodist young people to schools wholly out from under our influence to secure educational instruction? It would, in our judgment, be exceedingly difficult to conceive of a more unwise course of procedure than this.

But let us consider for a moment the other alternative—let us look at what would follow if these schools should refuse to comply with the order of the General Board and remain unclassified, and if Dr. Anderson's construction of the law, that in that event the Annual Conferences may not in any way help them, should by any possibility hold good. The loss of this assistance would greatly cripple some of the best of these institutions, if indeed it did not destroy them. We would thus be wrecking our own property, much of which has come to us at the cost of toil and sacrifice and suffering. Nor are there only a few schools that would be thus stricken. There are more than 40 of them, and they have a property valuation that reaches up into the millions. If they should be immolated upon the altar of a foolish idealism and should cease to exist, the Church would sustain a loss compared to which that resulting from the alienation of Vanderbilt University would be a mere bagatelle. These small colleges have long been the strength and glory of Southern Methodism. They have contributed largely to its upbuilding, and but for them the history of our Church would have been vastly different and far less brilliant. They may not have large faculties and heavy endowments, but they give their students the advantage of close personal contact with their instructors, and some of them do a work which, for depth and solid worth, can scarcely be paralleled anywhere. It takes more than money and a catalog curriculum to constitute a really great institution of learning.

But great as is their value and immeasurable as would be their loss, the welfare of the unclassified schools of Southern Methodism is by no means all that is involved in this issue. In our judgment, a supreme superintendency by the General Board of Education, such as that contended for by Dr. Anderson, would imperil the whole educational system of the Church. Seventeen men scattered throughout the connection, most of whom have seen only a few of our institutions, who are busy with other things, and who only meet once a year for two or three days are, we respectfully submit, not equal to the task of dictating in detail the management of all our schools. (Let it be remembered that the General Secretary is the only man connected with the General Board who is giving all his time to this work.) Are we to have one mold into which, regardless of local needs and the wreckage that might result therefrom, all the colleges of Southern Methodism are to be cast? Is no room to be left for individual initiative upon the part of our various boards of trustees and college faculties? Are charters to count for nothing and to be overridden at will by one supervising body for which plenary power is claimed? If this is to be the case, the place of but few of our institutions will be secure. The standards may be changed at any time and the school that is a college to-day may be forced to meet new conditions next year or become something else. Indeed, we are frankly told that some feature of the present standards are only temporary and may soon be altered. If the General Board may absolutely dictate in regard to these matters and outlaw an institution that does not obey its instructions, why may it not interfere with reference to anything else it wishes? Under Dr. Anderson's interpretation of the law, it appears that the Conference Boards of Education and the Boards of Trustees of our educational plants are mere automatons that must move whenever the General Board sees fit to pull the string. We imagine that our laymen

of means would be exceedingly slow to put their money into schools that are to be managed in such a manner.

We desire to say, in conclusion, that we are not at all opposed to the General Board of Education and its work when they are kept within their legal and proper limits. On the contrary, we regard such an organization as well-nigh indispensably necessary. It has rendered a great service since it was constituted, and by giving counsel and information, by devising plans and impressing the Church with the wisdom of them, and by seeking to strengthen our various schools and lending a helping hand in every forward educational movement that may be enterprised in the Connection, it may continue to make its influence a mighty force for good in the coming years. But let it be understood that these high ends are to be achieved by a policy of persuasion and wise leadership and not by one of intimidation and coercion. The latter would, in our opinion, awaken such a spirit of resentment among our people as to foredoom it to disastrous failure. We heartily sympathize with every purpose to better our educational system, and we also believe that it is wise to correlate our schools as rapidly as practicable; but we should never forget that it is our paramount duty, not to work out some theoretical educational ideal, but to meet the real educational needs of our people. If every college in Southern Methodism could tomorrow be lifted into "Class A," it would probably be a curse rather than a blessing, for the reason that they would be placed beyond the reach of the masses of our membership and constituency. To be sure, we need some higher institutions of learning equal to any that can be found anywhere, but not one whit less urgently do we need well located and wisely managed schools of a lower order.

Let us strive to relate properly our various institutions of learning so as to do away with wasteful competition and secure the best possible results; but let this be done tactfully and in a way to conserve and make the most of all our educational plants, rather than rashly to outlaw and sacrifice them. Of one thing we may be sure, and that is that any educational system, no matter upon how lofty a plane it may be pitched, that leaves the instruction of a majority of our Methodist young people, after they leave the public schools, in alien hands, falls very far short of what it ought to be. It always makes us a bit weary when we hear one of our educators say that he does not care much for numbers—that he prefers to have a select school of high grade. The mission of Methodism is not a restricted one. She believes in no aristocracy in service. John Wesley said, "The world is my parish," and the Church that he founded, to represent him worthily, must recognize her obligation to all lands and to all men. Nor can she in any other way faithfully exhibit the spirit of her Lord, who came with blessings for the whole human race.

THE CHRISTIAN ON VACATION.

Ample provision has been made in nature for stated periods of rest for all forms of life. God made the universe in six days and rested on the seventh. Every day man takes time to rest from his labors, and it is well that he does. But there are times when people take more than their daily rest, and seek to break the monotony of the daily grind by a change of scenery and habits. We call it a vacation. The hope of the person going on a vacation is that he may so recuperate his lost energies that he will be better able to perform his daily tasks after his return. It is often true, however, that he returns in a state of exhaustion, or worse than he was when he went away. There is no need of this; we have a certain rule which, if observed, will effect the results desired.

In Acts 9:31 we find that after a period of persecution, the early Church enjoyed a period of rest—a vacation, if you choose to call it that. But during that vacation the Church was "edified," walked "in the fear of the Lord, and in the comfort of the Holy Ghost," and was "multiplied." Too often the Christian on vacation takes with him to read nothing but trashy novels, hair-raising stories, and his newspaper. How can he expect to be edified on a mental diet like that? Take with you nothing but your Bible and you will be nourished as never before on a vacation. Too many walk in worldly ways and almost venture over the bounds of propriety trying to have so-called pleasure, and the result is that their vacation fags them out. Walk "in the fear of the Lord, and in the comfort of the Holy Ghost" and you will do nothing that will exhaust you. Life like that during your summer's rest will cause your strength to be increased. Quite often the church member ruins his Christian influence by his follies and worldliness while away on trips for recreation. It was not so with the early Church. When it had rest, it was "multiplied." If the Christian will make his summer's vacation a period of Bible study and of devout walking in the fear of the Lord, sinners will be attracted by his shining example and the Church will be multiplied.

PREPARE FOR WHAT?

We are often told to prepare to live and we will be ready to die. The hope of life thrills one and makes him willing to undertake great things, but often the great things he undertakes are for himself. When by sickness or otherwise one is brought near to death's door and is forced to look face to face with the terrible fact that in the midst of life we are in the midst of death, he is apt to take time to consider his relationship to God and his hopes of life in the great beyond. Why not turn around the oft-repeated advice and say, prepare to die and you will be ready to live? Certainly the one who is ready to meet his God is ready to meet his brother. The one who is ready to join the hosts of angels around the throne of God in praises of the blessed Lamb is ready now to lift up his voice and confess his name before men.

It may not be an inviting subject to study, but death is certain and the day of its approach is uncertain. The sooner teachers and preachers teach men to esteem the privileges of the world to come more highly than those of this world and that the duties devolving upon them in this world are necessary stepping-stones upon which they may attain to the heights of Christian experience now and the saint's glory yonder, the sooner will men realize that they are but pilgrims and sojourners here and prepare themselves for their eternal habitation.

PERSONAL AND OTHER NOTES.

Bishop E. D. Mouzon, of San Antonio, Texas, is announced to preach at First Church, New Orleans, next Sunday at 11 a. m.

We have in hand an account of the Alexandria District Conference, written by the secretary, Rev. A. S. J. Nell, which will appear in the next issue of the Advocate.

Rev. C. A. Battle, pastor of the Felicity Church of New Orleans, left last Tuesday evening for Lake Junaluska, N. C., to attend the great Missionary Conference that is now in session at that place.

Dr. J. M. Henry spent last Sunday at Bogalusa, La., where he occupied the pulpit both morning and night. He reports that Rev. L. I. McCain, who was recently operated on for appendicitis, is rapidly recovering.

Rev. W. W. Drake, our pastor at Baton Rouge, La., was an appreciated caller at the Advocate office last Monday. He was on his way to Lake Junaluska, N. C., where he expects to attend the great Missionary Conference which convened there yesterday.

Rev. E. L. Whiddon, the evangelist, recently closed a revival meeting at Clyde, Miss., which resulted in ten additions to the Church. As an after result of the meeting, the stewards increased the church's pledge for the support of their pastor from \$50 a year to \$150.

Dr. F. N. Parker paid the Advocate office a brief call last Monday. It was our misfortune to be out at the time, but we hope to have the honor of being visited again. Dr. Parker is reported to have preached a thoughtful sermon at the First Methodist Church in this city last Sunday evening.

The pastor, Rev. D. Ulmer, has been engaged in a revival meeting at Oakvale, Miss. He has been ably assisted by Rev. I. L. Peebles, one of the Conference Evangelists of the Mississippi Conference. According to the last report we had of the meeting, the indications are favorable for a great revival.

Rev. J. L. Sutton, pastor of the Louisiana Avenue Church, in New Orleans, left last Tuesday for the Seashore Camp Ground at Biloxi, Miss. Brother Sutton, who is also Superintendent of the New Orleans Asylum for Orphan Boys, expects to remain on the Coast for several weeks, in charge of the boys of the Home.

We are sorry that space prevents us from giving our readers an interesting account of a revival meeting that was lately held at Jackson, Miss., for members of the Y. M. C. A. of Millsaps College, by Rev. H. B. Watkins, of Natchez. Brother G. L. Harvey will tell of this meeting in a later issue of the Advocate.

In a letter containing five subscriptions to the Advocate, Rev. E. J. Coker, the pastor of the Sharon (Miss.) charge, says: "The outlook on the Sharon charge is hopeful. The financial condition of the country is not good, but the people place the interests of the Church first." Brother Coker is fortunate to have such a fine class of people to serve.

The following brethren wrote letters to this office last week and reported their charges as doing finely, and evidenced the same by enclosing lists of subscriptions to the Advocate: Rev. R. C. Kennedy, Ripley, Miss., 10; Rev. W. H. Young, Trenton, Miss., 5; Rev. D. L. Griffin, Ringgold, La., 2; Rev. R. P. Fikes, Bolton, Miss., 5; Rev. J. Y. Bowman, Utica, Miss., 5.

From Brother W. L. Blackwell, the pastor, we learn that each of the Sunday Schools on the Hermitage, (Miss.) charge has celebrated Children's

Day this year. The total offering for that charge was \$16.50. We regret that the Advocate made Brother Blackwell say in a recent communication that his third quarterly conference was held on June 3, when it should have read, "second quarterly conference."

Rev. E. Nash Broyles, of Shaw, Miss., has accomplished most excellent results for the Master since last Conference. He has received 81 into the Church, and has baptized 5 infants and 13 adults, and the year is but half gone. With such results already accomplished by the middle of June, we anticipate hearing Brother Broyles give a banner report at the next session of the North Mississippi Conference.

We have in hand a delightful account of some of the happenings in our church at Lucedale, Miss., written by the pastor, Rev. F. L. Applewhite. Among other things, he has just closed a successful revival meeting in which Rev. J. L. Decell did the preaching, and which resulted in thirteen accessions to the Church. We hope to allow Brother Applewhite to tell of the other good things in an early issue of the Advocate.

Rev. R. I. Collins, pastor at Cockrum, Miss., writes that Children's Day has been observed at two of his appointments, and will soon be observed at the other two. His work is progressing along all lines. In his letter he inclosed the renewal of one of his oldest and most saintly members, Mrs. Louisa Greer, of Coldwater, who is 82 years of age, but who has never slackened in her zeal for the Master's work, and in her interest in the works of the Church.

Rev. A. S. Lutz, our pastor at New Iberia, honored this office on last Tuesday morning with his presence for a few minutes. He was on his way to the Seashore Camp Ground to attend the Divinity School which opened its 1913 session yesterday. Brother Lutz reports the work of the Church as prosperous in New Iberia, and says that the Lafayette District is fortunate in having Rev. J. I. Hoffpauir as the successor to Dr. R. H. Wynn as presiding elder.

A letter reached this office from Mr. W. Fred Long, the active General Secretary of the Mississippi State Sunday School Association, dated June 20, and bearing the post-mark of Montreal, Quebec. Brother Fred stated that his party was ready to sail for Zurich, Switzerland, to attend the World's Sunday School Convention. He promises to keep the Advocate readers posted as to the success of the trip of the Mississippians who, with himself, are making the journey to the great convention.

We recently received the announcement of the marriage on June 4 of Mr. Charles M. Harrison and Miss Burma J. May, both of Amory, Miss. The groom is the youngest son of Rev. K. M. Harrison, and is a prosperous banker, and the bride is one of Amory's most accomplished young women. We extend congratulations to this young couple, and wish for them much happiness in life's journey together. The marriage was performed by Rev. W. M. Young, assisted by the groom's father, Rev. K. M. Harrison.

Miss Elizabeth Kilpatrick has been announced as the representative of our Church at two chautauqua gatherings in Florida this summer, and also as teacher of Bible class work at the International Summer School at Lake Geneva, Wis. Methodism has very few as brilliant Christian workers as is the North Mississippi Conference Sunday School Field Secretary, and we predict that those attending the chautauqua sessions in Florida and the Summer School in Wisconsin will be more than pleased with her work.

Rev. H. T. Carley is one among the many attending the Divinity School at the Seashore Camp Ground this week. He left Shreveport the early part of the week, and, after the School closes, expects to spend the Summer at Ellisville, Miss., where he may be addressed by those wishing to communicate with him. Brother Carley desires not to remain entirely unoccupied during the summer months, and says that he will gladly assist any of the brethren who may desire his services in revival meetings for the next three months.

The New Orleans City Mission Board has taken a lease on a large and roomy house at 906 Esplanade Avenue, and St. Mark's Hall has been moved to that place. Last Sunday afternoon at 5 o'clock, Dr. J. W. Moore preached the opening sermon in the new hall. The new building is better located, roomier, and in almost every way superior to the one formerly occupied by the St. Mark's Hall workers, and Brother W. E. Thomas, who is in charge of the work, believes that much larger results will be accomplished for the Church in the future than in the past.

The following letter from Rev. O. P. Armour, of Sidon, Miss., brings a message of sadness and a request that will be granted by all the readers of the Advocate: "Sister Morehead, wife of an honored superannuate member of the North Mississippi Conference, who resides in Sidon, is very sick—perhaps fatally so. Will the Editor and readers of the Advocate join in prayer to God to spare her life? Brother Morehead is slowly re-

covering from a recent operation. Both are bearing their afflictions like well-tried soldiers of the Cross. Brother H. D. Morgan of Cruger, who has been quite sick, is much improved."

Mr. Ivy L. Lee, executive secretary to President Rees of the Pennsylvania Railroad, is the son of Dr. J. W. Lee, pastor of St. John's Church of St. Louis, Mo. Mr. Lee is rapidly taking rank as one of the most trusted officials of that road, and in a recent issue of the St. Louis Star, presented the views of the Pennsylvania System on an important issue. From the article in the Star it is evident that the young man is a chip off the old block, and has the ability to give to the world as clear an analysis of the science of railroad building and management as his illustrious father has to give to humanity works illuminating the path that leads to God.

Rev. T. J. Norsworthy closed a very successful revival meeting at Alexandria, La., last week, and is now taking a needed rest at Yazoo City, Miss. He has made arrangements that will keep him busy in revival meetings almost all the time from now until the fall Conferences; however, he has a few open dates which he will give to pastors who may desire to communicate with him at Yazoo City. Brother Norsworthy will have with him during his revival campaign a liberal supply of sample copies of the Advocate and will be authorized to take subscriptions and collect for renewals. The evangelist who places the church paper in a large number of homes in a community has done a great work, even if there are no conversions as a result of his preaching.

FROM DR. I. W. COOPER.

At our recent Commencement exercises here, Dr. DuBose gave us a great sermon—few can equal him. Leggett beat himself. What a dear brother he is! True, brave, and honorable, never guilty even of the suggestion of violating the spirit of brotherhood. Smith gave us a charming address. What a perfect Christian gentleman Smith is! I would love to transfer if I could be loved as we love this brother.

Brother Roberts, our financial agent, is a wonder of enthusiasm, energy, and efficiency. He is a horn college agent. Selby has captured the District. He is the embodiment of honor. He is a leading exponent of church law, and few can surpass him in it. W. H. Lewis bids fair to become the successor of his sainted father as the St. John of the Mississippi Conference. His appointment to Brookhaven gives entire satisfaction. We predict for him a glorious pastorate. And Bishop Candier comes to us. There are few men I love as I do this Bishop. He is the "great heart" of my circle of friends.

I. W. COOPER.
Brookhaven, Miss.

FIRST CHURCH, ALEXANDRIA, LA.

We have just closed a two weeks' revival at First Church, Alexandria, La. Rev. T. J. Norsworthy did the preaching from the beginning to the end of the meeting. He did excellent work. He placed great emphasis on salvation as a fact of personal experience, and as a result of the faithful service rendered by him thirty-one persons professed saving faith in Christ and have been received into the membership of the Church. Brother Norsworthy was a surprise to me. I had no idea of his ability or success as an evangelist. I desire heartily and unreservedly to commend him to any preacher who needs a capable and brotherly evangelist to assist in a protracted service. He preaches with unusual force and often with great unction. He makes the salient truths of the Gospel stand out with great clearness, and gets very close to the hearts of the people. He is specially gifted in reaching children, while at the same time those more advanced in years find in his addresses much to please and edify.

S. H. WERLEIN.

MANSFIELD FEMALE COLLEGE.

The elegant and complete annual catalog of Mansfield Female College is in hand, and I feel like saying to all who may have daughters of college age that, if they will put them under the care of President and Mrs. Bobbitt and the excellent Faculty announced in the catalog, they will be doing the right thing. I have known Brother Bobbitt a long time, and I believe him to be the very man for Mansfield, for he is a ripe scholar, a genuine Christian, and a refined gentleman. I am not surprised that his first year at Mansfield College has been such a success, and I am sure it is an indication of greater success ahead. If any parents who read this are going to start their daughter to college this fall, they should write to President Bobbitt for a Mansfield catalog and any information they wish.

JOHN T. SAWYER.

PRESIDING ELDERS, NOTICE.

I am desirous of a work and will be glad to correspond with any presiding elder concerning any opening he may have in his district.

S. H. FRAZIER.

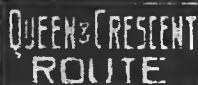
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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

On Monday night, May 26, 1913, Brother **ROBERT N. SMITH, Sr.**, passed to his reward. He was alone at his home on the Clover Hill plantation, and from all appearances died of heart failure. He was found the next morning sitting in his chair, just as if he had fallen asleep there. Brother Smith was raised in the Methodist Church here, and his influence will live on and never be forgotten. He was as obedient and affectionate as a child. He was a devoted husband. As a father he was kind and indulgent, true to his friends and loyal to all that he thought calculated to make for the betterment of his country. He leaves a wife, two sons, and three sisters, besides other loved ones, and a host of friends to mourn their loss.

H. N. McKIBBEN.

On the morning of May 29 the death angel came and took from the home of Brother **R. E. Foster** his companion. **SISTER FOSTER** had suffered intensely for some years, but with the fortitude of a Christian she had borne it all. She had faith in Christ, and our loss on earth is her gain in heaven. As a companion, she was devoted and earnest; as a mother, kind and indulgent, and as a friend, ever true. She was a great source of comfort to the writer when in her home, being so profoundly interested in the work of the Church and so earnest in prayer. Sister Foster was a Baptist, but for many years she has worshiped with the Methodists, as she was not convenient to her own Church. She leaves her husband, one son, two daughters, and two brothers, besides other loved ones and friends. May God help us to meet her in the home of the blessed.

H. N. McKIBBEN.

On Friday, June 6, 1913, the death angel visited the Gilchrist and Fordney camps and took from us one of our best and brightest little girls—little **RUTH BARNETTE**, 4½ years old. She was the daughter of Mr. and Mrs. Ollie Barnette, and was afflicted about three months, but was unconscious of pain, it seemed, until just before she died. She made home happy with her presence, and always wore a cheerful smile. Her parents did all they could for her recovery. After trying the surrounding physicians, they carried her to Meridian and Hattiesburg, but all that medical skill could do brought no results. The Superintendent of the Camps, Mr. Blackledge, furnished the train that carried the corpse, and relatives and a host of sympathizing friends as far as the N. O. M. & C. railroad; from there relatives and friends, with the pastor, were carried on the N. O. M. & C. train to Hoy, just north of Laurel, Miss., where we were met, and carried to Shady Grove Church. There a large crowd was waiting for us. The writer paid the last tribute of respect to little Ruth. She leaves a father, mother, and three sisters to mourn her death, besides her many playmates. We know that earth's loss is heaven's gain.

C. H. STRAIT.

Death has removed from our midst one of our truest, best men, Brother **J. W. HARMON**, of Ackerman, Miss. He died on the evening of May 11, in Memphis, Tenn., where he had gone for medical treatment. He was a valuable citizen, always to be found on the right side of every moral question. He was a faithful, liberal member of our Church; an attentive, devoted husband; a deeply concerned, affectionate father; and a truly conscientious man who earnestly desired

in all things to do his whole duty. He leaves sad and grieved his excellent wife, a lovely daughter who was but recently married, and two promising boys—Carter and William. We all loved him, and we all miss him. He was a good man and enriched the world by his influence. May God kindly and richly bless the bereaved family, and may the boys be so directed and taught as to develop into a firm, gentle, noble manhood such as characterized their father.

J. M. WYATT.

The subject of this sketch, Mrs. **SALLIE C. RICHEY** (nee Smith), was born Aug. 2, 1830. She was a native of McNary County, Tenn., but moved to Mississippi early in life. She was married Oct. 21, 1846, to Mr. J. G. Thompson, and was the mother of four of his children, all of whom made good citizens and useful members of the Church; three of whom still survive. In 1886 she was married to Mr. R. C. Richey. She lived a long and faithful life, one that cannot be measured by the flight of years, but by kind deeds, gentle words, bright smiles, and heart throbs of love and mercy. She joined the Church while quite a young girl and was ever a faithful servant of her Lord and his cause. She was a faithful wife, mother and friend. She lived well and her end was peace. May her mantle descend to her posterity, and may the grace of her God be their comfort on her going away.

J. A. POE.

ROXIE ANNA THOMPSON was born in Charlotte County, Va., May 29, 1828. She was married to Mr. Jesse T. Mitchell on March 28, 1846. They moved to Mississippi with a large company of Virginians in 1847. She joined the M. E. Church, South, with her husband, in 1856, and died on April 25, 1913. Of her six children, only two survived her: Mrs. B. F. Sanders of Maben, Miss., and Hon. T. J. Mitchell of Pheba, Miss., now President of the Board of Supervisors of Clay County. Her devoted husband preceded her to the better land several years ago. It was my privilege to know this elect woman for more than 30 years. It was a benediction for any young man to come under her Godly influence. While Mrs. Mitchell did not have a demonstrative nature, her influence for righteousness was unbounded to those who came in contact with her. She had been expecting the summons to "come up higher" for several years, but she waited with Christian patience, knowing that she was abiding God's time. May God's richest blessings rest upon her remaining children, grandchildren, and great grandchildren!

S. B. WHITE.

West Point, Miss.

JOHN HARDY REES McHAFFEY, son of Van Henry and Irene Rees McHaffey, was born on Oct. 6, 1912, and died June 14, 1913, aged one year eight months and eight days. The chronicling of these events call to mind some of the happiest experiences and one of the saddest of all occasions. This dear little fellow, so full of promise, so bright and interesting, brought at his coming the keenest delight to fond parents—his going has created a vacancy that is heart-rending. His last illness, which was almost his only illness, was a surprise, and was more than a skilled physician and loving nurses could control. He was sick two weeks, but suffered very little and was in the possession of his faculties until the very last when he so quietly slipped from loving hands. His precious little body was laid in a vault in the Booneville Cemetery. We must not stop here and ask, why? That question has so often been asked, and the only reply was silence. We give him back to God knowing he is "Safe in the arms of Jesus," and knowing that we can follow after awhile to his home and ours. May our loving Heavenly Father comfort the mother and father and fond grandparents in their distress!

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Tidings From the Field

Pelahatchie, Miss.

Dear Dr. Meek: We are still moving forward on the Shiloh charge. The congregations are good at every church, the revival spirit seems to be getting hold on the people, and there are three or four good prayer meetings in operation. We have observed Children's Day at two of the churches, Shiloh and Johns, and they were reported to be the best held at those points for many years. The collections were good, and the other churches on the charge are planning to observe the day. We are planning to have a big Sunday school rally at the Shiloh Camp Ground on July 4. We are expecting to have a great time. All the neighboring pastors and Sunday school workers have been invited to attend. We have organized an Epworth League at Johns, with 35 members. The outlook for the entire charge is very promising. We hope to begin a revival at Shiloh on the third Sunday in July, in which I will be assisted by my son, Rev. H. H. Griffin, of the Midland Heights Church of Ft. Smith, Ark. We are praying for and expecting revivals at every point on the charge, and will be disappointed if we do not have them. Pray for us, Mr. Editor.—C. C. Griffin, P. C.

Coalville, Miss.

Dear Dr. Meek: We are enjoying a gracious revival season and ingathering on our charge. On the first Sunday in May we began a meeting at Coalville. Brother J. L. Decell was my help for six days, and we received four into the Church. The latter part of May the Baptists held a meeting, being led by a strong preacher, and added 11 members to their Church. Immediately after their meeting closed, on the first Sunday in June, Rev. G. W. Huff occupied my pulpit and 8 applied for church membership. On the same afternoon I preached the opening sermon of a revival which was led by Brother Huff at Cedar Lake. He did some good, earnest preaching. Rev. L. Fayard, who is serving the Wolf River Mission, was also with us and rendered some valuable help. The Cedar Lake church had but about six members at the beginning of the meeting, but the result of the revival was that the crowds were larger than the church would hold, and I received 42 into the Church. On June 15 I received three more at Coalville, making a total of 53 since Conference, only three of whom were taken in by certificate. I have 16 applicants yet to take into the Church. We have also to be reported quite a number of infant baptisms. We have organized one new Sunday school, have started two prayer meetings, and have four revivals and one camp meeting yet to hold this year. Pray for us.—C. C. Gibson, P. C.

Millsaps Memorial, Jackson, Miss.

Dear Dr. Meek: I feel like writing to the Advocate with reference to our work this year, as I feel really good over our church being out of debt. When we came here by order of the Bishop we fully intended going to Millsaps College, but finding much to do, I decided not to go and set to work with the people to build up the Christian influence in the community. We first decided to build a parsonage, and began to work for it. After working up an interest in it and corresponding with parties who owned lots adjacent to the church, I thought it wise to see that there was nothing in the way. I had heard that there was a \$100 debt on the church. I went to the holder of the notes and was surprised to find that it was \$361. We abandoned the

parsonage movement and set to work on the church debt which we have paid, and are rejoicing over it. Just here I must say something else in connection with our debt. We have heard that friends are more to be desired than great riches, and I believe it; for with friends we can get money and have the friends too. When we have too much money we have no friends. Any way, a friend proved to be good here, for while discussing the church debt with the friend and benefactor of Millsaps College, Maj. R. W. Millsaps, he made us a proposition that if we would raise a little less than one-third of it, he, with others, would see that the rest was paid, and so he did. It is needless to say that we feel under obligations to him. This makes his contribution to our church well up in the hundreds.

In appreciation of his kindness we took it upon ourselves to surprise him by changing the name of our church from that of "Galloway Chapel" to that of "Millsaps Memorial." In doing this, we did not feel that we were treating the name and honor of our beloved Bishop Galloway with indifference, or a small degree of appreciation. In view of the fact that the First Church of Jackson, Miss., has changed its name from that of "First Church" to that of "Galloway Memorial," I think we did what was right.

Our work aside from this is not anything out of the ordinary. I am sure some other preacher could have done more than I have, yet I have worked very hard. We have had our second quarterly conference, and my people are in love with our presiding elder, and think that his sermons are not only the result of careful study and much thought, but of deep meditation and waiting on the Lord as well; and they get much inspiration and courage out of his preaching. We trust that the Bishop will see fit to send him back to us again next year. The dear old Advocate gets better all the time, and I am going to make a canvass for it in the near future.—W. B. Waldrop, P. C.

ELEVATOR ACCIDENTS RARE.

The elevators of Manhattan carry eight million passengers every day, yet they have killed only thirty-eight people in ten years. A Russell Bond, who furnishes this interesting information in "Cars that Travel Skyward," in the July St. Nicholas, says that if the shafts of these nine thousand passenger elevators and sixteen thousand freight elevators were placed one on top of the other the shaft thus erected would be about five hundred miles high.

A REVIVAL AT COMO, MISS.

Dear Brother Meek: We have just closed one of the greatest meetings in the history of this church. Rev. G. A. Klein, an evangelist from Nashville, and his singer, Brother P. M. Boyd, were with us for two weeks. They impressed our people with their earnestness, faith and genuine piety. Brother Klein is no sensationalist. His methods are simple and sensible. He preaches faithfully the pure Word of God. He is fearless in his denunciation of sin. Our church was greatly revived. Brother Boyd contributed greatly to the success of the meeting by his appropriate and effective solos. These men are doing a great work for the Master and his Church. Yours fraternally,

J. B. RANDOLPH.

June 20, 1913.

"Francis Bacon never said a wiser thing than that we should study to create good precedents as well as to follow them."

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Seashore Campground

Attractions for the Season 1913

June 25 — DIVINITY SCHOOL — to July 3

The Seashore Divinity School offers expert training to the undergraduates of the Alabama, Mississippi, and Louisiana Conferences in the Conference courses of study. Examinations passed here are approved by the Conferences of the above States. Bishop Candler and Dr. Cope are the leading speakers for this year. Write to Rev. Robt. Selby, Brookhaven, Miss., for particulars.

July 9 — THE CAMP MEETING — to July 16.

Ministers will be furnished free entertainment. Let the preachers rally and bring some of their best people to this year's meeting. Good preaching and singing. Speakers will be announced later. Write R. G. Price, Biloxi, Miss., for particulars.

KINDERGARTEN SCHOOL.

For the benefit of patrons spending the summer on the ground, Miss Ethel Kirkwood, a kindergarten expert, will conduct a school during the summer. Write Miss Ethel Kirkwood, New Orleans, for terms.

SEASHORE CAMPGROUND SCHOOL

opens its second session Sept. 10. Visit the commodious building on the grounds, and interview President H. W. Van Hook while there this summer.

ACCOMMODATIONS.

Board and lodging on the grounds at from \$7 to \$10 per week. Excellent facilities for bathing, boating, sailing, fishing, scenic car riding, and other amusements at hand. Special rates on railroads.

For further particulars, write

R. G. PRICE, Biloxi, Miss.

You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA GREOLE" HAIR DRESSING. Price \$1.00, retail.

Sunday School

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

"It is the Bible teacher who builds the pillars of the Church."

The Okolona Sunday school observed Mothers' Day and Children's Day this month with fine success. The Okolona Boy Scouts have three patrols of Scouts and are working faithfully.

Rev. E. H. Mohier of Artesia has 100 children in his Sunday school. He has a splendid Superintendent in Mr. A. L. McIlwain. He recognizes the great need of all Sunday schools to be trained leaders.

Rev. S. A. Brown's proposed conference for Teen-Age girls is a splendid idea, and every girl who can should avail herself of the information and enthusiasm to be derived from this well-planned program.

Rev. R. H. B. Gladney's Boy Scouts are making an unusually fine summer record and are doing a great work. This same progressive pastor will organize the Camp-Fire Girls soon. We bespeak for him equal success along that line of high Christian endeavor.

A well organized and continuously working Adult Bible Class reports 32 years of good service, with a total enrollment of 684 members. And still we hear it said that the Adult Department is a passing phase of Sunday school work. This class holds an afternoon session at a State Prison close by and has accomplished a wonderful work.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

Rev. W. L. Doss, Jr., recently received twelve from his Sunday school at Epworth, New Orleans, into the membership of the Church. Dr. J. M. Henry, the presiding elder, conducting the service. Similar gatherings are reported in all sections of the Church. And while the revival of the old type may not bring results as of yore, the more Scriptural way of bringing up children "in the nurture and admonition of the Lord" is being more and more magnified in the work of the modern Sunday school. And not only are these children thus evangelized, but they come into the Church instructed in Christian duty and intelligent in Bible knowledge. Thus are we more and more learning the true way and walking in it. Every adult that needs conversion is a reflection on the training of his home and Church.

At the recent session of the Alexandria District Conference Mr. R. O. Corrpender, who teaches a class of Junior boys in the First Church of Alexandria, was licensed to preach. After the vote was taken and the presiding elder had given some well chosen words of brotherly welcome, he had the members of the Conference to give the young brother a handshake and a hearty Godspeed, which all together made an impressive service. Brother Corrpender joined the Church during Rev. H. R. Singleton's pastorate. He will leave in September to enter the Baptist Theological school at Louisville; Dr. Geo. B. Eager, the President of that institution, being his uncle by marriage.

A fine piece of Christian work is reported from the First Church of Shreveport in the way of helping a young man to secure an education. He is a plumber by trade and at the First Church night school was found to be an unusually diligent student, so much so that Miss Addie Webb, his teacher, interested others in him. It was decided to send him to the McTyre Training School at McKenzie, Tenn. Who is prophet enough to say what the interest of these teachers—Mr. F. E. Russ is his Sunday school teacher—and the investment of these friends may mean to the world through this ambitious young man. Investment in men is the best investment, and the returns are in interest doubly compounded in the high value of intellectual and spiritual coin.

Brother Holloman, the Treasurer of our Sunday School Board, reports the following returns from the Children's Day collections since the last report: Columbia \$11.28; Many \$3.30; Magnolia (with 30 members) on the Gilbert charge, \$8; Camp Ground, Waldheim, \$3.08; Jonesboro, \$3.90; Felicity, N. O., \$13.18; Arcadia, \$3.35; New Iberia, \$13.50; Mer Rouge, \$5.74; Plank Road, Oak Grove, and Olive Branch, \$7.90; Lisbon, \$15.15; Pine Grove (Sibley charge), \$6.75; Alberta, \$10.48; Clear Creek, \$9.70; New Hope, \$8.10; Maxie, \$4; Mansfield, \$13.05; Opelousas, \$6.25; Alexandria, \$22; Kentwood, \$11.10; Brushwood on the Lanesville circuit, \$3.70; Winnfield, \$10; Ponchatoula, \$22.80; Huff's Chapel, \$2; Zachary, \$11.74; Robeline, \$5.75; Lafayette, \$15.55; Trout, \$4.06. Thus it will be seen that the substantial gains in the amounts contributed holds nearly everywhere. Let the collections be sent directly to the Treasurer.

"THE VESTIBULE OF THE BODY"

So the mouth has been called, and so it is. Through it the food and drink necessary to sustain life pass into the stomach. Through it also, to a large extent, the air which we breathe passes into the lungs.

But through it also the bacilli and bacteria, the microbes and germs, of disease enter the body, and reach those parts vulnerable to their attack.

How important, therefore, to keep the mouth clean. For the mouth is not only the "vestibule of the body," but, by medical authority, it is also the "incubator for pathogenic (disease producing organisms)." It receives these microbes from the air, from the hands, from insanitary public drinking cups, from telephone mouth pieces, etc., etc., holds them long enough for its warmth to cultivate them, and then passes them on to throat, bronchial tubes, lungs, stomach, to produce tonsillitis, laryngitis, diphtheria, bronchitis, pneumonia, tuberculosis, typhoid fever, etc.

"In the process of disinfecting, antiseptizing and sterilizing the mouth, the vestibule of the body, the incubator for pathogenic organisms, dependence may be placed on Absorbine, Jr., which affords a thorough process, and is of specific and distinctive value." Thus Dr. Willard H. Morse, Consulting Chemist and Therapist of Hartford, Conn., reports.

Again, he says: "Bearing in mind the numerous disadvantages existing in the ordinary methods of disinfection of the mouth, it is grateful to find an agent (Absorbine Jr.) that can be relied on in all inflammatory conditions, and its pleasant taste makes it especially suitable."

Absorbine, Jr. is a non-poisonous antiseptic and germicide liniment composed of vegetable extracts and essential oils non-destructive of tissue.

Dentists say of Absorbine, Jr.: "It's great stuff. I like it." "Excellent as a disinfecting mouth wash or spray after operating"; "Relieves pain after teeth extraction, diluted as mouth wash."

Chemical Laboratory tests show that a ten per cent aqueous solution of Absorbine, Jr. destroyed diphtheria bacilli in four minutes.

A good way to use Absorbine, Jr. as a mouth wash is to mix one part of Absorbine, Jr. with two parts of Mucilage of Acacia, U. S. P., and seven parts distilled water, or to mix one part of Absorbine, Jr. with nine parts of pure water, and use in an atomizer or as a gargle.

Sold by leading druggists, \$1.00 for 4 oz. bottle; \$2.00 for 12 oz. bottle; or delivered to you, all charges paid and delivery guaranteed, at these prices by the manufacturer. Liberal trial bottle sent for 10c. W. F. Young, P. D. F., Sole Manufacturer, 466 Temple Street, Springfield, Mass.

THE BUSINESS MAN OF TO-DAY

Is eager to employ intelligent, practical workers. Young men and women who can do skillful, accurate work as stenographers, bookkeepers, etc., are

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Fit yourself now, for a position which will mean steady employment and rapid advancement. The Draughon's Practical Business College of Jackson, Miss., has prepared over 1,000 young men and women to fill the most profitable positions. Business men come to it for help because they know it is thorough, fitting its students to do real work from the start. This school guarantees positions to its graduates. Write for Free Catalogue to Draughon's Practical Business College, Jackson, Miss.

MARRIAGES.

At the home of the bride's mother near Wortham, Miss., on June 15, 1913, by Rev. C. C. Gibson, Mr. HUBERT G. ROBERTS and Miss IDUM-MA GILL.

At the residence of Rev. L. Fayard in Wool Market, Miss., on June 15, 1913, by Rev. L. Fayard, Mr. SAM HERRIN and Miss VERGIE BOY-INGTON.

At the home of the bride in Nettleton, Miss., on June 4, 1913, by Rev. W. M. Young, Prof. C. A. BINGHAM and Miss GERTRUDE FRANCIS.

PRESCRIPTION FOR LIVER TROUBLES

Bond's Liver Pills are from a prescription originated in 1893 by three of the most prominent physicians of the South. They are especially intended to cure Constipation, Biliousness, Dizziness and all Liver Troubles. One little pill at bed time, repeated next night, when necessary, usually cures the ailments caused by torpid Liver or Bowels.

If your druggist cannot supply you, send to us. 25c Everywhere. BOND'S PHARMACY CO., Little Rock, Ark.

Memphis Conference Female Institute.

The following is the list of officers and faculty for the ensuing year:

Henry G. Hawkins, (A. B. University of Alabama), president, Bible and French.

Katherine Mitchell, (A. B. Martha Washington College), presiding teacher, Latin and History.

Neille L. McNutt, (A. B. Goucher College), Mathematics and Science.

Jennie B. Rousseau, (A. B. Liberty College, post graduate, student of Goucher College and University of Chicago), English and Latin.

Mary Sam Jenkins, (M. E. L. Memphis Conference Female Institute), Principal Academic Department.

Sarah H. Rogers (A. B. Memphis Conference Female Institute), Primary Department.

Amy Joe Carter (M. E. L. Memphis Conference Female Institute), Assistant in Academic and Primary Departments.

Maud Mann (Goetz Conservatory, pupil of Maudeline Presser and Theul Burnham, Paris, France), History of Music, Harmony, Piano.

Carrie Chapel Lewis (pupil of Clara Baur, Cincinnati Conservatory, and of Vannini, Florence, Italy), Voice and Piano.

Mrs. J. T. Barbee, Violin.

To be supplied: supervisor and piano assistant.

Mrs. Dan C. Caldwell (New York School of Design; pupil of Aulich, etc.), Drawing, Painting, Tapestry, China Painting, etc.

Ethel Mae King (Chicora College, Emerson School of Oratory), Expression and Physical Culture.

Angie Steele, tutress in stenography.

Hazel June Ikerd (Port Gibson Female College), Secretary.

Miss Ena Williams, Domestic Department.

Mrs. Evora Phillips, assistant in Domestic Department.

Mrs. Annie Galloway Hawkins (M. E. L. Whitworth College), lady principal.

Mrs. Mary L. Gibson, sewing, dress-making.

Next session opens September 17, 1913. For catalogue, address Memphis Conference Female Institute, Jackson, Tenn.

Port Gibson Female College

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The Genesee Pure Food Co., Le Roy, N. Y.

The Guntown Charge (North Miss.)

Dear Brother Editor: Will you please give place to the following good news from Guntown? We began our meeting on the fourth Sunday in May and continued ten days. Brother J. H. Holder did all the preaching after the first day. The meeting was a success. Fifteen were added to the Church, some members of the Church were greatly built up in the faith, and the whole town was benefitted. The spirit of kindness and co-operation among the denominations was beautiful. Our Sunday school is better than it has ever been, I think. We are planning to remodel our church by adding several Sunday school rooms. Brother Holder is one of God's most faithful and efficient evangelists. He is zealous, strong, true and gentle. I wish that we had more of his kind. We have organized a good Sunday school at Saltillo, and are now in our new church there. Our people there have wrought faithfully, and are growing every day. They are a good class of people and have a bright future. Our work is growing at Baldwin where we have a fine membership. It ought soon to be one of the best churches in our connection. Pleasant Valley, one of our country churches, is coming to the front by remodeling and adding Sunday school rooms. We will soon have a model country church there, for we have a fine working force and the country is as fine as can be found in Mississippi. We have a good large congregation and membership at Liberty, but our house is in ruins, and the committee in charge of plans to rebuild or repair it is having some trouble getting things adjusted; but with God's help I think they will come out victors and that we will soon have a strong live church in the midst of that promising people. We have received forty-one into the Church since Conference, and our goal is not less than the one hundred mark. We want the prayers of all the good people that we may exalt the name of our Lord and advance his kingdom.—J. A. Poe, P. C.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—Third Round.
Alexandria July 6,
Simsport and Evergreen, at
Bay Hill July 13, 14
Pineville and Tloga, at
Tloga July 17,
Natchitoches July 19, 20
Jena July 23,
Trout July 24,
Mellville, at Woodside July 26, 27
Colfax, at Atlanta July 31,
Bunkie Aug. 2, 3
Standard, at Urania Aug. 6,
Pollock, at Liberty Chapel Aug. 7, 8
Boyce and LaCount, at
Eden Aug. 10, 11
Provencal, at Shady Grove Aug. 13,
Opelousas, at Washington Aug. 17,
Campti, at St. Morris Aug. 23, 24
Glenmore, at Fellowship Aug. 28,
Oakdale Aug. 31,

Columbia Sept. 3,
De Ridder 11 a.m. Sept. 7,
Bon Ami 8 p.m. Sept. 7,
Marryville, at Fields Sept. 9,
Harrisonburg, at Harrison-
burg Sept. 13, 14
II. W. MAY, P. E.

Monroe District—Third Round.
Waterproof, at Wesley July 6,
Eros, at Village July 13,
Florence, at Clayton July 20,
Monroe July 27,
West Monroe, p. m. July 28,
Tallulah, a. m. Aug. 3,
Rayville and Delhi, at Rayville,
p. m. Aug. 3,
Mangham, at Union Aug. 10,
Cahoon, at Downsview,
Wed. Aug. 13,
Farmerville, at Ebenezer,
Thurs. Aug. 14,
Bastrop and Collinston, at
Bastrop Aug. 17
Gilbert, at Magnolia Aug. 24,
Winnsboro Aug. 25,
Bonita, at Bartholomew Aug. 31
Mer Rouge and Oak Ridge, at
Oak Ridge Sept. 1,
Oak Ridge, at Pioneer Sept. 7,
Lake Providence Sept. 10,
Brooklyn, at Chatham Sept. 14,
WM. SCHUHLE, P. E.

Lafayette Dist.—Third Round.
Lafayette June 28, 29
Crowley, Wed. July 2,
Estherwood July 5, 6
Rayne, Wed. July 9,
Port Barre July 12, 13
Franklin, Wed. July 16,
Vinton July 19, 20
Lake Charles July 20, 21
Pecan Island July 26, 27
Abbeville Aug. 2, 3
Patterson, Wed. Aug. 6,
Jeanerette Aug. 9, 10
New Iberia Aug. 10, 11
Evangeline, at Bethel Aug. 16, 17
Houma, Wed. Aug. 20,
Acadia, at Prudhomme Aug. 23, 24
Indian Bayou, at Hebron Aug. 30, 31
Morgan City Sept. 6, 7
Lake Arthur Sept. 13, 14
Bell City, at W. Lake Sept. 20, 21
Jennings Sept. 27, 28
JAMES I. HOFFPAUIR, P. E.

Ruston Dist.—Third Round.
Benton and P. D., at Con-
cord July 5, 6
Elmore, at Oak Ridge July 9,
Ashland, at Old Castor July 12, 13
Homer July 14,
Ringgold, at Andrews July 18,
BRISCOE CARTER, P. E.

MISSISSIPPI CONFERENCE.
Meridian District—Third Round.
Shubuta and Quitman, at Quit-
man July 6, 7
Scooba, at Wahalac July 12,
Meridian, South Side July 20, 21
Meridian, East End July 20, 22
Enterprise and Stonewall, at
Enterprise July 27, 28
Matherville, at Salem Aug. 2, 3
Daleville, at Soule's Chapel Aug. 9, 10
Meridian, Central Aug. 17, 18
J. T. LEGGETT, P. E.

Erookhaven District—Third Round.
Summit and East McComb, at
East McComb July 5, 6
McComb, Centenary July 6, 24
Bogue Chitto and Norfield, at
Bogue Chitto July 9,
N. Wesson, at Providence July 12, 13
Magnolia July 16,
Adams, at Ebenezer July 19, 20
Fernwood, at Kokomo July 23,
Wesson, at Wesson July 27, 28
South McComb, at Muddy
Springs July 29, 30
Buford, at Hopewell Aug. 2, 3
ROBT. SELBY, P. E.

Port Gibson Dist.—Third Round.
Woodville July 6, 7
Wilkinson, at Mt. C. July 11,
Natchez, Jefferson Street, at
11 a.m. July 13,
Natchez, Pearl Street, at
8 p.m. July 13,
Amite, at Mt. V. July 16,
Gloster July 19, 20
T. W. ADAMS, P. E.

Jackson Dist.—Third Round.
Brandon, at Thomasville July 5, 6

Camden, at Forest Hill July 12, 13
Deasonville, at Union July 18,
Yazoo City July 20, 21
Flora, at Livingston July 26, 27
PAUL D. HARDIN, P. E.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Third Round.
Aberdeen June 22, 23
Okolona Ct., Union June 28, 29
Shannon, Troy July 5, 6
Houlka, Concord July 12, 13
Houston July 14,
Verona, Plantersville July 19, 20
Prairie, Pralrie July 26, 27
Okolona July 28,
JNO. W. BELL, P. E.

Corinth Dist.—Third Round.
Corinth First Church June 29, 30
New Albany Ct., at Ecru July 5,
New Albany Station July 6, 7
Hickory Flat, at Palestine July 11,
Myrtle, at Friendship July 12, 13
Ripley and Blue Mt., at
Falkner July 18,
Dumas, at Damas July 19, 20
Sherman, at Bethel July 21,
Booneville Ct., at Blythe's
Chapel July 26,
Booneville Station July 27, 28
Kossuth, at Pleasant Hill Aug. 1,
Rienzi, at Bethel Aug. 2, 3
Mooreville, at Asbury Aug. 8,
Mantachie, at Center Star Aug. 9,
Guntown and Baldwin, at
Baldwin Aug. 10, 11
Iuka Ct., at Spring Hill Aug. 16,
Iuka Sta. Aug. 17, 18
Kirkville, at Silome Aug. 22,
Wheeler's, at Mt. Hebron Aug. 23, 24
Finley Ct., at Bethlehem Aug. 29,
Chalybeate, at Ebenezer Aug. 30, 31
Corinth Ct., at Shady Grove Sept. 6, 7
Corinth, South Side Sept. 7, 8
Tishomingo, at Sept. 12,
Belmont, at Sept. 13, 14
J. H. MITCHELL, P. E.

Durant Dist.—Third Round.
High Point, at Owen's Chap. July 6, 7
Louisville, at Noxapator July 12, 13
Pickens, at Richland July 19, 20
Lexington (Wed. p.m.) July 23,
Ackerman, at A. (Fri. p.m.) July 25,
Chester, at N. Union July 27, 28
W. S. SHIPMAN, P. E.

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Woman's Missionary Work

Edited by Mrs. R. F. Harrell, Centerville, Miss.

Conference Press Superintendents:

Louisiana Mrs. A. C. McKinney, Ruston, La.
Mississippi Mrs. J. L. Neill, Hattiesburg, Miss.
North Mississippi Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

WOMAN'S MISSIONARY WORK.

"All that the knowledge of healing owes to suffering.
All that the knowledge of love owes to the loveless.
All that the knowledge of salvation owes to the perishing.
We owe to the heathen. And may God help us to feel the obligation!"

A MESSAGE FROM THE PRESIDENT OF THE MISSISSIPPI CONFERENCE SOCIETY.

The following message comes from our new Conference President, and while not sent for publication, we take the liberty of having it put in print. You cannot become too familiar with its contents. Perhaps when it is read at your next meeting you may be away or your summer vacation, and thus fail to hear its contents. What we perceive through the eye often makes the more lasting impression upon the mind. Grant that it may be so in this instance!

In our missionary work, as in other lines of work, it is the eternal "keep-at-it-ness" that accomplishes things. We must not grow weary in well-doing.

We did not intend giving such a lengthy preface to this message, and we hope these words will not detract from those which follow, but serve to make us read them more earnestly and prayerfully and put into our hearts a stronger desire to fulfill the requests which are "our obligations."

"My dear Sisters:

"As your new President, I want to extend you a hearty greeting, and express my deepest love and interest in you. We are united in our love for the Master's work, so now let us pledge our best efforts to him for this year, 1913. The second quarter is nearly gone, and before we enter upon the heated term of summer, lest we forget our obligations to our Lord and Savior, I want to offer a few suggestions.

"I know it is your desire to have our society up to the highest standard, both spiritually and financially, so let us pray our Father to grant us this desire. May we live more consecrated lives so that those around us may 'take knowledge of us that we have been with Jesus.'

"In order that the work may grow, The Contingent Fund is very necessary, so I hope that each member in the society has paid this small amount for this year.

"In the Home Department, we are anxious to buy our Wesley House property at Biloxi so we can add improvements. This work among the foreigners is very important, and especially do these little children who are ignorant and godless need our attention. The Wesley House in Meridian is just complete, but it has a small debt on it. At the Hattiesburg Conference we pledged \$2000 for this department, so let us put into execution this pledge.

"The Foreign work is equally important, only a larger sum, \$3500. Let us not forget the needs of our schools and the consecrated women who are laboring in other lands. I am sure the good women of Mississippi will not let these two pledges fall one cent below these figures. Let us work and pray that God's kingdom may be advanced in the Mississippi Conference.

"If you have not made a pledge as liberal as you feel that God would want you to do, make it now, so that you will not be ashamed before Him at his coming."

"With true Christian love,
MRS. R. E. JOHNSON."

In making or increasing your pledge, remember to

Give as you would to the Master
If you met His searching look;
Give as you would of your substance
If His hand your offering took."

GIRLS' MISSIONARY CONFERENCE.

Rev. S. A. Brown, Pastor of the Methodist church in Booneville, writes as follows:

"We are planning to have a conference under the auspices of The Young People's Missionary Society of our church, July 12-14. We are inviting five girls between the ages of 15 and 21 from each of the pastoral charges between Corinth and West Point, Amory and New Albany, Ripley and Pontotoc, and including Iuka and Houston. The subjects that will be discussed are such as 'The Prepared Girl,' 'If I were a Girl,' 'The Advantage the Girl has over other Christian Workers,' 'The Girl's Social Life,' 'Why Educate the Girl,' 'The Girl as a Sunday School Asset,' and 'The Young People's Missionary Society.'

"We have on the program Mrs. J. E. Thomas, Columbus; Mrs. Vic Thompson Hoyle, Tupelo; Mrs. W. M. McIntosh, Iuka; and some others are invited from other towns who have not yet said they could be with us. In addition we have Miss Kate Cunningham of this place, and Miss Sallie Lou Buchanan of the Presbyterian Church. Rev. S. L. Pope will preach an appropriate sermon on Sunday morning and Brother Buchanan of the Baptist Church will preach on Monday morning. The conference will be composed of Methodist girls, but we want all of our young people to get inspiration from the meeting. Pray that God may enable us to use this splendid opportunity profitably."

MISSION STUDY CLASSES HOLD A SOCIAL MEETING.

From Mrs. W. M. Williams, Publicity Superintendent, we have the following:

"As the two woman's auxiliaries of the First Methodist Church of Jackson, Miss., completed the book, 'China's New Day,' a meeting of the two societies was planned for Monday afternoon, June 16, 1913. Mrs. F. E. Gunter kindly invited the ladies to meet with her in her lovely home on North State street. The spacious library was filled with chairs and all things made ready for the entertainment and pleasure of the guests.

"The reader for the afternoon program was Mrs. W. B. Murrah, who read that ever beautiful and inspiring chapter, the 16th of Acts."

The program on this occasion must have been an interesting one. Mrs. Williams says there were renderings of much interest on questions concerning China by Mrs. G. C. Swearingen, Mrs. J. M. Shoemaker, Mrs. Charlie Thompson, Mrs. A. F. Watkins, Mrs. J. W. Tucker, and Mrs. W. M. Williams. Little Misses Lucy and Frances Watkins sang a Chinese song. There were other features including Chinese rhymes and Chinese Mother Goose rhymes by Miss Harley Shands, Misses Helen Howie and Elizabeth Brame. There was also a number entitled, 'Chinese Classics for Girls,' by Misses Susie Taylor and Sarah Somers Thompson. Musical selections were beautifully rendered by Mrs. F. E. Gunter, Miss Margaret Black, and Mrs. Cowan Dixon.

Mrs. Williams continues as follows: "After the program, which was so beautifully and impressively rendered, in which our hearts were lifted to

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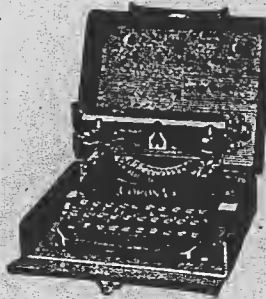
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God for his great love for us in giving us a place to work for him, and with greater zeal for the cause of missions and with a prayer for more wisdom, more grace, and more devotion, and a greater consecration of ourselves to this work, the ladies adjourned to the spacious halls and cool porches, where a social half hour was spent in conversation and in the enjoyment of the tempting refreshments served."

NOTICE TO WOMAN'S MISSIONARY SOCIETIES.

I have for the last eight months been delivering lectures on the following subjects: "Danger Signals of Modern Society," "The Evil Tendencies of the Modern Ball and Opera," and "Modern Pictures and Suggestive Songs." I illustrate these lectures by

means of stereoptical slides. I have written endorsements from the President and members of the faculty of the Port Gibson Female College, the C. H. A. of Port Gibson, Miss., and from some of the most prominent ministers of the Mississippi, Louisiana, Arkansas, Oklahoma, and Texas Conferences. I give advice to young ladies who travel and are not conversant with the disguised evils of our day.

To any W. H. M. Society that desires to have me come and give these lectures (the three of them are delivered in one evening) and which will agree to sell the tickets at from ten to twenty-five cents each, I will give fifty per cent of the net proceeds. Write me if you need me to help you in raising a church fund.

E. L. WHIDDON.
Brookhaven, Miss.

MRS. G. W. GALLOWAY.

Yesterday afternoon we laid to its resting place the form of Mrs. G. W. Galloway (nee Fannie Elizabeth Holliday) in the family cemetery at old Madisonville, seven miles from Canton, Miss., hard by where just three months and two days before we had placed the form of her noble son, Dr. G. Marvin Galloway. Those who were well acquainted with the son could know without ever having met her that the mother was one of Earth's noble women. About ten days after her son's funeral she had an unfortunate buggy accident, which dislocated her knee and shattered the knee-cap. But she was beginning to walk again, and loved ones were rejoicing in prospect of her complete recovery, when suddenly she was attacked by acute indigestion, and died in five minutes, seemingly without pain, a look of peace and joy upon her face. So unexpected was the attack that only one white person, Miss Maggie Galloway, niece of Mr. Galloway, was in the house.

Mrs. Galloway was born at Sharon, Madison County, Miss., November 4, 1851, and is survived by her husband, two brothers, three sisters, a son, C. Hervey Galloway, and two daughters, Mrs. A. M. Reid and Mrs. H. G. Hawkins. Her father, Isaac Newton Holliday, was courier for General Loring during the Civil War, and took part in all the battles fought from Resaca to Atlanta and at Nashville and Franklin, Tenn. He was noted for his hospitality, and was one of the most successful farmers of the county, leaving a considerable patrimony to each of his seven children. The mother, Elizabeth Tisdale Holliday, was modest and retiring, but when occasion required she could prove a woman of large action. During Sherman's raid, her husband and two sons being to the front elsewhere, an engagement occurred at Sharon and the enemy was repulsed. A part of their line passed through the large Holliday yard, which had a well in it half way to the gate. "As our men entered the yard the lady of the house ran out to the well (under fire of the enemy) and drew water and gave it to the boys in gray, expressing thanks to the Lord that she was permitted to wait on Southern boys while in battle." Mrs. Galloway inherited from these parents, and cultivated as Christian graces, meekness and quietness and yet large hospitality and wondrous activity.

She was a home maker, guarding with unflagging care the health and other interests of her husband and children. "She looked well to the ways of her household and ate not the bread of idleness." Many a happy group assembled at her family board, for her home was often the mecca of numerous friends and relatives. With her children, even when they were absent, sometimes in distant States, she kept in closest touch by a constant vivid correspondence. She took many a stranger in, clothed the naked, visited the sick, gave food to many hungry, drink to the thirsty. As the writer was leaving the new-made grave he paused a moment before the group of negroes who had been solemn witnesses of the funeral, and asked, "What do you think of that grave?" One man in a flash answered, "I'm ruin't." Another, a woman, said, "I went to Miss Fannie's house many a time, and never once went away empty-handed."

She exemplified, without assuming, the Christian virtues and graces; and other pastors could testify, as did Rev. E. J. Coker, "After spending a night in Sister Galloway's home, my first night upon the charge, I went away knowing that I had been with a Christian; and I thanked God and took courage." She was a bright woman, she was a good woman. The writer of these lines knew her for fourteen years, thirteen of which were in the relation of son-in-law. During all this time there was never a breath of dis-

trust, but always only love and perfect confidence. Many, many of us will keenly miss her thoughtful care and smile of blessing; most of all is she missed by the companion who now for the first time in thirty-six years finds himself deprived of her tender, unstinted attentions. But his nephew, the lamented Bishop Galloway, used to say of him, "He's the salt of the earth;" and during and after the funeral we found him sustained by an unflinching trust. Her body has found rest; her spirit, with that of her noble son, rejoices in the very presence of the throne of God.

HENRY G. HAWKINS.
Jackson, Tenn., June 5, 1913.

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THE RUSTON DISTRICT CONFERENCE.

The Ruston District Conference will open on Tuesday night, July 22, 1913, with a sermon by Rev. T. J. Warlick. The following committees have been appointed: On License and Recommendation for Admission on Trial—W. W. Holmes, J. M. Miller, J. O. Bennett; On Orders and Examination of Characters of Local Preachers—E. K. Means, A. G. Shankle, L. A. Humphreys. This Committee will pay special attention to the requirements of the latter half of paragraph 75 of the Discipline. Other Committees will be announced at the Conference. Let all parties intending to attend send their names to R. W. Baker, Athens, La. Let us have a full attendance. BRISCOE CARTER, P. E.

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NOTICE.

To the Superintendents and Pastors of the Brookhaven District.

Brother E. W. Reid, of Magnolia, has been appointed agent for the Mississippi Orphans' Home in the Brookhaven District. Please send all money for the Home raised within the bounds of that District to him, and he will remit to the Home.

Yours very truly,
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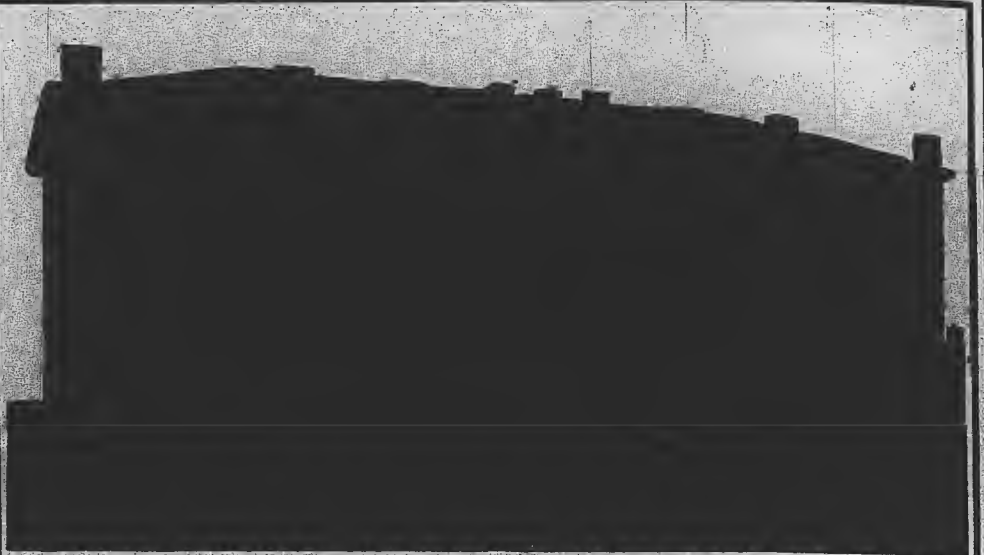
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A LETTER FROM DR. DU BOSE

On revisiting Whitworth College, my surprise has been great and my delight genuine. First, I have been struck by the marked material improvements seen on the campus. The fine residence of the President, the spacious, classic and well-appointed auditorium, are special features of this improvement, and would do credit to institutions far more richly endowed than Whitworth. The large and refined audiences which, added to the student body, filled the new auditorium impressed me as being one of the evident signs of the school's wider and abiding influence upon the commonwealth.

I have also had opportunity to see some demonstrations of the class and department work done in the College. These have given me the confidence that the Faculty has been well chosen, and that its members are personally efficient, alert and zealously faithful in the instruction given. The academic and language work, the music and art directory, have all seemed to be worthy of a generous commendation. The presidency of Dr. Cooper has, as to its diligence, firmness and far-sightedness, passed into a proverb. It is to his personal and official direction that happy advances of recent years are due.

As an ex-Mississippian, and one to whose heart Mississippi and its Christian education are ever dear, I heartily commend Whitworth to parents who have daughters to educate.

H. M. Du BOSE.

Atlanta, Ga.

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